HANZEBETA:

OR,

A View of all Religions IN THE WORLD:

With the severall Church-Governments, from the Creation, to these times.

Also, a Discovery of all known *Heresies* in all Ages and Places: And choice Observations and Reflections throughout the whole.

The Third Edition, Enlarged and perfected, by

ALEXANDER ROSS.

To which are annexed, The Lives, Actions, and Ends of certain Notorious *Heretickes*. With their Effigies in Copper-Plates.

1 Thes. 5. 21. *Omnia autem probate: quod bonum est, tenete.*

Printed for *John Saywell*, and are to be sold at the sign of the *Grey-hound* in Little-Britain, and at the *Pile of Bibles* in the Stocks Fish-market, looking into *Lombard*-street, over against the Post-house, 1648.

The Bookſellers Advertiſement to the Reader.

IT is the greateſt juſtice in the world to bee juſt to the dead, ſince they, if injured, cannot be their own Compurgators, and that is it hath obliged me to uſe that tenderneſſe to this great Author, who, to the regret of all learned, hath ſo ſuddenly left this world. His great pains in the dilatation of this Book, are eaſily ſeen by the bulk of it, nor had the Epiſtle and Preface eſcaped his ſecond thoughts, had not the leaſe of his life expired ſo ſoon as it did. And therefore I have not (which is the arrogancy of too many) preſumed to make any diverſion, or alterations in either, but rather have thought it juſt to let them paſſe in this, as they did in the firſt Edition, that is to ſay, in his own words.

For had I been unjuſt to the Author in this reſpect, I had withall been guilty of as great an injury to the worthy Gentleman (though not of my acquaintance) to whom hee was, when alive, pleaſed to dedicate it; ſince I cannot but hope that hee will continue the ſame tenderneſſe and indulgence towards the Orphan, as hee was pleaſed to expreſſe when hee firſt received it an Infant. I ſhall further add, that it will render it ſelf to the Reader much more acceptable, not onely for its Additions, but alſo, that the Author had thorowly reviſed the ſame; and that the care and ſuperviſing of the Preſſe reſted ſo much upon mee, (not onely out of an ordinary care, but ſingular reſpect to the deceaſed Author) as that I think it needleſſe to prefix an *Errata*, there having nothing paſſed, but what an ordinary capacity may eaſily correct. As for the Book, *I* ſhall adventure it the Teſt of the moſt cenſorious Mome; and for the Author, in his life time; there was not found the mouth or pen ſo black, that durſt aſperſe his name, or parts; but ſince his death, One (ſo much a Hobbiſt, that I wiſh he turn not Atheiſt) hath in print given him a ſnarling character,

fter, whom leaving to his folly, I shall onely desire that this short sentence, *De mortuis nil nisi bonum*, may bee his remembrancer for the future.

Besides the Authors endeavours in his Παναρετον, It is hoped ere long, that thou maiest see a Volumne of his Sermons in print, such as will convince the world of the calumny of that Cynick, but continue his own memory while there shal be found either lovers of learning, or the learned.

The Reader may likewise take notice of an Appendix, wherein he is entertained with a strange Tragedy of Modern, and some antient Hereticks, acting their parts in their own proper persons, as near as the skill of the Graver could represent them. And what could more properly have been annexed? for now having seen their Foundations or Principles, behold also their Ends: and take Christs own counsel, *Mat* 7. 15. to *beware of false Prophets*, &c. with our Saviours direction also, *verse* 20. *By their fruits ye shall know them.* All which are tendered to the serious perusal of the Reader: whereof that hee may make his temporal and eternal advantages, shall be the constant praier of

J. S.

To

ROBERT ABDY, Eſquire.

SIR,

AS Michael *and the Divel ſtrove for the dead body of* Moſes; *and as ſeven Cities conteſted for* Homer *when he was dead, whom none of them cared for, whilſt he lived; even ſo doth it fare with Religion; for the Carkaſs or Skeliton of which, for the bare ſound whereof (being now made a meer* Eccho, Vox, prætereáque nihil) *there is ſo much conteſting, and digladiation in the World; whereas few or none care for the life and ſubſtance of Religion, which conſiſteth in works, not in words; in practiſing, not in prating; in Scripture duties, not in Scripture phraſes: She is as our Saviour was, placed between two Thievs; to wit,* Superſtition *on the right hand, and* Atheiſm *on the left. The one makes a puppit of her, ſets her out in gaudy accoutrements, bedawbs her native beauty with painting, and preſents her in a meretricious not in a Matron-like dreſſe; but the* Atheiſt *ſtrips her naked of her Veſti-*

ments, robs her of her maintenance, and so exposeth her to the scorn and contempt of the world. But let these men esteem of her as they list, She is notwithstanding the fair daughter of the Almighty, the Queen of Heaven, and beauty of the whole Earth. Religion is the sacred Anchor, by which the Great Ship of the State is held fast, that she may not be split upon the Quick-sands of popular tumults, or on the Rocks of Sedition. Religion is the pillar on which the great Fabrick of the Microcosm *standeth. All humane Societies, and civil Associations, are without Religion, but ropes of Sand, and Stones without Morter, or Ships without Pitch: For this cause, all Societies of men in all Ages, and in all parts of the Universe, have united and strengthened themselves with the Cement of Religion; finding both by experience, and the light of nature that no humane Society could bee durable, without the knowledge and fear of a Deity which all Nations do reverence and worship, though they agree not in the manner of their worship. All their waies and opinions in Religion, I have here presented to the publick view; but to you Sir, in particular, as to one, whom I know to bee truly religious, not being carried away*

with

with the fine flowers and green leaves, but with the solid fruits of Religion, consisting in righteousnes, peace, and holines, without which no man shall see the Lord; *this is that which will enbalm your name here, and crown your soul with true happines hereafter, when all humane felicities shall determin in smoak: in this Book are set before you, light, and darkness, truth and falshood, gold and dross, flowers and weeds, corn and chaffe, which I know you are able to discriminate, and to gather hony with the Bee, out of every weed, with* Sampson *to take meat out of the eater, with* Virgil *to pick gold out of dung, and with the* Physitian *to extract antidotes out of poyson: Thus beseeching God to increase your knowledge and practice in Religion, and your love to the afflicted professors thereof, I take leave and will ever be found*

Sir, your humble

Servant to command

ALEX. ROSS.

The Preface to the Reader, concerning the use of this Book.

Christian Reader!

I Understand that some *Momes* have already past their verdict upon this Book, affirming that (seeing the world is pestered with too many Religions) it were better their names and Tenets were obliterated than published. To whom I answer, that their assertion is frivolous, and the reason thereof ridiculous; for the end wherefore these different opinions in Religion are brought into the light, is, not that we should embrace them, but that we may see their deformity and avoid them. Shall Logick be rejected for setting down all the ways of fallacious arguments? Or Philosophy for teaching what are the different poysons in Herbs, Roots, Minerals, *&c.* The Scripture nameth many sins, Idols, and false gods, must it therefore be reproved of impertinency? the Sea Coast is pestered with many Rocks, Shelvs, and Quick-Sands, must they therefore be past over in silence in the art of Navigation? Were *Irenæus*, *Epiphanius*, Saint *Austin*, *Theodoret*, and other eminent men in the Church, *fools*? for handling in their Books, all the heretical opinions that infested Christianity, both before, and in their times? Do not these Censorious *Momes* know that truth though comly in it self, is yet more lovely, when compared with

with falſhood how ſhould we know the excellency of light, if there were no darkneſs; the benefit of health, if there were no ſickneſs; and the delights of the ſpring, if there were no winter; *Oppoſita juxta ſe poſita clarius elucescunt*: *The Swans feathers are not the leſs white, becauſe of their black feet*; *nor* Venus *the leſs beautifull, becauſe of her Mole*. The Stone is ſet out by the file, and the picture by its ſhadow. To infer then, that becauſe the world is peſtered with too many Sects & Hereſies, therefore we muſt not mention them, is as much as if they would ſay, the way to heaven is beſet with too many theeves, therefore we muſt not take notice of them. But how ſhal we avoid them, if we know them not; and how ſhall we know them, if concealed: its true the world is peſtered with too many Religions, and the more is the pity; yet this Book made them not, but they made this Book. He that detects errors makes them not. They that informed the *Iſraelites* there were Gyants in the Land, did not place thoſe Gyants there. But now I will let theſe men ſee the ends for which I have undertaken this task, of preſenting all Religions to their view; & they are grounded on the divers uſes that may be made thereof. 1. When we look upon the multitude of falſe Religions in the world, by which moſt men have been deluded; are not we ſo much the more bound to the goodneſs of Almighty God, who hath delivered us out of darkneſs, and hath cauſed the day Star of his truth to ſhine upon, and viſit us; who hauing ſuffered the World round about

us;

ns, to ſit in the Valley of the ſhadow of death, and to be overwhelm'd with worſe than *Egyptian* darkneſs, hath notwithſtanding in this our *Goſhen* abundantly diſplayed the light of his truth; but how ſhal we ſeriouſly weigh or conſider this great mercy, if we do not as well look on the wretched condition of other men as on our own happineſs, which we cannot do, if we know not the errors which make them wretched. What comfort could the *Iſraelites* have taken in their Land of light, if they had not known that the reſt of *Egypt* ſate in darkneſs. 2. When we look upon the different multiplicity of Religions in the world, how that in all times, and in all places, men though otherwiſe barbarous, have notwithſtanding embraced a religion, and have acknowledged a Divinity; I ſay when we look upon this, do we not admire the impudency of thoſe *Atheiſts* in this age, who either inwardly in their hearts, or outwardly in their mouths dare deny the Eſſence, or elſe the providence of God; and count all Religions but inventions of humane policy. How can thoſe *Atheiſts* avoid ſhame and confuſion when they read this Book, in which they ſhal ſee, that no Nation hath been ſo wretched as to deny a Deity, and to reject all Religion, which Religion is a property no leſſe eſſentiall to man, and by which he is diſcriminated from the Beaſts, than rationality it ſelf. 3. In the View of all Religions, we may obſerve how the Children of this world are wiſer in their Generation than the Sons of God; for they ſpare no pains and charges

charges, they reject or slight nothing commanded them by their Priests and Wizards; they leave no means unattempted to attain happiness: See how vigilant, devout, zealous, even to superstition they are; how diligent in watching, fasting, praying, giving of alms, punishing of their bodies, even to death sometimes; whereas on the contrary we are very cold, careless, remiss, supine, and luke-warm in the things that so near concern our eternal happiness. They thought all too little that was spent in the service of their false gods, we think all is lost and cast away which we bestow on the service of the true God. They reverenced and obeyed their Priests, we dishonour, disobey and slight ours; they observed many Festival days to their Idols, we grudge to give one day to the service of the true God. They made such conscience of their Oaths taken in presence of an Idol, that they would rather lose their lives, than falsifie these Oaths: But we make no more scruple to take the name of God in vain, to swear and forswear, than if we worshiped *Jupiter Lapis*, meer stocks and stones; such reverence and devotion they carried to their Idols, that they durst not enter into their Temples, nor draw neer their Altars, till first they were purified; they did not only kneel, but fall flat on the ground before their feigned Gods; they knock their breasts, beat their heads to the ground, tear their skins, wound and cut their flesh, thinking thereby to pacifie their false gods: Whereas we will not debar our selves of the least

pleasure

pleasure or profit to gain Heaven; and so irreverent is our behaviour in the presence and house of Almighty God, *Before whom the* Cherubims *and* Seraphims *dare not stand, but with covered faces*: as if he were our equal, and not our Lord or Father, for (to speak in the Prophets words) *Mal.* 1. 6. *If he be our Father, where is his honour? and if he be our Lord, where is his fear?* Doubtless these false worshippers shall stand up in judgement against us, who know our Masters will, but do it not; is not their zeal in the practice of religious duties, to be preferred to our carelesness; and their ignorance, to our knowledge; which without practice, will but aggravate our damnation, *for he that knoweth his Masters will and doth it not, shall be beaten with many stripes*; We are in the right way to heaven; they are in the wrong way; but if we stand still, and walk not, they will be as neer their journies end as we. They worship Idols, we commit sacriledge: But is not a sacrilegious thief as hatefull to God as an ignorant Idolater? 4. When we look upon the confused multitude of Religions in the world, let us learn to tremble at Gods judgements, to make much of the light whil'st we have it, to hold fast by the truth, to imbrace it with all affection, and the Ministers thereof; for if once we forsake the right way, which is but one, we shall wander all our days after in by-paths, and crooked lanes of error, which are innumerable: if we reject the thread of Gods Word presented to us by the Church; a thread I say, surer than that of *Ariadne*, we

shall

shall be forced to ramble up & down, through the inextricable *Labyrinth* of erroneous opinions. It stood with the justice of God, to suffer men who in the beginning were of one language and Religion, to fall into a Babel and confusion, both of tongues and false religions, for not retaining the truth; to dig to themselves broken Cesterns, which would hold no Water, for rejecting the fountain of living Waters; to surfet upon the poysonable flesh of quails, who grew weary of the bread of Angels; and with the swine to eat husks, who would slight the wholesome food of their Fathers house. If the *Jews* put Gods Word from them, and judg themselvs unworthy of Eternal life, Lo, *Paul* and *Barnabas* will turn to the *Gentiles*, *Act.* 13. 46. 5. In reading this Book we shall find, that the whole rabble of vain, phantastical, or profane opinions, with which at this day, this miserable distracted Nation is pestered, are not new revelations, but old dreams, of ancient Hereticks, long ago condemned by the Church, and exploded by the publick authority of Christian Magistrates: but now for want of weeders, these Tares spring up again in the Lords field, & are like to choak the good corn; unless the Lord of the Harvest send forth labourers into his Harvest. 6. The reading of this Book, may induce us to commiserate the wretched condition of a great part of the World buried as it were, in the darkness of ignorance, and tyranny of superstition: "To bless God for the light & free-
"dom we injoy, whereas they are not greater

"sinners

" sinners than we; but except we repent, we " shall all likewise perish; let us not then be " too high minded, but fear, & when we think " we stand, let us take heed least we fall: God hath already permitted divers of those old, obsolet, and antiquated hereticall opinions to break in amongst us; " The times are now " come, that men will not suffer wholesome " Doctrine; but having itching ears after their " own lusts, get them an heap of teachers, turning their ears from the truth, and giving " themselves unto Fables 2. *Tim.* 4. *Thus is the Lord pleased to deal with us, he suffers Heresies to repullulate, that they who are approved among us may be manifested.* He permits Prophets and Dreamers amongst us, but it is as *Moses* saith, to prove us, and to know, whether we love the Lord our God w^th *all our hearts, and with all our souls*, Deut. 13. To conclude, whereas all men are desirous of happiness, and immortality, but few walk in the right way that conduceth to it; being there are such multitudes of by-ways, as we may see by this Book, let us follow the counsel of the Prophet, *Jer.* 6. 16. *Stand in the ways, behold and ask for the old way, and walk therein, and ye shall find rest for your souls.* And thus good Reader having shewed thee the true use of this Book, I leave it to thy perusal, beseeching God to keep us from the by-ways of error, and to lead us into the way of truth.

A. R.

The desire of some Friends hath occasioned the publishing of this list of Books, compiled by the Author.

1. *Rerum Judaicarum*, or the Jewish affairs in four Books.
2. An Exposition on the first fourteen Chapters of *Genesis*.
3. *Rasura Tonsoris.*
4. *Mel Heliconium.*
5. *Mystagogus Poeticus.*
6. *Virgilius Evangelisans.*
7. *Christiades Lib.* 13.
8. *Chymæra Pythagorica.*
9. The New Planet no Planet.
10. Meditations on Predestination.
11. *Medicus medicatus.*
12. The Philosophical Touch-stone.
13. The picture of the Conscience.
14. *Colloquia Plautina.*
15. *Wollebius* Christian Divinity translated, cleared, and enlarged.
16. *Gnomologicum Poeticum.*
17. *Enchiridion Oratorium & Poeticum.*
18. *Isagoge Grammatica.*

19. *Arcana Microcosmi.*
20. A Caveat for reading the *Alcoran.*
21. A Refutation of Doctor *Browns* vulgar errours.
22. A Refutation of the Lord *Bacon*, Doctor *Harvey*, and others.
23. Sir *Walter Raleighs* History Epitomised.
24. Observations on Sir *Walter Raleigh.*
25. The Second part of the History of the World.
26. *Leviathan* drawn out with a hook.
27. ΠΑΝΣΕΒΕΙΑ, or A View of all Religions, *&c.*

Books not yet published, but ready for the Press, viz.

1. DIvine, Moral, Natural, and Historical exercises on the whole Book of *Genesis.*
2. *Melissomachia.*
3. *Religionis Apotheosis.*
4. *Paraphrasis Virgiliana.*
5. *Virgilius Triumphans.*
6. *Psychomachia Virgiliana.*
7. *Epigrammata Romana.*

COL-

COLLOQUIA

1. *Vlinaria.*
2. *Convival.*
3. *Cubicularia. ia*
4. *Tertullianicum.*
5. *Apuleanum.*
6. *Sidonianum.*
7. *Petronianum.*
8. *Perſianum.*
9. *Terentianum.*
10. *Ciceronianum* &c.

☞ THe Reader may pleaſe to take notice that this Book, being the 27 in order, alſo the 15 in order, and the 25 which is the ſecond part of the Hiſtory of the World, corrected by the Author's own Hand, and by him owned as the beſt and perfecteſt Copy: are to be ſold by *John Saywell* at the *Greyhound* in *Little Britain*, and at the *Pile* of *Bibles*, the corner ſhop of the Eaſt end of the *Fiſh-market*, in the *Stocks*, looking into *Lombard ſtreet*, over againſt the *Poſt-houſe*, between *Cheap-ſide* and the *Royall Exchange*, LONDON.

These Books printed for John Saywell, *are to be sold at the sign of the* Grey-hound *in* Little Britain, *and at the* Pile *of* Bibles *in the* Stocks Fish-market, *looking into* Lombard-street, *over against the* Post-house, London.

That informing piece and catechistical Foundation, Entituled, viz.

WOllebius, his *Abridgment* of *Christian Divinity*; Englished, cleared, and enlarged, by *Alexander Ross*.

The Revelation of certain notorious Advancers of Heresie: with their effigies, and an account of their Lives, Actions, and Ends: usually annexed to ΠΑΝΣΕΒΕΙΑ, or the View of all Religions, &c.

That practical piece, entituled, *viz.* The *Returning Backslider*, (and the *Saints Privilege &c.*) or a Commentary on the whole 14 Chap. of *Hosea*, the third time reprinted, being one of the legitimate pieces of that truly pious Author, Dr. *Richard Sibbs*.

For the use of pious families, there is lately reprinted, Mr. *Henry Smith's* Sermons, with *Gods Arrow against Atheists, &c.* To which are now added, The *Life* of Mr. *Henry Smith*, by *Tho. Fuller*, B. D. and Alphabetical Tables very advantagious to the Reader; which Additions aforesaid, contain three sheets at the beginning of the Book, and five sheets at the end of the Book, *viz.* eight in all, and distinguisheth them from all other surreptitious and imperfect Copies.

Three select and profitable Sermons, Entituled, *viz.* I. *Preces & lachryma.* II. The *Christians* desire. III. The example of *Humility*, by *William Houghton*.

The way to the *Highest Honor*, presented in a Sermon before the House of Peers, *Feb.* 24. 1646. by *W. Strong*.

That judicious piece, entituled, *The Practice of Quietness*: directing a a Christian how to live quietly in this troublesome world; By the late reverend Bishop *Webbe*.

The History of the *World*, the second part, being a continuation of the famous History of Sir *Walter Rawleigh*, Kt. begining where he left, and continued to the year 1640. With a large *Chronologie* of those times, by *Alexander Ross* once Chaplain in Ordinary to his late Majesty King *Charls*, the first. The true Copie whereof (by the Authors Appointment and Approbation) is distinguished by the *Grey-bound* in the Front-piece from any other, however coloured by a pretended (though abusive) representation of the Reverend Authour in the Title page, or the delusive Vision of Birds, &c. of the pretender thereto.

An exact Collection of the choicest Secrets in *Physick* and *Chyrurgery* (both Chymick and Galenick) by *Leonard Phiravant*, Knight, Dr. *Edwards* and and others.

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Mr. *Hool's Rudiments* of Latine *Grammar* usually taught in all Schools; delivered in a very plain method for young beginners, containing 1. The common *Accidents*, examined and explained, called his *Posing Book*. 2. The *Terminations* and *Examples* of *Declensions* and *Conjugations*. 3. *Propria quæ Maribus, Quæ Genus*, and *As in Præsenti*, Englished and explained, for the use of young Grammarians, with a necessary *Index* to each part, called his *Parsing book*; by help whereof (in want of an able Schoolmaster) Gentlemen may teach their children themselves with much ease and delight.

Also Mr. *Hool's Grammar* in Latine and English, the shortest, orderliest, and plainest both for Master and Scholar, of any yet extant.

At his Shop also Gentlemen, Country-book sellers, and Chapmen may bee furnished or provided with all sorts of English & Latine books, and of other forreign Languages as they please.

The

The religions of *Asia*.

The Contents of the first Section

OF the Church-Discipline, Sacrifices, Ordination, Publick place, [Buildings first erected for divine Service,] and days of Divine Service before Moses. 2. Of the Church-Goverment under Moses; difference of the High Priests from other Priests. 3. Of the Church Government from him till Solomon. 4. Of the Government after Solomon, till the divisions of the Tribes. 5. Of Solomons Temple, and the outward splendor of the Jews Religion. 6. Of the office of the Levites, of the Prophets, Scribes, Pharises, Nazarites, Rechabites, Essenes, Sadducees, and Samaritans. 7. Of the ancient observation of their Sabbath, of the observation of their Passeover, of the feast of Pentecost, Tabernacles, new Moons, of Trumpets, and of expiation; of their Sabbatical year, and their Jubilee. 8. Of their ancient Excommunications, how God instructed them of old, and of the maintenance allowed by the Jews to their Priests and Levites. 9. Of the Government after the Jews were carried captive into Babylon. 10. Of the Jewish Church-Government at this day, their Praiers, Sabbaths, Feasts, Book of the Law, Passeover, what observable thereupon, and whether to bee permitted (among Christians) in the exercise of their own Religion, and wherein

not to be communicated with by Christians. 11. Of the Jewish preparation for morning prayer, Fast in August. Beginning of their new year, Feast of Reconciliation, Ceremonies in reading of the Law. 12 Their Church officers, Feast of Dedication, and of Purim, Fasts, Marriages, Divorcements, Circumcision, Redemption of the first born, their duty toward the sick, and Ceremonies about the dead.

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THE Religions of the ancient Babylonians; of the making, worshipping of Images, and bringing in Idolatry. Of Hierapolis, and gods, of the Syrians. 3. Of the Phœnicians. 4. Of the old Arabians. 5. Of the ancient Persians. 6. Of the Scythians. 7. Of the Tartars, or Cathaians and Pagans. 8. The Religions of the Northern Countries neer the Pole. Three ways whereby Satan deludes men by false Miracles. The fear of his Stratagems whence it proceeds? His illusions many, our duty thereupon. 9. Of the Chinois. 10. Of the ancient Indians. 11. Of Siam. 12. Of Pegu. 13. Of Bengala. 14 Of Magor. 15. Of Cambaia. 16. Of Goa. 17. Of Malabar. Pagan Idolaters believe the immortality of the soul. 18. Of Narsinga, and Bisnagar. 19 Of Japan. 20. Of the Philippina Islands. 21. Of Sumatra, and Zeilan. 22. Of the ancient Egyptians. 23. Of the modern Egyptian Religion.

The Religions of *Africa* and *America*.

The Contents of the third Section.

OF *the old* African *Religion*. 2. *The Religion and Church Discipline of* Fez 3 *Of* Morocco. 4. *Of* Guinea. 5. *Of the ancient* African Æthiopians 6. *Of the modern* Abissins. 7. *Of the lower* Æthiopians. 8. *Of* Angola *and* Congo. 9. *Of the northern neighbours of* Congo. 10. *Of the* African *Islands*. 11 *The Religion of* America. 12. *Of* Virginia, 13 *Of* Florida. 14 *Of the Religions by west* Virginia, *and* Florida. 15 *Of new* Spain *and* Mexico. 16 *Idolaters their cruelty & cost in their barbarous sacrifices*. 17 *Of the* Americans, *their superstitious fear, and Tyranny thereof* 18 *Of* Jucatan, *and the parts adjoining*. 19 *Of the southern* Americans. 20 *Of* Paria *and* Guiana. 21 *Of* Brasil. 22 *Of* Peru. 23 *Of* Hispaniola.

The Religions of *Europe*.

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THe *Religion of the ancient* Europeans. 2. *The Roman chief Festivals*. 3. *Their gods*. 4. *Their Priests*. 5. *Their Sacrifices*. 6. *Their Mar-*

riage Rites. 7. Their Funeral Ceremonies. 8. The old Grecian Religion. 9. Their chief gods. 10. Of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worshipped. 12. The Sun worshipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 13. The Moon worshipped under divers names and shapes. 14. The Earth and Fire, how worshipped, and named 15 The Deity of the Sea, how worshipped. 16. Death, how named and worshipped. 17. The Grecian Sacrifices and Ceremonies. 18. Their Priests and Temples of old.

The Contents of the fifth Section.

THe Religion of the old Germans, Gaules, and Britains. 2. Of the Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, and their neighbours. 3. Of the Scythians, Getes, Thracians, Cymbrians Goths, Lusitanians, &c. 4 Of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours 5. Of divers Gentile gods besides the above-named. 6. The ranks and arms of their gods. 7. With what creatures their Charriots were drawn 8. Of peculiar gods worshipped in peculiar places. 9. The Greek chief festivals.

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SECT. I.

Quest.

As there any Religion, Church Government, or Discipline in the beginning of the World?

Answ. Yes: For then was the Word preached, and Sacraments administred. We read

ASIA, *the religions thereof.*

read of Sacrifices offered by *Cain* and *Abel*; and likewise the distinction of clean and unclean beasts. By Faith *Abel* sacrificed, *Heb.* 11. *Noah*'s sacrifice was pleasing to God, *Gen.* 8. This could not be will-worship, for such is no ways pleasing to God; it was therefore according to his Word and Commandment. There was also Excommunication; for *Adam* and *Eve* for their disobedience were excommunicated out of Paradise, which was then the type of the Church; and every soul not circumcised the eighth day, was to be cut off from the people of God, *Gen.* 17. The Word then being preached (for God preached to *Adam* in Paradise, and doubtless he preached to his Children out of Paradise) the Sacraments administred, and Excommunication exercised, which are the three main points of Church discipline; it follows there was then a Church and Church Government.

Q. *Was there then any Ordination?*

Ordination in the beginning of the World.

A. Yes doubtless; for God is the God of order; nor was it fit, that he who mediated between God and the people, by preaching, prayer and sacrifices, should thrust himself into that office without ordination; therefore God ordained *Adam*, he some of his Children, as *Cain* and *Abel*; and whereas *Gen.* 4. we do not read that *Cain* and *Abel* did sacrifice, but only brought their Offerings; to wit, that *Adam* might offer them up to God for them: it argueth, that as yet they had not received ordination: and its likely that ordination then was performed by χειροθεσία or Imposition of hands; which custom the Jewes retained in ordaining their Levites, *Num.* 8. 10. and after them, the Christians in ordination of Ministers, *Act.* 6. 6. 1 *Tim.* 5. 22. which ceremony the Gentiles used in Manumission of their servants, and the Jewes in ordination of their Synedrion or the Judges imposed their hands; so *Moses* and *Joshua* laid their hands upon the 70. Elders; and *Moses* is commanded by God to lay his hands upon *Joshua* the Son of *Nun*, *Numb.* 27 18.

Churches.

Q. *Was there then any publick place of Sacrificing?*

A. Yes upon the same ground, that God, who is the God of order, will have all things done in his Church with order and decency; the meeting also together in one

one place to hear and pray and offer sacrifice, did maintain amity amongst Gods people. Besides we read *Gen.* 25.22. that *Rebecca*, when the children strogled in her womb, did not stay at home, but went, to wit, to the publick place where Gods worship was, to enquire of the Lord; and because in this place God used to shew his presence to his people, by some outward signe, it was called Gods presence; therefore *Gen.*4.16. *Cain* went out from the presence of the Lord, that is, he was excommunicate out of the Church: but we must not conceive, that as yet there were any material buildings for Gods service; for in the beginning men conceived it unfit to include God within the narrow bounds of a material Temple, whom the Heaven of Heavens cannot contain; therefore they worshipped him in the open aire, either upon hills, for they thought low places were unbeseeming the most High God: hence they called every hill Gods hill; or else if they were necessitated to sacrifice on the sea shore or in some low plain they made their Altars so much the higher; which from their altitude, they called *Altaria*; and these places of divine worship they named *Templa* from contemplation. The very Gentiles thought it unfit to confine the Sun their cheif God to a narrow Temple seeing the whole world was his Temple: and after they had built Temples for the Deities they would have them for a long time to be ὕπαιθρα or open roofed.

Q. *Why were the Groves and high places condemned in Scripture?*

Groves and high places condemned in Scripture.

A. Because they were abused both by Jewes and Gentiles to superstition, idolatry, and all uncleanness; therefore God commands them to be cut down, *Exod.* 34. 13. Deut. 7. 5. & 12. 3. & 16. 21. *Josiah* destroyed them, 2 *Kings* 23. 8. 14. Against their idolatry under green trees the prophet *Isaiah* complaineth, *chap.* 57. 5. God by *Ezekiel* threatneth destruction to the idolaters on the high hills, and under green trees, *chap.* 6. 13. such are also reproved by *Hosea*, *chap.*4.13. its true that in the beginning the people of God had no other Temples but hills and groves; *Abraham* sacrificed upon an hill; *Gen.*22. he planted a grove to call upon the name of the Lord, *Gen.*21. *Gideon* is commanded to build an

After upon the top of the rock, *Josh.* 6. 26. Notwithstanding, when these places were abused to Idolatry, God would have them destroyed, *Levit.* 26. 30. *Hos.* 10. 8. *Amos* 7. 9. *Ezek.* 6. 3. &c. because he would not have his people to give the least countenance to the Gentile idolatry; for suppose they had not upon those places erected any idols, yet they must be destroyed, because such places were abused to idolatry; besides God had given them a Tabernacle and Temple in which he would be worshipped, and to which they should repaire from all parts to call upon his name. This Temple also was built upon a hill; they should therefore have contented themselves with the place that God assigned them, and not follow their own inventions, or the wayes of the Gentiles, who afterward in imitation of the Jewes built their Temples on hills, as may be seen by the Samaritans and others: Neither would God be worshiped in groves, because these were places fitter for pleasure and dalliance then devotion; they were dark and obscure places, fitter for the Prince and workes of darkness, then for the God of light, or children of the day.

Q. When were buildings first erected for divine Service?

Buildings first erected for divine service.

A. About the building of *Babel*, as *Lactantius* and some others think: for then *Ninus* erected statues to the memory of his father *Jupiter Belus*, and to his Mother *Juno*; these statues were placed over their Sepulchres, and divine honours assigned them; and at length inclosed within stately buildings, which were their Temples; these they built within consecrated groves; such was the Temple of *Vulcan* in *Sicily*, of *Cybele* in the grove of *Ida*, of *Jupiter Hammon* in the grove of *Dodone*, of *Apollo* in the grove of *Daphne*, &c. these dark groves were fit to strike a terror in the worshippers, and to perpetrate their works of abomination; and because they had continuall lights burning in them, they were called *Luci* a *Lucendo*, afterwards they became *Asyla*, Sanctuaries or places of refuge; which some think were first erected by *Hercules* his children, to secure themselves from those that he had oppressed. We read that *Theseus* his Temple and *Thebes* built by *Cadmus* were

Asyla,

Asyla or Sanctuaries; in imitation of whom *Romulus* made one. *Aen* 8.

Hunc lucum ingentem quem Romulus acer Asylum
Rettulit.

Christians also in the time of *Basil* and *Silvester* the first, made their Temples places of refuge; which so increased, that Monasteries and Bishops palaces became Sanctuaries; but the exorbitancy of these was limited by *Justinian*, *Charles* the Great and other Christian Princes who were content there might be Sanctuaries, because God had appointed Cities of refuge, but the abuses they removed.

Q. *was there any set day then for Gods worship?*

Set day of worship.

A. Doubtless there was, though we doe not read which day of the week it was; for though God blessed and sanctified the Sabbath day, because of his own rest, and in that it was afterward to be the Jewes Sabbath; yet we read not that it was ever kept before *Moses* his time. However it is likely this day was observed before the Law among the Hebrews, for *Exod.* 16. as much Manna was gathered on the sixth day as served for two daies.

Q. *What sacrifices were used in the beginning?*

Sacrifices.

A. Burnt offerings, *Gen.* 8. & 22. Peace offerings also, *Gen.* 31. 54. for upon the peace made between *Jacob* and *Laban*, *Jacob* offered sacrifice. First fruits also were offered, *Gen.* 4. 4. and Tithes, *Gen.* 14. 20. & 28. 22. The burnt sacrifice called *Gnolah* from *Gnalah* to mount upward (because it ascended all in smoak) was burned to ashes except the skin and entrals. In the peace offering also which was exhibited for the safety of the offerer, the fat was burned, because it was the Lords; the rest was devided between the Priest & the people; the breast and right shoulder belonged to the Priest; to shew that he should be a breast to love, and a shoulder to support the people in their troubles and burthens: For this cause the High Priest carried the names of the twelve Tribes on his breast and shoulders. The first fruits were an handful of the eares of corn as soon as they were ripe; these they offered to God, that by them the whole might be sanctified. Tithes were payed before the Law, by the light of nature; because by

that light men knew there was a God, to whom they were bound in way of gratitude to offer the tenth of their increase, from whose bounty they had all. They knew also that the worship of God and Religion could not be maintained, nor the Priest sustained, nor the poor relieved without Tithes.

Q. *What form of Church Government was there among the Jews till* Moses?

Jewes, their Church-government from the beginning till their destruction.

A. The same that was before the flood, to wit, Praying, Sacrificing, Preaching in publick places, and solemn days, to which *Abraham* added circumcision. In every family the first-born was Priest; for this cause the destroying Angel spared the first-born of the Hebrews in Egypt.

Under Moses.

Q. *What government had they under* Moses?

Priests among the Jews.

A. The same that before, but that there was chosen by *Moses* a Chief Priest, who was to enter the Sanctuary once a yeer with his Ephod, to know the wil of God. This was *Aaron*, whose Breeches, Coat, Girdle, and Myter were of Linnen, when he entred into the Sanctuary; the High Priest had his second High Priest to serve in his absence. There were afterward appointed by *David* four and twenty Orders of Priests, every one of which Orders had a Chief, or High Priest; the Priesthood was entailed to the house of *Levi*, because the *Levites* were chosen in stead of the first-born, because they killed the worshippers of the Golden Calf, and because *Phinehas* killed *Zimri* and *Cubi*. The Priests are sometimes called Levites, and sometimes they are distinct names; for we read that the Levites paid tithe of their tithes to the Priests, their common charge was to pray, preach, sacrifice, and look to the Sanctuary, in which they served with covered heads and bare feet; their Office was also to debar lepers, and all other unclean persons from the Tabernacle for a certain time. Secondly, to excommunicate great offenders, which was called cutting off from the people of God, and ἀποσυναγωγὴν, to cast out of the Synagogue. Thirdly, to anathematize obstinate and perverse sinners, who being excommunicate would not repent. *Alexander* the Coppersmith was anathematized by *Paul*, or delivered to Satan, 1 *Tim.* 1. 20. 2 *Tim.* 4. 14. The Office of the

Levites among the Jews.

Levites

Levites also was to help the Priests in gathering of tithes, and to carry water and wood for the Tabernacle.

Q. *Wherein did the high Priest differ from other Priests?*

Difference of the high Priest from other Priests.

A. The high Priest only had power to enter into the Sanctuary; he only wore a blew robe with bells, a golden Ephod, a breast-plate, a linnen Myter, a plate of Gold on his head; by the Crown or plate was signified Christs Kingly office, by the breast-plate his Priestly, and by the bells his Propheticall office: the high Priest also was only anointed, after the order of Priesthood was setled; but before this, every Priest was anointed, he also wore about his paps a broydered girdle, to signifie that his heart should be girt and restrained from the love of earthly things. They that took sanctuary, were not to be set at liberry till the death of the high Priest; to signifie that by the death of our high Priest Jesus Christ, we are made free. The high Priesthood was tied to the line of *Aarons* first born, the other Priests were of *Aarons* other children; the Levites were of *Levies* other posterity; the high Priest might marry none but a Maid; other Priests might marry a Widdow, *Levit.* 21. The high Priest might mourn for the death of his kindred; other Priests might mourn for their Father, Mother, Son, Daughter, Brother, and husbandless Sister; in other things they agree; for all Priests must be without blemish, all must be presented to the Lord at the door of the Tabernacle, all must be washed, all must be consecrated by offering certain Sacrifices; all must have the blood of the Ram put on the tip of the right eare, the thumb of the right hand, and great toe of the right foot, *Exod.* 25.

Q. *What Church government was there after* Moses?

Church government after Moses.

A. In the Desart *Eleazer* succeeded his father *Aaron*, and substituted under him *Phinees* to be chief of the Levites. After the *Israelites* entred the Land, the Tabernacle staied some yeers at *Silo*; then did *Josua* divide the Land, and designed certain Cities of refuge, which with some other Cities he assigned to the Priests and Levites. The Priesthood did not continue long in the house of *Aaron*, but after the death of *Eleazer*, and three

Priests his Successors, this office devolved to *Eli*, of the family of *Ithamor*; who being careleſſe, ſuffered divers abuſes to creep into the Eccleſiaſtical Government, till God raiſed *Samuel*, who reformed both the State and Church, by appointing Schools of Prophets, and Conſiſtores of Levites. From *Silo* the Tabernacle was tranſlated to *Nob*, from thence to *Gibeon*, when *Nob* was deſtroyed by *Joab*, and at laſt it reſted in *Jeruſalem*. So that all this time there could be no ſetled Church diſcipline among the Jews. The Ark alſo was oftentimes removed, to wit from *Canaan* to the *Philiſtines*, from thence to the *Bethſhemites*; afterward it ſtayed twenty years at *Kiriathjeharim*; after this it remained three moneths with *Obed-Edom*, and at laſt it was brought by *David* into *Jeruſalem*. All this time neither Tabernale nor Ark, nor Prieſthood were ſetled, till *David* aſſembled the Levites, and out of them choſe *Abiathar* for High Prieſt, and *Tſadoc* for chief of the inferiour Prieſts, who were to deliver the Ark to the Levites to be carried on their ſhoulders, and withal appointed Singers, and other Muſicians: in all 68. of the Levites. He appointed alſo for the ſervice of the Tabernacle in *Gibeon*, *Tſadoc* and his Brethren. At laſt, *David* being aſſured by *Nathan* that his Son *Solomon* ſhould build the Temple, he ordered that 24000. Levites ſhould be ſet apart for the ſervice of the Temple: to wit, 4000. door-keepers, and as many Singers, and 6000 Judges and Governors, and the reſt for other Offices. *Abiathar* is made high Prieſt, to wait on the Ark at *Jeruſalem*. *Tſadoc* is chief of the inferior Prieſts to ſerve in the Tabernacle at *Silo*. *Tſadoc* was *Saul*'s high Prieſt, deſcended from *Eleazer Aarons* firſt born; *Abiathar* of the ſtock of *Ithamar*, and *Eli* fled to *David*, who entertained him for his high Prieſt; after the death of *Saul*, *David* retained them both, thinking it did not ſtand with his honour and piety to reject *Sauls* high Prieſt. This *Tſadoc* under *Solomon* was anointed the ſecond time Prieſt, as *Solomon* was the ſecond time anointed King, 1 *Chro.* 29. 22. and *Abiathar* is depoſed for the ſins of *Eli* and his Sons; and ſo in *Tſadoc* the Prieſthood is tranſlated from the houſe of *Ithamar*, to *Aaron*'s family again. There were alſo Treaſurers ordained, ſome for the firſt fruits and tenths, and

Under David and Solomon.

others

others for the moneys that were given to the Temple towards the redemption of vows, first born, and sins: The Priests and Levites were maintained out of the first fruits and tithes; the other treasure was for maintaining the daily sacrifices and other charges of the Temple; the Gibeonites, with others, appointed by *David* and *Solomon*, did help the Levites in their Ministration: the Priests, and in their absence, the Levites did administer justice, both in *Jerusalem*, and in the Cities of Refuge, and ordered Ecclesiastick affairs. There were also sometimes Extraordinary Prophets, besides the Ordinary. Its probable that the ordinary Prophets were of the Tribe of *Levi*, because the administration and care of holy things belonged to them; but extraordinary Prophets were of other Tribes; these meddled not with sacraments and sacrifices, which was the Priests office, nor had they their calling by succession, as the Priests; nor was the gift of Prophecy only tied to the man, as the Priesthood was: for we read of *Miriam*, *Hulda*, and divers other women Prophets: and in the Primitive Church, though women must not speak in the Church by preaching, praying, or exhorting in an ordinary way as the Ministers use, yet they were not debarred to utter their extraordinary prophesies, if so be their heads were covered in sign of modesty; but otherwise the Apostle will not have women to speak in the Church, because they must be in subjection to their Husbands; and this punishment is laid on them for being deceived in *Eve*, and hearkning to the counsel of Satan. For, if women did preach, they might be suspected to speak by that Spirit that deluded *Eve*.

Q. *What was the Ecclesiastick Government after* Solomon?

After Solomon.

A. The renting of the ten Tribes from the other two under *Roboam*, did much impair the beauty and magnificence of the Ecclesiastick state. Besides that, it was much defaced by idolatry; but reformed by *Hezekias*, *Josias*, and *Jehosaphat*, who took away the high places. Under *Athalia* it was almost extinguished, had not *Jehojada* the high Priest anointed *Joash*, who again reformed Religion. He being denied all aid from the Levites out of their treasure towards the repairing of the Temple, caused a Chest to be made into which money given

given in that kind should be put, and imployed by the high Priest, or by the chief of the inferiour Priests, and the Kings Scribe or Secretary, towards the reparations of the Temple, whereas before it was collected by the Levites. King *Uzziah* would have burnt Incense on the Altar, but was prohibited by *Azariah* the high Priest, and eighty other Priests. This *Uzziah* named also *Azariah*, though a King, yet was justly resisted by the Priests for his pride, sacriledge and ambition, in medling with their function; whereby he violated the Laws of politick government, which a King should maintain; for confusion must arise, where offices are not distinct, but where men are suffered to incroach upon each others function. 2. He had no calling to the Priesthood; and no man taketh upon him this office but he that is called of God, as was *Aaron*. 3. He violated the Law of God, who confined the Priesthood to the house of *Aaron*, and Tribe of *Levi*, excluding from that all other Tribes. 4. He was injurious to Christ, whose type the Priesthood was, in offering Sacrifices and Incense, representing thereby our high Priest Christ Jesus, who offered up himself a sacrifice, of a sweet smelling savour unto God? So *Jehojada* the high Priest did wel to depose *Athiliah*, who was a stranger, an Idolater and usurper; this was lawfull for him so to doe, being high Priest, whose authority was great both in Civil and Ecclesiastick affaires; but this is no warrant for any private man to attempt the like. Besides *Jehojada* was bound to see the young King righted, both as he was high Priest, and as he was his kinsman. *Hezechias* restored all according to King *Davids* institution; he raised great Taxes towards the maintenance of Gods worship, and permitting the Levites to flea the burnt offerings, which before belonged onely to the Priests office, and caused the people to keep the Passover in the second moneth, whereas by *Moses* his institution it should be kept the first moneth. He permitted also many that were not sanctified or cleansed, to eat the Passover against *Moses* his Law, which were innovations in Religion. *Josias* reforms all abuses, abolisheth Idolatry, repaireth the Temple, readeth publickly the Law of *Moses*, which was found by *Hilkiah* the high Priest, and

and makes a covenant with God to keep the Law. Under King *Eliakim* or *Joachim* Religion was ſo corrupted, that the Prieſts, Levites, Prophets or Scribes, with the Elders of the people condemned the Prophet *Jeremy* to death. Under *Zedechiah* both the Church-government, and ſtate fell together in *Judea*.

Q. *In the mean while what Church-government was there among the Ten Tribes?*

Churchgovernment among the ten Tribes.

A. The Kings of *Iſrael* out of policy, leaſt the people ſhould return again to *Jeruſalem*, & the two Tribes, defaced their Religion with much Idolatrous worſhip, for executing of which they had their Prieſts and inferiour Miniſters anſwering to the Levites; but they ſuffered no Prieſts or Levites of the order of *Aaron* to live amongſt them. Yet they had their Prophets alſo and Prophets Children or Schollers: Their two chief Prophets extraordinary, were *Eliah* and *Eliſha*. They had alſo their Elders, who had power of Eccleſiaſticall cenſures; but both Elders and people were ruled by the Prophets, who recided in the great Cities: at laſt the ten Tribes loſt both themſelves and Church-diſcipline, when they were carried away by the *Aſſyrians*. When *Salmanaſſar* carried away the *Iſraelites* into *Aſſyria*, ſome remainders of them ſtaying behind in their own countrey; but being overpreſſed with multitudes of ſtrangers ſent thither to new plant the country, the ſmall number of the Ephramites left behind, were forced to comply with the new inhabitants, in their idolatrous religions; now that the Iſraelites were not quite driven out of their native country, may be ſeen in the Hiſtory of *Ioſias*, 2 *Chron.* 34. 6, 7, 33. & 2 *Chron.* 35. 18. & 2 *Kings* 23. 19, 20.

Q. *Wherein did the outward ſplendor of the Jews Religion conſiſt?*

Solomons Temple, and the outward ſplendor of the Jews Religion.

A. In the wealth and magnificence of their Temple, which for the beauty, riches, and greatneſſe thereof, was one of the wonders of the world; for beſides the abundance of Iron-work, there was in it an incredible quantity of braſs, ſilver, and golden materials. The great Altar, the Sea or Caldron, the Baſis, the two Pillars before the Temple, the twelve Oxen, the ten Lavers, the Pots, the Shovels, the Baſins, and other Utenſils

tenſils of the Temple were all of braſſe, 1 *Kings* 7. as for ſilver, *Joſephus* tells us *lib.* 8. *& 9.* that there were in the Temple ten thouſand Candleſticks whereof moſt were ſilver, wine Tankards eighty thouſand, ſilver Phials ten thouſand, two hundred thouſand ſilver Trumpets, forty thouſand Snuffers or pot-hooks, which he calls muſical inſtruments; beſides incredible numbers of ſilver Plates and Diſhes, ſilver Tables, and the Doors of ſilver. This we know that *David* left ſeven thouſand talents of refined ſilver for the Temple, beſides what *Solomon* added, 1 *Chron.* 29. as for gold, we read that the Oracle and Altar were overlayed with gold, ſo were the Cherubins, and the whole houſe overlaid with Gold and the very floore alſo, 1 *Kings* 6. beſides the golden Altar. *Solomon* made the Table whereon the ſhewbread was of gold; the Candleſticks alſo, with the flowers, and lamps, and tongs, with the bowls, ſnuffers, baſons ſpoons, cenſers, and hinges, all of pure gold, 1 *Kings.* 7. I need not ſpeak of the rich woods and pretious ſtones in the temple. The Contriver of this Fabrick was God himſelfe; the form of it was four ſquare; the Courts four; one for the Gentiles, another for the Iſraelites, the third for women, and the fourth for the Prieſts: the Gentiles might not enter into the Iſraelites court; for that was counted a prophanation of the Temple; yet our Saviour who was frequently converſant in the court of the Gentiles, accounted that a part of his Fathers houſe and the houſe of prayer, and it was out of this Court that he whipped the buyers and ſellers; this was called *Solomons* porch, *John* 10. *Acts* 3. becauſe in that place *Solomon* ſtood when he dedicated the Temple and uſed there to pray, or becauſe it ſtood undemoliſhed by the *Chaldeans*, when the reſt of the Temple was deſtroyed. In the Prieſts Court ſtood the Altar of burnt offerings and the braſen Sea. In the Sanctuary called the Oracle (becauſe there God delivered his Oracles) ſtood the ark, the Cenſer, Propitiatory and Cherubines; it had no light nor window in it; hither the high Prieſt only had acceſs, and that but once a year, where he burned incenſe, ſo that he neither could ſee nor be ſeen. In the holy place which was alſo without windows, there burned lights perpetually, to repreſent

the

the celestiall lights; but in the most holy there was no light at all, to shew that all outward light is but darkenesse, being compared with that light which God inhabiteth, and which no man can approach unto. Within the Ark where the two Tables of the Law, the pot with Manna, and *Aarons* rod. The Tables and the rod represented Christs active and passive obedience; the golden pot with Manna, his two natures. The Temple was built after the manner of the Tabernacle; but that did far exceed this in stability, magnitude, glory, and continuance: In the Tabernacle were but two Cherubins, in the Temple four; in the Tabernacle there was but one golden Candlestick, and one brazen Laver, but in the Temple there were ten of each. So this Temple of *Solomons* far exceeded the other built by *Zerobbabel*, wherein was wanting the Cloud, the celestiall fire, the Ark and the holy Oyl; besides in number of Prophets, magnifick structure, and wealth, it was far inferiour to the first, and yet in respect of Christ the second did far exceed the first, who supplyed the want of the Cloud, fire, oyl, Prophesie, *Urim*, and *Thummim*. He being all these in a more excellent manner; but we must note that though the pot with Manna and *Aarons* rod were kept in *Moses* his Ark; yet in *Solomons* Ark were only the two Tables of the Law, 1 *Kings* 8. 9. In the Womens Court stood the *Gazophylacium* or treasury, containing the Almes or Gifts that were Offered.

Q. *What else may we observe of* Solomons *Temple?*

A. That this Temple was to the Jewes as their Cathedral or Merropolitan Church; the Synagogues which were not in *Jerusalem* till after the captivity, did resemble our Parish Churches; in which the Scribes taught, as the Priests in the Temple; and as there was a high Priest for the Temple, so there was for the Synagogue a high ruler called *Archisynagogus*. In the Synagogues also they had their distinct Courts, as in the Temple, and an Ark for the book of the Law; and the same holinesse ascribed to the one as to the other, but that they could sacrifice nowhere but in the Temple upon the brazen Alter in the Court of the priests; which Alter was called *Ariel* or the *Lyon*, because like a Lyon it devoured the flesh of the sacrifices. Upon the golden

den Altar incenſe was offered; Chriſt was repreſented by both Altars; his humanity and paſſion by the brazen; his divinity, reſurrection and aſcenſion by the golden Altar, and the incenſe thereof mounting toward Heaven. In the Court of the Prieſt called the holy place ſtood the Table of Shew-bread on which were twelve loaves, which repreſented the twelve Tribes; upon each loaf was a diſh of franckincenſe ſhewing Chriſts interceſſion for his people. The Candleſtick and pinceers or Snuffers repreſented the Doctrine and diſciplin of the Church. Some divide the Temple but into three parts, excluding the Court of the Gentiles; to wit, into the outward Court of the Iſraelites, the holy or Court of the Prieſt, and the holieſt of all, into which the high Prieſt entred once yearly with blood, incenſe and ſmoak. It was death for any other to enter there and even for the high Prieſt himſelfe, if he entred above once in a year; *Pompey* and *Heliodorus* took the boldneſſe to enter thither, but the one never proſpered after, and the other fell mad, ſo dangerous a thing it is to be too bold with Religion. The brazen Laver and the Shew-bread in the Prieſt Court repreſented the two Sacraments of the Church, to wit, Baptiſm and the Euchariſt. The women ſhewed their devotion in beſtowing their looking-glaſſes (which were not of glaſs, as ours are, but of poliſhed braſſe) upon the brazen Laver, *Exod* 38.8. a looking-glaſſe ſheweth us the ſpots of our faces, but Baptiſm waſheth away the ſpots of our ſoules. Two other Temples were built in oppoſition to that of *Ieruſalem*, namely, the Temple of *Samaria* built by *Sanballat* upon the mount *Garizim*; the other at *Heliopolis* in *Egypt* by *Onias* the fourth, whom *Antiochus* had put from the high Prieſthood. The ſecond Temple of *Ieruſalem* built by *Zerobbabel*, was begun in the ſecond year of King *Cyrus*, *Ezra* 3.8. and was finiſhed in the ninth year of *Darius Hiſtaſpes*, which was 46. years in all; whereas the firſt Temple was begun and finiſhed in ſeven years. *Herod* ſpent eight years, whether in repairing of the old, or in building of a new is uncertain; yet *Joſephus* tells us that *Herod* pulled down the old Temple, and built a new one, which was ſix and forty years in adorning and perfecting,

of

of which the Jewes are to be underſtood, *John* 2. 20.

Q. *What did the Temple and the Utenſils thereof repreſent to us?*

What repreſented by Solomons Temple and Utenſils thereof.

A. As the flitting Tabernacle ſhadowed out the Church militant, ſo the fixed Temple reſembled the Church triumphant; the three Courts repreſented the threefold eſtate of mankind; to wit, his ſtate in ſinne before the Law, by the outward court of the Gentiles; his ſtate under the Law by the inward court of the Prieſt; and his ſtate under grace by the holy of holies. The Temple as it was built by Solomon a peaceable Prince, reſembleth the Chriſtian Church erected by Chriſt the Prince of peace. The one was built without noiſe, ſo was the other. The Temple was built upon a hill; and the Church, ſaith Chriſt, is like a City built upon an hill. In the Oracle or moſt holy place, was neither the light of Sun, Moon nor Candle, reſembling the new *Ieruſalem* in the Revelation, having the glory of God, and the Lamb for the light thereof *Rev.* 21. 23. In this place ſtood the Ark and golden Cenſer, with the Tables of the Law, *Aarons* rod, and the pot with Manna; the Mercy-ſeat covered the Ark, whereon were the golden Cherubins; Chriſts Kingly office was repreſented by the Ark crowned with Gold; his Prieſthood by the cenſer, and his Propheticall office by the Mercy-ſeat, whence God ſpake to the high Prieſt; the Tables of the Law and *Aarons* rod ſhadowed out his active and paſſive obedience; the Cherubins looking on the Ark, did ſignifie Jews and Gentiles looking on Chriſt their King. The pot with Manna did adumbrate his divinity by the one, and his humanity by the other. The Propitiatory covered the Law, and ſo hath Chriſt hid and concealed the condemning power thereof; in the Sanctuary or holy place was the Table with the twelve Loaves repreſenting the Twelve Tribes, and in them all true Iſraelites, or Church of Chriſt; on the one ſide having the golden Candleſtick, on the other the Altar of incenſe, beſprinkled yeerly with the blood of the Sacrifice: and repreſenting the preaching of the word and prayer, which by the death of Chriſt are made acceptable to God. In the ſame place alſo ſtood the

the brazen Altar of burnt offrings and the brazen Sea; the one resembled Christ, by whom we are justified; the other holiness of life, by which we are sanctified: or the Altar of burnt offrings did signifie our Eucharist, and the brazen Sea our Baptisme. The fire that burned continually on the Altar did signifie Christs divinity; for our God is a consuming fire, saith the Apostle. The holy Oyl with which the Priest was anointed, shadowed the graces of the Spirit poured out on Christs humanity; with this oyl of gladness Christ was anointed above his fellows.

Q. *What was the office of the Levites?*

Office of the Levites.

A. Besides that they helped the Priests in gathering of Tithes, some of them did carry wood and water for the Tabernacle, which they were bound to carry up and down with its Utensils, to pitch and take it down whilest it was movable; they were distinguished according to *Levis* three sons, into the *Gersonites*, *Cohathites*, and *Merarites*; the first carried the hangings and coverings. The second, the chief things of the Sanctuary; the third had the charge of the wood-work. In *Davids* time some were Judges, some Treasurers, some Singers, and some Porters, 1 *Chron.* 23. 26. The Singers and Porters were divided into 24. orders, 1 *Chron* 25. & 26. The elder Levites were to oversee and teach the younger, Who from the thirtieth year of their life, till the fiftieth did bear about the Tabernacle. Under them were the Gibeonites or Nethinims, whose office was to draw water and hew wood for the house of God.

Q. *What were the Prophets, Scribes and Pharises?*

Prophets.

A. Not only were they called Prophets to whom God revealed himself and his purposes in an extraordinary way, but those also that expounded the Scripture, they were also called Fathers, Doctors of the Law, Disputers, Wise men and Rabbies from their greatness in knowledge, Which title the Pharisees did appropriate to themselves; their Scholars were called children and sons of the Prophets. *Scribes.* The name of Scribes was given to Scriveners, and publick Notaries; these were called Scribes of the people, *Mat.* 2 4. and likewise to those that did write and expound the Law; such a

Scribe

Scribe was *Esdræ*, *Esdr.* 7. 6. these were called Doctors of the Law. The Pharisees were so called from separation, and by the Greeks ἀφορισμένοι, that is, Separatists, for they separated themselves to a strict kind of life, and to the study of the Law, having no commerce with other people, nor communicating with them in dyet, apparrel, nor customs. They held a fatal necessity with the Stoicks, and transanimation with the Pythagoreans; hence they thought that either the soul of *John Baptist*, or of *Elias*, or of *Jeremy* had animated Christ's body. They preferred Traditions to the written Word, and placed most of their holinesse in washing, counting it a lesse sin to commit fornication, then to eat with unwashed hands; from their daily washings they were named *Hemero-Baptists*; they always washed when they returned from the market, thinking themselves polluted with the touch of other people. They are noted *Mat.* 9. 11. for holding it unlawful to eat with sinners, and *Mark* 7. 4. for their superstitious washing, of cups, pots, brazen vessels and tables, and *Luke* 18. 12. for fasting twice in the week, and *Mat.* 23. 5. for their broad Phylacteries, which were scrolls of parchment, wherein the law was written, so called from φυλάττω, to keep or reserve, for by these they kept the Law in their memory; they are noted also for their large borders and fringes, *Mat.* 23. 5. they wore their Phylacteries on their foreheads and left arms; and *Hierom* observeth in *Matth.* 23. that they used sharp thorns in their fringes, that by the pricking thereof they might be put in mind of the commandements. *Pharisees.*

Q. *What were the* Nazarites, Rechabites, *and* Essenes?

A. The *Nazarites* were votaries, *Numb.* 6. so called from *Nazar* to separate; for they separated themselves from wine and strong drink, from comming neer the dead, and from the rasor; some were *Nazarites* for their life, as *Sampson*, *John Baptist*, &c. others only for a time, to wit, thirty days, as *Absolom* who cut his hair the thirtieth day of his vow; such a *Nazarite* was *Paul*, *Act.* 21. 24. *Nazareth* was a village in *Galilee* where Christ was conceived and bred, and therefore was cal- *Nazarites.*

led a *Nazarite*, *Matt.* 2. 23. and his Disciples *Nazarites*, *Acts* 24. 5. but indeed he was the onely true *Nazarite*; because he was pure, holy, and separate from sinners, but he was no legal *Nazarite*, for he drunk wine and went neer the dead. These Hereticks were also called *Nazarites*, who taught that with the Gospel should be joyned the Law of *Moses*, *Acts* 15. 2. Of the *Rechabites*, so called from *Rechab* their Father, we read *Jerem.* 35. 2, 3, 4, &c. these neither drunk wine nor sowed seed, nor built houses, nor planted vineyards, but like strangers lived all their days in Tents. The *Essenes*, so called from their skill in curing of diseases, (for they were much given to the study of physick) in there opinions were Pythagoreans, ascribing all things to fate, offering no sacrifices but of inanimate things, shunning oathes, pleasures, and wine, contenting themselves with water only, and mean apparrel; their garments were white, and they had all things in common amongst them. They worshipped towards the East, observed the Sabbath more strictly then others; kept seven Pentecosts every year, to wit, every seventh week one, and generally they abstained from marriage: yet some did marry for procreation. They were superstitious in preserving the names of Angels: they were much given to silence with the Pythagoreans, chiefly at table: none were admitted into their Society without four years probation: there were some of these *Essenes* contemplative only, and lived in gardens, or remote villages, who contented themselves with bread and salt, others were active, and gave themselves to manual labours; these lived in Cities, and fared better, and eat twice a day.

Rechabites.

Essenes.

Q. *What were the* Sadduces *and* Samaritans?

Sadduces.

A. The *Sadduces* were so called either from *Tsedek* justice, because they would be accounted the onely just men in the world, or from *Sadock* the Author of their Sect, who was the scholar of *Antigonus Socheus*: these rejected all Traditions and Scriptures, except the five books of *Moses*, denied the Resurrection, paines or rewards after this life, Angels and spirits, fate likewise or destiny, ascribing all to mans freewill. They held also that the soul died and perished with the body.

The

The *Samaritans* held with the *Sadducees*, that there was no Scripture, but the Pentateuch, that there was no Resurrection nor life Eternal, nor any Traditions to be admitted, yet they dissented from the *Sadducees* in acknowledging Angels; in worshipping only upon mount *Gerizim*, whereas the *Sadducees* worshipped also in *Jerusalem*, and kept fair correspondency with the other Jewes: whereas the Samaritans and Jewes did so hate and abhor each other, that there was no commerce between them, but did curse and excommunicate each other. Of these Jewish Sects, see *Josephus*, *Philo*, *Druſius de trib. Sect. Munſter*, *Sigonius*, *Buxtorfius*, and others. *Samaritans.*

Q. *How did they anciently obſerve their Sabbath?*

A. The day before was the preparation of the Sabbath, called παρασκευη, which began about the ſixth hour, that is our twelfth. That day they might not travel above twelve miles, leaſt by comming home too late they might want time for preparation to the Sabbath, which began in the evening, and which for the excellency thereof, was called the Queen of Feaſts, and gave denomination to the whole week, on the Sabbath they muſt not travel above two thouſand paces or cubits; for ſo far was the diſtance of the Ark from the Camp. They were ſo ſuperſtitious in the keeping of their Sabbath, that they would not fight that day, and ſo ſuffered *Jeruſalem* to be taken twice. Whereas they knew that God commanded them to encompaſs *Jericho* ſeven times that day; and that works of charity, neceſſity, and of Religion were to be done that day; the preparation for the Sabbath was proclaimed by ſound of Trumpet, and to ſhew their zeal to that day, they would keep ſome more hours then were enjoyned, which addamment they called *Sabbathulum*. They would not dreſs meat that day, becauſe then it did not rain Manna in the deſart. Beſides the ſeventh day, which was the Sabbath or reſt for men and beaſts, they had every ſeventh year a Sabbath, wherein the ground reſted, and their great Sabbath in the end of ſeven times ſeven, called the *Jubile*, in which debtors, priſoners, and morgagers of lands were made free; when the Paſſeover fell upon the Sabbath, this was called the *Jews, their ancient obſervation of their Sabbath.*

great Sabbath, *John* 19. 31. and then there was a preparation for the Passover, *John* 19. 14. but there was no preparation due to the Passover but in respect of the Sabbath; which had this priviledge above all other festivals; because God had particularly sanctified this day for his service; being both a memorative day of God's rest from the works of creation, and figurative of our rest in Heaven; this day is abolished in respect of the ceremonial and judicial part thereof; but in respect of the morality it remaineth still.

Their observation of their Passeover.

Q. *How did the Jews observe their Passover?*

A. They eat the first Passeover standing with their loyns girt, shooes on their feet, and staves in their hands, to shew they were in haste to be gone; but afterward when they were secure out of danger, they eat the Passeover sitting, or leaning after the Roman manner: which posture our Saviour observed when he eat the Passeover. The beast that must be eat was a Lamb or Kid, as being cheapest; and because it must be eat up at one time, this Lamb was to be kept four dayes, to wit, from the tenth day till the fifteenth, that they might have the longer time to think on their deliverance, by looking on the Lamb, and withal to search if any defects were in it; for the Lamb must be without blemish; but this custome did not hold long: it must be also a male, and not above a year old. There must not be fewer then ten at the eating of the Lamb; it was killed between the two evenings, that is, between three of the afternoon till sun-setting, which was the first, and from thence till day light was quite spent, which was the second evening. This killing of the Lamb was rather a Sacrament, then a Sacrifice, as not being performed by a Priest, but by private men, and not in the place appointed for sacrifices, but in private houses. The blood of the Lamb was sprinkled on their thresholds; this ceremony was used but only the first Passeover as I can find; the Lamb was roasted, not boiled, for the more expedition; and nothing of it must be left, least it should hinder them in their journy; and it must be eat with sowre herbs, to put them in mind of their bitter servitude in *Egypt*: the bread that was eat with it was unleavened, to shew their

haste

haste in removing thence; the whole solemnity from this was called the feast of unleavened bread, and likewise the Passeover. Albeit properly the Passeover was only the first day, yet the whole eight days were so named. This sacrament was a true representation of Christ the immediate Lamb of God, *that takes away the sins of the world*; who is the true Passeover, because the devouring Angel of God's wrath hath past over our sins; he was killed and roasted by the fire of his Fathers wrath; he is our true food, whom we must eat with sowr herbs, and our loyns girt, to shew how ready we must be to undergo the bitternesse of afflictions, and to subdue our carnal lusts; we must eat him without leaven, that is, without pride and hypocrisie; now is the time to eat them by faith: for this is the evening of the world, in which our Passeover was sacrificed for us. The first and last day of this feast, were the two great days; but the days between them were only half holy days. Other ceremonies of this feast we will see upon in the observation of Easter, by the Moderne Jewes.

Their feast of Pentecost.

Q. *What were the feasts of Pentecost and Tabernacles?*

A. Pentecost was kept in memory of the Law given on *Sinai* fifty days after the Passeover. The first day of the Passeover was called πρώτη, the second δευτέρα; the first Sabbath after this second day, was called δευτεροπρῶτον, that is the second first Sabbath, *Luk.* 16. 1. and because their harvest began at Easter, and ended at Pentecost, therefore they are commanded *Levit.* 23. 10. to offer a sheaf of the first fruits of their harvest, upon the morrow, or second day of their great feast, and on the Pentecost to offer two wave-loaves; the first offering was to sanctifie their harvest, the second was in token of thanks to God for the finishing of their harvest. The feast of Tabernacles was kept in memory of their forty years abode in the Wildernesse, when they lived in Tents, and by day were shadowed by a cloud. The first and last days were the chief days, especially the last, called therefore the great day of the feast, *John* 7. 37. and in these long feasts the first and last days are called Sabbaths. In this feast their custome was to hold in their hands branches of trees

Their feast of Tabernacles.

which they called *Hosanna*; with this *Hosanna* they honoured Christ; they made booths (therefore the feast was called σκηνοπηγία) in the open aire, in which they lived seven daies together, except in time of rain; weak and impotent persons were excused and exempted from these booths, which were made up of Citrine trees, Palms, Myrtles, and Willows. The next day after the feast, they compassed the Altar seven times with Palms in their hands in memory of the encompassing of *Jericho*. During the time of this feast, many bullocks were offered, as may be seen *Numb.* 29. on the last day of the feast they read the last Section of the Law, and began the first, and drew water out of the river *Siloah*, which in the Temple they delivered to the Priests, who poured it with wine on the Altar, the people singing, *with joy shall you draw water out of the Wells of Salvation* Isa. 12. 3. This feast was kept the fifteenth day of *Tisri* the seventh moneth; but *Jeroboam* kept it the fifteenth day of the eighth moneth; some think that this feast was kept as a thanksgiving to God for their Vintage, and *Plutarch* calls it Διονυσοφόρια, a bearing about of *Thyrsi*, that is, of Spears wrapped about with Ivy in honour of *Bacchus*. But of these passages see *Hospinian de orig. fest. Munster in Kalendar.* and on *Leviticus*, *Pagius* on *Leviticus*, the *Thalmud tract. de tabern. Scaliger de emend. temp. Josephus in antiq. Buxtorfius, Tremellius, &c.*

Q. *What were their new Moons and Feasts of Trumpets and Expiation?*

Their new Moons.

A. Every new Moon was a festival among the Jews, in which as on the Sabbath people repaired to the Prophets for instruction, 2 *Kings* 4. 23. then it was not lawful to buy or sel, *Amos* 8. 4. yet the first new Moon in the beginning of their seventh moneth called *Tisri*, according to their Ecclesiastical account, but the first moneth in their civil computation, was called particularly the Feast of Trumpets; for though at other feasts they sounded trumpets, yet at this feast there was more sounding, to wit, all the day, not so much in memory of *Isaac's* deliverance from death on mount *Moriah*, nor for the Law given with sound of trumpets on mount *Sinai*; for the feast of Pentecost was instituted

Their feast of Trumpets.

for

for that, but for the greater solemnity of the new yeer, from whence they reckoned their Sabbatical years and Jubiles, and dated all their deeds and bargains. This sounding then of trumpets was a solemn promulgation of the new year, and a preparation for the three ensuing feasts that moneth, to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, and the great feast on the two and twentieth day; but I think this was no particular feast, but the conclusion of the feast of Tabernacles. Of the sacrifices to be offered in the new moons read *Numb.* 28. 11, 15. as for those words of *David*, *Ps.* 81. 3. *blow the trumpet in the new moon*, they are most likely to be meant of the first new moon or feast of trumpets. The feast of Expiation was kept the tenth day of *Tisri*; and it was so called because the high-Priest then entred into the Oracle, to expiate his own and the peoples sins; for himself he took a young Bullock and a Ram; for the people he took a Ram for a burnt-offering, and two hee-Goats for a sin-offering; the two Goats he presented at the door of the Tabernacles before the Lord; one of these (lots being cast) was sent into the wilderness; this was called the Scape-Goat, upon whose head the Priest laid all the sins and evils of the people, to be carried away by the Goat into the wilderness: The other Goat was sacrificed. On this day was their great fast, *Act.* 8. 9. wherein they abstained from all kind of work and delights, so that they might not kindle fire, nor dress meat; notwithstanding their afflicting themselves, the joyful Jubile was this day proclaimed. Of the rites used at this day by the Modern Jewes we will speak hereafter. *Their feast of Expiation.*

Q. What was their Sabbatical year and their Jubile?

A. Every seventh year was a Sabbath or rest: for then the land did rest from plowing and sowing, then poor debtors that were native Jewes and not proselytes or strangers, were released, if they were not able to pay: by this God would exercise the charity of his people to the poor, and have them rely on his providence, who gave such increase to the sixth year that it brought forth provision enough for three years; and therefore all things were this time held in common. *Jews, their Sabbatical year.*

and they lived as *Adam* did in Paradise, or as people in the golden age, when the earth *sponte sua* of its own accord brought forth all things; *omnis tulit omnia tellus.* Of this years fertility see *Levit.* 25. 20. The Hebrew servants were this year to be set free, *Exod.* 21. 2. and the Law to be read publickly, *Deut.* 31. 10. The *Their Jubilee.* Jubilee so called from *Jobal* a Ram, because of the sounding of Rams horns at that time was instituted, *Levit.* 25. 8. for the comfort of prisoners, servants, and debtors; for then all things were brought back to their former estate; and therefore perhaps it is called Jubilee from *Jobbel*, to deduce or bring back; all lands that had been sold or morgaged, were restored to the right owners, by which meanes Families and Tribes were preserved entire without commixtion or confusion, and their ancient inheritances remained whole. This feast was kept every fiftieth year, but was proclaimed the forty ninth, on the day of expiation; and was a type of that great liberty and delivery we have by Christ; which is begun in this world, and consummated in that which is to come, where we shall enjoy eternal rest, and shall obtain remission of all our debts, and the possession of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee also was to put them in minde of their deliverance from the captivity of *Egypt.* As in the Sabbatical year, so likewise in this all things were common: the servant whose ear was bored, is now set free; and the slave that was sold for six years, is now dismissed, although those six years were not yet ended. The beasts also had liberty to feed where they pleased. But as the Jewes did keep no Jubilee in the captivity of *Babylon*; neither have they kept any since Christ. As for their feasts of *Purim*, and dedication, or renovation, called therefore in Greek ἐγκαίνια, we will speak anon. These were all the Festivals kept by the Jewes; the three chief besides the Sabbath, were the Passeover, Pentecost and Tabernacles in commemoration of three great benefits, without which no Society or Commonwealth can subsist, to wit, Liberty, Laws, and Defence or Protection. Now for diverse reasons God instituted so many festival days. First, because he would have his people keep

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in mind the benefits he bestowed on them. Secondly, to give him thanks; which they solemnly did, chiefly at Easter, by offering their first fruits; at Pentecost by offering Loaves; at the feast of Tabernacles, by sacrificing in that they had now gathered in all their fruits. Thirdly, by these festivals the love and amity of Gods people were the more preserved in their often meetings. Fourthly, and so was their devotion the oftner exercised in sacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was also by this means preserved. Sixthly, and their obedience also in this was tried. Seventhly, but chiefly Christ, the promised Messiah, was in these Feasts represented; for every sacrifice and oblation did shadow forth his death and passion, by whose blood alone, and not by the blood of Goats and Rams, we have obtained eternal redemption.

Q. *What sorts of Excommunications were used among the Jews?*

Their excommuncations of old.

A. At first they excluded the dilinquent out of their Synagogues, *John* 9. 22. but not quite out of the Temple; for he might stand in the gate in time of Divine service; this censure lasted thirty days and more, if the party repented not, and if he died without repentance, he wanted the ceremonies of common burial, and a stone was laid on his coffin, signifying he deserved stoning. They had a higher degree of excommunication, which S. *Paul* calls [*a giving over to Satan*] 1 *Cor.* 5. 5. By the Greeks the party so excommunicated was called ἀνάθεμα, and such were not permitted to come neer the Temple. Curses also were denounced against them; *Hymenaus*, *Alexander*, and the incestuous person are those excommunicated. Their highest degree was *Maran-atha*, that is, the Lord cometh, 1 *Cor.* 16. signifying that the Lord was coming with vengeance against such; these were totally secluded from the people of God, which is called a cutting off from the people, and a blotting or razing of their names out of the book of life; answering to those three degrees, the Greek Chruch had; their ὑποπίπτοντες. 2. Ἀκροώμενοι. and 3. προκλαίοντες. So the Latine had their *Abstenti*, *Excommunicati*, and *Anathemata*, the reason why God would

would have this ſtrict diſcipline uſed in his Church, is Firſt, to terrifie the evil-doers. Secondly, to preſerve the ſound ſheep from being infected by the ſcabbed. Thirdly, to keep up the reputation of his Church, which otherwiſe might be ſcandalized for conniving at ſin. Fourthly, that Gods judgements may be either diverted or prevented, for he is juſt, and will not wink at ſin. Fifthly, that the excommunicate perſon by this ſeverity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the *Samaritans*, to wit, by ſound of Trumpet, and ſinging of the *Levites*, who firſt by word of mouth pronounced a curſe againſt the *Samaritans*, and thoſe that eat or converſed with them; ſhewing that they ſhall never be Proſelytes in *Iſrael*, nor have any part in the reſurrection of the juſt. Then they wrote this curſe, and cauſed it to be read and pronounced in all parts of *Iſrael*.

Q. *How did God inſtruct the Jews of old?*

Jews, how inſtructed by God of old.

A. Sometimes by viſions and dreams; ſometimes by ſecret inſpiration; ſometimes by a voice from Heaven; ſometimes by *Urim* and *Thummim*, that is, light and perfection, which were the precious ſtones on the breſt-plate of the high prieſt; but ordinarily he taught them by his word, either written by his holy Penmen, or unwritten, namely, by Tradition; for God delivered his will this way to *Moſes*, and he to *Joſhuah*, who imparted this to the Elders, and they to the Prophets. From the Prophets the great Synagogue received theſe Traditions, till at laſt they were committed to writing, for the benefit of thoſe Jews which dwelt in *Judea*, about the year of Chriſt, 250. This was called the *Thalmud of Jeruſalem*, but 300. years after Chriſt, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud of Babylon*, which contains all their Canon and civil Laws, and this is with them of no leſſe authority then the Scripture. They have beſides this their *Kabbala*, which is a myſtical kind of learning, conſiſting moſt in certain letters and ſyllables, out of which they raiſe many myſtical whimſeys. The *Thalmudiſts* expect a temporal kingdom, the *Kabbaliſts* a ſpiritual; who alſo hold that there was an inviſible world crea-

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ted 2000. years before this, because the first word in *Genesis* is *Bereshith*, and the first letter thereof is *beth*, which stands in their Arithmetick for 2000. *R. Jonathan* compiled the *Thalmud* of *Jerusalem*; the other of *Babylon* was made up by *R. Asse*; which is divided into six Parts, sixty Books, and five hundred thirty and two Chapters. It's thought that *Ezra* delivered this *Thalmud* to *Simon* the High Priest, and he to his successors, till at last it came to old *Simeon*, (who took up Christ in his arms) and from him to his Scholar *Gamaliel*. It's most likely that *Pythagoras* had his *Kabbalistical* Philosophy from the Jewish Rabbies; but of these passages see *Galatinus de arcanis*, *Munster*, *Fagius*, *D. Kimchi*, and the *Thalmud* it self.

Q. *What maintenance did the Jews allow their Priests and Levites?*

Their maintenance or allowance to their Priests and Levites.

A. Besides certain Cities and shares in their sacrifices and oblations, they allowed them the first fruits and tithes, the first fruits of the threshing floore, *Numb.* 15. 20. comprehending the first fruits in the sheaf, offered at the Passeover in the beginning of harvest; and the first fruits of loaves at Pentecost, in the end of their harvest, besides the first of their dough, *Num.* 15. 20. *Neh.* 10. 37. *Rom.* 11. 16. these first fruits were called heave or wave-offerings, because they were shaken up and down, to shew that God was Lord of Heaven and Earth; or else from hand to hand to all corners of the earth, to signifie that the whole earth was the Lords. The firstlings of man and beast God challenged as his own, *Exod.* 13. because he spared the first born of the *Israelites*, when he smote those of *Egypt*. The firstlings of clean beasts were sacrificed, the fat whereof was burned, but the flesh was given to the Priest. But the firstlings of men and unclean beasts were redeemed for five silver shekles of the Sanctuary, paid to the Priests for each of them, *Numb.* 18. 15. 16. when they carried up their first fruits to *Jerusalem*, they had a pipe playing before them, and a bull with gilded horns, and a garland of Olive branches on his head. As for their tithes, the husbandman according to *Scaligers* reckoning, out of 6000. bushels in one year, paid for his first and second tithe and first fruits 1111. bushels,

which

which is above a fixth part of the whole, beſides the tithe of their cattel, and fruit of their trees; and ſo ſtrict were the Phariſees in the payment of their tithes, that they tithed *mint, aniſe, & cummin, Matth.* 23.23. out of the firſt tithe payed to the Levites, by the Huſbandman, was payed a tithe to the Prieſt, by the Levites. The ſecond tithe was payed by the Huſbandman, either in kine or in money, as he pleaſed. This tithe was not ſo great as the firſt; for if he paid 500. buſhels for his firſt tithe, he paid but 531. for his ſecond tithe: but this ſecond tithe every third year was ſpent by the Huſbandman at home upon the poor, and not in *Jeruſalem* on the Levites. This year was called the year of tithes, *Deu.* 26.12. and though at this day the Jews have no lands, yet they pay cirefully the tenth of their encreaſe.

Q. *What Church government had the Jews after they were carried captive into* Babylon?

Church government in, and after the captiuity of Babylon.

A. They had no ſecled government in *Babylon*, being then in miſery and captivity; yet they had ſome Elders and Prophets, as may be ſeen in *Ezek.* 8. 1. After the captivity, they reformed all things according to King *Davids* inſtitution; but the number of ſingers, doorkeepers, and other officers came far ſhort of the former. This government continued in ſome meaſure, till the time of *Antiochus Epiphanes*, who ſold the Pontificate to *Jaſon* the brother of *Onias* the High-Prieſt: he by degrees brought in the Greek government, and ſo did the third brother *Menelaus*; at laſt it was totally ſubverted in the eighth year of *Antiochus*, and again reſtored by *Mattathias*, and more fully by *Judas*, *Jonathan* and his brother *Simon*; in *Jonathan* the Prieſthood was tranſlated from the family of *Tſadoc* to the poſterity of *Joiarib*, who came of *Eleazer*. And the government held out in ſome ſort till *Herod* the firſt overthrew it, by thruſting out the lawful Prieſts, and ſubſtituting at his pleaſure unworthy men. The like was done by the Roman Governors; then were the Levites deprived of their tithes by the chief Prieſts. The ſingers were permitted by *Agrippa* the younger, to wear a linnen garment as well as the Prieſts; they retained then ſome Prieſts and Levites; they had alſo Scribes and Lawyers, who exerciſed Eccleſiaſtick Juriſdiction with the Elders of the people.

people. They had also Synagogues of their profession abroad in *Alexandria*, *Cilicia*, and other places, *Acts* 6.9. and in *Judea* too, whither the people met to pray, and hear the Law and Prophets read. The Synagogues had their Rulers, *Acts* 13. 15. who did interpret the Law; they were also called Prophets, Scribes, and Lawyers: but the Government of the Jewish Church was much pestered by the Samaritans, Essens, Sadduces, and Pharisees: Nazareans who rejected the Books of *Moses*; Hemerobaptists, who washed themselves dayly; and the *Herodians*, who held that *Herod* was Christ; the Essens contemned marriage, and thought themselves holier then other men, therefore called ὅσιοι, Saints, they would have had all things equal. The Samaritans rejected all Scripture, except the Pentateuch, and were the sworn enemies of the *Jews*. The Pharisees were so called from Separation, for they separated themselves from other men, accounting all profane but themselves. They placed all Sanctimony in outward shews. The Sadduces, so called from Justice, denied providence, subjected all things to our will, denied the souls immortality, Angels, and the Resurrection. The Scribes perverted all by their sophistical glosses on the Law. Of these things, see *Sigonius*, *Bertram*, *Josephus*, and others.

Q. *But what Church government have the Jews at this day?*

Jews, their Church-government at this day.

A. In *Rome*, *Venice*, *Worms*, *Mentz*, *Frankford* on the Moen, *Fridburg*, *Amsterdam*, and in divers places of *Poland*, *Bohemia*, and elsewhere they have their Synagogues, where they use to pray together, and to hear the Law read. Before they come thither, they wash themselves, and scrape their shooes with an iron fastened in a wall before the Synagogue. They enter with great reverence, bowing themselves towards the Ark, where their Law is kept, and are tied to a set form of prayer, which they must read in their books; they that cannot read must hearken diligently, and say Amen, though they understand not what is read; for their Liturgy is the old Hebrew, which they generally understand not. They utter divers brief benedictions, and after them some short prayers; and because they cannot

not sacrifice, being banished from *Jerusalem*, the place appointed for sacrifice, therefore in stead thereof they read the Law concerning sacrifices and offerings; and some Expositions thereof out of the Thalmud, which they understand not. They pray in particular for the rebuilding of *Jerusalem*, and their return thither, which they dayly expect, for which they express great joy and vociferation. Then they read a long prayer, collected out of the Psalms, with some part out of the first Book of the *Chronicles*, ch. 30. Then they conclude with singing these words of *Obadiah*, ver. 17. *But upon mount Sion shall be deliverance, and there shall be holiness; And the house of Jacob shall possess their possessions*, &c. *And the house of* Esau *shall be stubble*, &c. *And Saviours shall come upon mount Sion to judge the mount of* Esau, *and the Kingdom shall be the Lords*. Other Songs also they sing, much to this purpose; and when they sing or say these words, [*Hearken O Israel, the Lord our God is one God*] they turn their heads to the four corners of the world, intimating thereby that God is every where King. There be some of their prayers which they are bound to say every day twice, standing strait, thinking that thereby they shall merit. But when they utter these words of *Isa.* 6. 3. [*Holy, Holy, Holy Lord God of Sabbath, the Earth is full of thy glory*] they leap three times. They hold, that whosoever doth speak whilest they are praying, shall eat burning coales when they are dead. After this, they utter an execrable prayer against all Christians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces still towards the Ark, like crabs going backward. They use also to go slowly out of the Synagogue, lest by making haste, they might seem to be weary of praying. When they mention the adoration which is given to Christ by Christians, they spit on the ground in detestation thereof.

Q. *What circumstances do the Jews now observe in praying?*

Jewes their manner of prayer.

A. They pray being girt, standing upright, with their faces toward *Jerusalem*, laying their hand on their heart, and bowing their head. They hold it a great sin in praying to belch, yawn, spit, or break wind, because

cause they hold the Angels to be there present; but if any be necessitated to break wind, he must beg pardon of God, who hath made him a body so full of holes; he that prays must make no interruption, though a Serpent should bite him, or the King of *Israel* speak to him. They are bound to utter an hundred blessings every day. In praying they must not touch their naked skin. They hold sneezing in prayers to be a good sign, but breaking wind to be ominous; and they believe that whosoever saith heartily Amen to their prayers, hasteneth their Redemption.

Q. *What is the time and order of their Evening prayers?* *Their times of prayer.*

A. About five in the afternoon the Door-keeper of the Synagogue with a hammer knocks at their doors, warning them to repair to Evening prayer. When they are come, they sit down, and begin their service with these words of the 84. Psalm: [*Blessed are they that dwell in thy house*] Then the Precentor, having said or sung some Psalms, and half that holy prayer called *Kadesh*, the whole Synagogue saith eighteen prayers, according to the number of bones in a mans back. And then the Precentor comes down from his Pulpit, and falls upon his knees before the Ark, after the example of *Joshuah*, *Josh.* 7. 6. and layeth his left hand under his face, because it is said, *Cant.* 2. 6. *His left hand is under my head.* This the people do likewise, and with their faces covered, and towards the ground, they say the sixth Psalm. Having ended their Evening prayer, and pawsed a while, they begin their night prayers, which they should say after supper; but because it would be inconvenient to return late to the Synagogue, and many times they are drunk after supper, therefore before they depart they say some prayers; but if any have a quarrel with his neighbour, he takes the Liturgy-book and shuts it, clapping his hand upon it, intimating hereby that he would pray no more, till his neighbour were reconciled to him.

Q. *Why do the Jews, beside the Sabbath, keep holy the Monday and Thursday?*

Jews hear the Law three times a week.

A. *Ezdras* appointed that the people should meet three times in the week, to be taught the Law, because in the Desart of *Sur* the people wandered three days without

without water, that is, say they, without the Law. And because *Moses* went up the mountain the second time to renew the Tables of the Law, and to pacifie God's anger for the peoples worshipping the Golden Calf on Thursday, and returned thence on Monday; therefore the devoted Jews use to fast these two days, as the Pharisee did in the Gospel.

Q. *What Ceremonies observe they about the Book of the Law?*

Their ceremonies about the book of the Law.

A. In every Synagogue the Book of the Law is kept within a Chest; this Book is the Pentateuch, written on parchment in great Characters, and carried to and fro on two staves, fastened at each end of the parchment. Before the door of the Ark or Chest, hangs a piece of Tapestry, on which divers birds are figured, because birds were pictured upon the Ark of the Covenant. This Book is wrapt in Linnen, which is covered with Silk, Velvet, or Tissue. The office of carrying the Law, is sold to him that gives most, and the money is bestowed on the poor. The two staves are called the trees of Life. When the Precentor brings the Book out of the Ark into the Pulpit, then they all sing these words, *Numb.* 10. 35. *Let God arise, and let his enemies be scattered, &c.* After some Anthymns are sung, one comes between the Chasan or Chiefe Singer, and him who bought the Office of carrying the Law, and kisses (not the parchment, for that were too great presumption) but the cloaths in which it is wrapped; then with a loud voice he blesseth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again, with blessing of God for giving the true Law. Then it is elevated on high, the whole Congregation shouting, *This is the Law that Moses gave to Israel.* The Women in the mean time being in a distinct Synagogue by themselves, are not permitted to kisse the Book, nor to be there with the men, to shew what modesty ought to be there; but if he who carrieth the Book, should by chance stumble with it, a long fast must be enjoyned; that fall being held ominous, and a presage of great calamities. When the Book is wrapped up again within all its coverings, young and old kiss it, touching it only with

with their two fingers; and whileſt it is carried back to the Ark, they all ſing again, *Return Lord to the many thouſands of Iſrael*, Numb. 10. 36. So prayers being ended, as they are going out of the Synagogue, they ſay, *The Lord preſerve my going out, and comming in, from henceforth and for ever*, Pſal. 5. 9.

Q. *What is their manner of obſerving the Sabbath at this day?*

Their manner of obſerving the Sabbath.

A. Becauſe *Moſes* commanded the Iſraelites to gather as much Manna on the ſixth day as might ſerve them alſo the ſeventh; therefore all that they eat and drink on the Sabbath, is prepared and dreſſed on the Friday; and if the ſervants work be more then they can perform before the Sabbath, their Maſters, be they never ſo great and rich, muſt help them, that the Sabbath be not broken; yet they have three Feaſts that day, one in the Evening when they begin their Reſt, the ſecond at Noon, and the third in the Evening when they conclude their Sabbath. All that day their Tables remain covered; If they do not waſh their heads, hands and feet; If they pair not their nailes, beginning at the fourth finger on the left hand, which pairings muſt not be trod upon, but either burned or buried; if they change not their cloaths; if the men cut not their beards, and the women if they combe not their heads; if they ſharp not their knives, and make every thing clean in their houſes on the Friday, they eſteem the neglect of any of theſe circumſtances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient cuſtome, as may be ſeen in *Perſius*, *Satyr.* 5.

Herodis venere dies, unctaque feneſtra
Depoſitæ pinguem nebulam vomuere lucernæ

Except we underſtand here by *Herod*'s days, *Herod*'s birth day, which was carefully obſerved by the *Herodian* Sect. Now the reaſon why the women kindle the lights, is becauſe the firſt woman extinguiſhed the light and glory of man by her diſobedience. They alſo uſe to haſten their Sabbath, and to enlarge it, by adding a part of the work day, that the ſouls in Purgatory may have the more liberty and refreſhing, who all that time coole and refreſh themſelves in water, for

which cause the Jews are forbid by the Rabbins to draw all the water out of any place, but to leave some for refrigeration of these scorched souls. They beleeve that a good and evil Angel stand before their Synagogues, observing who pray and hear most diligently. These Angels wait upon such to their houses, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to shew a seeming content. They do not put out their lights all that day, nor must they snuff them, lest they should thereby break their Sabbath, nor must they that day catch a Flea, or kill a Louse. If a *Jew* in his journey be overtaken by the Sabbath, he must stay, though in the midst of a Field or Wood, though in danger of theeves, storms, or hunger, he must not budge. They begin their feasting on the Sabbath with consecrated Wine, and two loaves of Bread, in memory of the double portion of Manna they gathered for the Sabbath: which day they think is not sufficiently observed, except they eat and drink largely in the day time, and kiss their wives often in the night. In their Synagogues they have read to them seven of their Chapters by seven several men, who come in at one door, and go out at another. These Lectures are out of *Moses* and the Prophets, *Act.* 13.27. & 15.21. they pray for the souls of those who have violated the Sabbath, who being in Hell, have so much ease by their prayers as to turn from one side to the other. But their service lasteth not above the sixth hour, which is our noon; for by their Law they must neither pray nor fast beyond this hour. If any dream of such things as they count ominous, such as the burning of the Law, the falling of their houses, or teeth, they must fast till the evening, and so they must fast the next day, as a punishment for fasting on the Sabbath. After dinner the most of their discourse is about their use-money, and other worldly businesse. In the evening they repair to their Synagogues againe, and thence to their third feast. They conclude their Sabbath with singing, or caterwaling rather, which they continue as long as they can, for ease of the defunct souls: And withal they pray that *Elias* would hasten his comming, even the next Sabbath if he please, that he

he might give them notice of the Messias his comming. Then the richer sort lighting a torch, taking a silver box full of spices with one hand, and a cup of Wine in the other, they say certain blessings to God for the benefits of Light, Wine, Spices, and the Sabbath, and with some ridiculous ceremonies they end the Sabbath, and begin their week. Some wash their eyes and face with that consecrated wine, counting it medicinable: others sprinkle it about their houses against all Charms, and Witchcraft, They smell to the spices, that they may not faint when one of their soules departeth, which it doth at the end of every Sabbath, and returneth at the beginning of the same, so that every Sabbath day they have two souls; besides they think that Hell fire stinks in the week days, but not in the Sabbath; therefore they smell to the spices when the Sabbath is ended. They pour out some of their consecrated wine on the ground, to refresh *Core* and his complices, who live yet under the ground in fire. On the Sabbath they will not light their Candles, make their fires, milk their Cows, snuff their Candles, dresse their Meat themselves, but have Christians to do such trivial things, and then they brag that they be the Lords of the world, and the Christians be their servants.

Q. *How do the modern Jews keep their Passeover?*

Modern Jews how they keep their Passover.

A. The richer sort spend thirty days in preparation, and buying of the purest wheat for their unleavened bread, with which also they furnish the poorer sort, who cannot buy. Their first born onely fast the Eve before. The Sabbath which immediately precedeth the Passeover, is very holy among them. In this they have long Sermons concerning the Passeover, and use thereof; this they call the great Sabbath. They are very curious in cleansing their houses, and washing their utensils three dayes before *Easter* being more carefull with the Pharisees to wash the outside of the platter, then to purge out the rapine and intemperance that is within. The night before the Passeover they take great pains to finde out all the Leavened bread that is in their houses. They search and sweep every corner and Mouse-hole for crums with wax candles; if they finde none, they purposely fling down some.

that they might not seem to have prayed and laboured in vain; All the crums they find, they lay up carefully against the next day, and burn them. They are very curious about the grinding, kneading, and baking of the unleavened bread; the corn must be ground three dayes before it be baked. The Mill-stone must be cleansed from all former Meal, and so must the Ghest that holds it. The water that is used, must be brought in consecrated vessels, about the going down of the Sun, covered. The Master of the Family must draw the water himself. The form of their unleavened cake is round, and full of holes to let in aire, least it should swell. No other ingredient is permitted in the flower, but water; About ten or eleven they dine, but soberly, that they may with the better appetite eat their unleavened bread in the Evening. But first they repair to their Synagogues, where they sing and pray; onely the women stay at home to cover the tables, to hang the walls with tapestry, and to expose their cupbords of Plate, and other riches to be seen, to put them in mind of that wealth which was in the Temple when it was robbed and demolished. Each Master of the Family, if he be rich, hath his chair of state, wherein he sits like a Prince, to shew that they were now redeemed from the bondage of *Egypt*. The poorer sort sit majestically also in their seats.

Q. *What is the manner of eating the Paschal Lamb at home?*

Their manner of eating the Paschal Lamb.

A. When it begins to grow dark, they run home from the Synagogue; a platter is uncovered, wherein are three Cakes, the uppermost representing the High Priest, the middle the Levite, and the lowermost the people of *Israel*; in another dish is a roasted leg of Lamb or Kid, with an hard egge; there is also a dish of Pap or thick stuff, made of divers fruits with wine spiced, and chiefly Cinnamon, representing the straw and brick of *Egypt*: in another platter there are Lettice, Parsley, Ivy, Raddish, and such like herbs, with another dish of vinegar, to represent the sowre herbs eaten heretofore with the Lamb. Every one hath his draught of wine. The middle cake is broken into two pieces; the one whereof the Master hides in a Napkin, to shew how the *Israelites* fled with their dough unleavened out of *Egypt*.

Egypt. Then laying hold on the other peece of Cake, they ſing, *Such was the bread of affliction our Fathers eat in Egypt. Here we are now, the next year we ſhall be in Canaan.* The platter with the Cakes is carried from the Table to the Children, that they might demand what that is, as we read *Exod.* 12. 26, 27. When the Cakes are ſet down again, they ſing a ſong of their deliverance; and drink another glaſſe of Wine, leaning like Princes in their chairs. Then ſome of the Cakes are eaten with thankſgiving, and ſome of the Herbs dipped in the Pap. And at laſt the third Cake is broken, and ſome more of the herbs are eaten.

Q. *By theſe paſſages it ſeems that the Jews do not obſerve the Paſſeover, as they were commanded by* Moſes.

A. Its true; for the moſt of their modern Ceremonies are Rabbinical rather then Moſaical. They ſay that now they are not tied to the Rites of *Moſes*, becauſe they are not in their own Land, but live amongſt profane Gentiles, for ſo they call Chriſtians. But indeed, the true cauſe why they keep not the old Paſſeover, is, becauſe Chriſt our true Paſſeover is ſacrificed for us, who hath put an end to all the old Ceremonies; and it is obſervable that thoſe Jews who now live in *Canaan*, even in *Jeruſalem*, do uſe altogether the ſame Rabbinical Rites, and do not ſacrifice at all, ſeeing Chriſt the Lamb of God, who taketh away the ſins of the world, is the only perfect and ſatisfactory ſacrifice

Their Modern Ceremonies are Rabbinical.

Q. *What may we obſerve concerning the Jews at this day?*

A. That they are a blind, hard-hearted, ſtiff-necked people, who, as the Apoſtle ſaith, have always reſiſted the Holy Ghoſt, and are given up to a reprobate ſenſe; they will not yet part with the vaile of *Moſes* which is over their eyes; who after ſo many miracles wrought by Chriſt and his Apoſtles, after the accompliſhing of all propheſies and types in him, after the finiſhing of the time preſcribed by *Daniel*, of ſeventy weeks, after ſixteen hundred years expectation of a Meſſiah, ſince the end of thoſe ſeventy weeks, after ſo many calamities which they have ſuffered for their obſtinacy and blaſphemies againſt the Son of God; after ſo many

Obſervations concerning the Jews at this day.

deluſions by *Ben Cozbah*, *David*, *Moſes*, and other falſe Prophets, who gave themſelves out to be the Meſſiah, after ſo many teſtimonies & confeſſions of their own writers that Chriſt Jeſus was the true Meſſiah, yet they will not acknowledge it, but continue ſtill in their obſtinacy and cruelty againſt Chriſt and his members; they brag themſelves to be the ſeed of *Abraham*, and glory in their ſeal of circumciſion given to him; but if they were of *Abraham*, they would do the works of *Abraham*; they would believe with *Abraham*, who ſaw the day of Chriſt and rejoyced; they can claim no ſhare in the covenant made with *Abraham*, becauſe they deny and perſecute him who is the foundation of the Covenant; they condemn Chriſtians for making and honouring of the image of Chriſt and of his Saints; which is not ſo much out of zeal againſt images, for they allow the images of the Cherubins which were in the Tabernacle and Temple, but rather out of ſpight againſt Chriſt and his Saints. They count it idolatry to honour Chriſt in his picture or image, and yet they conſider not that themſelves are the greateſt Idolaters in the world, in worſhipping God according to their own fanſie, and not according to his word, which teacheth us that he is to be worſhipped in the unity of Eſſence, and Trinity of perſons, which they deny; thus they worſhip though not images, yet their own imaginations: how often have their Progenitors attempted to reeſtabliſh their antient government, but ſtill in vain, and to their own deſtruction? witneſſe what they ſuffered under *Veſpaſian* and *Titus*, what under *Julian*, when by his permiſſion they began to rebuild their Temple; what under *Hadrian* when they rebelled, and attempted to ſet up their earthly Monarchy; what under *Trajan* and *Marcus Antoninus*; what under King *Philip* called *Longus* in *France*, when they poyſoned the Wells; what ſhall I ſpeak of their barbarous cruelties, and inhumane ſavageneſſe under *Andrew* their Captain, in the time of *Trajan*, when they murthered many thouſands of people, eating their fleſh, wearing their ſkins, and girding themſelves with their guts yet bleeding? of theſe paſſages we may read in *Sozomen*, *Dio*, *Marcellinus*, *Paulus*, *Æmilius*, the French Hiſtorian, and others; as they have ſtill been,

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the greatest enemies that ever Christianity had, so doe they continue their hatred against us at this day; but being kept under they dare not do the mischiefe they would; yet they curse us still, and hold that the best of Christians is no better then the Serpent, whose head deserved to be trod upon. They think they do God good service if they can cheat a Christian; and they make no conscience to forswear themselves, when they take an oath upon any of our Bibles, thinking they are bound to keep no oath but what they take upon their own *Torah* or book of the Law which is read in their Synagogues. Neither will they swear willingly, but in the Hebrew tongue; counting all other languges profane, especially the Latine which they hate, because the Romans and Latine Church have been their greatest subduers and conquerers. They call us Gentiles, Edomites, and Divels, and Anathematise us daily. They will not call *Mary* the Mother of Christ, but in derision, *The mother of him that was hanged.* They are mercilesse Extortioners, and cunning in the Art of poysoning. Their Religion consisteth most in needlesse and ridiculous ceremonies, in Rabbinical fables, Cabalistical whimsies, Thalmudical Traditions, large Fringes, and Phylacteries, and in a meer outside; whereas mercy and justice, and weighty things of the Law are neglected and slighted.

Q. *May Christian Princes, with a safe conscience permit Jews to live within their Territores?*

Jews, whether to be permitted to live among Christians.

A. Yes; conditionally that they communicate not in Religion, nor marry together, nor be too familiar; and that these Jews be obedient to the civil power, quiet, modest, distinguished by some outward badge, and not to be admitted to any publick office or charge; for they have been tolerated both by the Civil and Canon Law. 2. The Jews in the old Testament had leave to commerce with the Gentiles. 3. We ought to permit them, upon hope we may convert some of them to the knowledge and love of Christ. 4. We ought by all means to commiserate their condition, because *to them pertaineth the adoption, and the glory, and the covenants, & the giving of the Law, and the service of God, and the promises; whose are the Fathers, and of whom as concerning the*

flesh Christ came, &c. Rom. 9. 4,5. we must consider, *that by their fall salvation is come to the Gentiles; and if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?* Rom. 11. 12. let us not then insult over their miseries, *nor boast against the branches; for we are but wild Olives graffed upon them; and if God spared not the natural branches, take heed least he also spare not thee,* Rom. 11. *For blindness is happened but in part upon* Israel, *untill the fulness of the Gentiles do come in,* Rom. 11. And then *all Israel shall be saved*; that is, most of them according to the Scripture phrase; For the Angel tels *Daniel, that every one of his people shall be delivered, whose names shall be found in the book*, Dan. 12. 1. so then all the Jews before the last judgement shall be saved, and shall acknowledge Christ the true Messiah; yet not all without exception; but all whose names are written in the book of life: this restriction sheweth, that some will not be saved. 5. By suffering the Jews to live amongst us, we shall be the more induced to acknowledge the goodness of God towards us Gentiles, in receiving us to mercy, when he cast off his own people. By this also we are taught to fear and tremble at God's judgments; *because for unbelief they were broken off; we stand by faith; let us not be too high-minded but fear; for if we continue not in his goodness, we shall also be cut off,* Rom. 11. Lastly, from the Jews we have our Scriptures; they can be our witnesses to the Gentiles, that our Scriptures are not devised and compiled by us, but by our enemies; out of which Scripture, even to the great grief of the Jews, we can clearly prove that Christ is the true Messiah; therefore it is convenient that we permit them to live amongst us.

Q. *May Christian Princes permit the Jews to exercise their own Religion?*

Whether to be permitted amongst Christians to exercise their own Religion.

A. They may, if so be they dishonour not Christ, nor traduce or molest his Church: For they were better exercise their Religion, then turn Atheists; principally seeing they worship the same God with us, though not in the same manner, and read the same Scriptures though not in the same sense. For this cause the Primitive Church, and the Imperial Laws suffered them;

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and Christ himself permitted their Doctors to sit in the chair of *Moses*, and to teach his Doctrine, and counselled the people to obey the same; besides, by permitting the Jews to use their Religion without molestation, by using them courteously, they may be the sooner enduced to embrace Christ; and indeed our cruelties against them, and the wickedness of our lives have been, and are still great obstacles to their conversion. But Christian Princes must be careful that they be not suffered to blaspheme Christ, or abuse his Church: for they are keepers of both Tables, and they do not carry the sword in vain; they should also use all the gentle means they can, to bring them to the knowledge and love of Christ, by instructing them in the grounds of Christian Religion; but violence must be avoided; for faith cometh by perswasion, not by compulsion; neither must their Infants be forcibly baptized against their Parents consent, but when they come to years of discretion they should cause them to be instructed in the principles of Christianity; nor must their Parents be suffered to hinder them; but whilst they are Infants, they must not be baptized against their Parents will, because that were to take away their right of paternity, which Parents have over their Children, both by the Laws of God, of Nature, and of Nations; besides, the Children of Jews, who are enemies of Christ, cannot be comprehended within the Covenant, and therefore are not capable of the sign of the Covenant, till they be of years; and if then they embrace Christ, they are included in the Covenant, and so made capable of the seal thereof. Besides, the forced baptisme of Jewish Children, would be a great scandal to Christian Religion, which would be traduced as a violent way to force Infants to receive that of which they had no knowledge nor could give their consent to; and so these Children, when they come to years of discretion, might justly repudiate that Religion, which was forced on them, when they had neither knowledge of it, nor gave consent to it.

Wherein Christians are not to communicate with Jews.

Q. *In what things must not Christians communicate with Jews?*

A. They must not eat, nor drink, nor bathe, nor cohabit

habit together, nor entertain friendship and familiarity, least by these means Christians should be infected with their errors and superstition, or least they should seem to countenance their wicked opinions. 2. Christians must not serve Jews in any kind of service; for then they will brag that they are the Lords of the world, and Christians their slaves: besides, it is unseemly that the children of the free born (for so we are, being made free by Christ) should serve the sons of the bond woman; for they are true Israelites, and the sons of *Abraham*, who have the faith and do the works of *Abraham:* who are Israelites not after the flesh, but after the spirit. 3. Christians must not employ Jews for their Physitians, for this were to engage them: besides, we know out of Histories how dangerous such Physitians have proved to Christians, who by reason of their inveterate malice, make no conscience to poyson them, but rather think they are bound to do so. 4. Christians must take heed how they traffick with Jews, least they be cheated by them, or least they partake of the sins and superstition of the Jews, by selling them such wares as they know they will abuse to their superstitious worship. 5. Let not Christians borrow money of Jews, except they mean to be undone by them; for they have ever been, and are to this day, unconscionable Extortioners. 6. Christians ought not to read their blasphemous books, but to suppresse and burn them; for by them our blessed Saviour in his person, offices, preaching, and miracles, is highly dishonoured, and his Church traduced: therefore Pope *Gregory* the ninth, about the year of Christ 1230, caused the *Talmud*, in which Christian Religion is so much blasted, to be burned; which was performed accordingly by the Chancellor of *Paris*, and about the year 1553. Pope *Julius* the third, commanded that all the Jewish blasphemous books, with both the *Thalmuds*, should be searched out, and slung in the fire: and that their estates should be confiscated who did harbour or read, print or write such wicked books, or bring them from forreign parts into Christian Territories.

Q. *How many days do the Jews spend in their* Easter *solemnities?*

A. Eight;

A. Eight; the two first, and the two last are wholly kept with great Ceremony, the other four are but half holy days; all this time they sup plentifully, and drink strenuously, till it be midnight, but they drink up four consecrated cups of Wine, two before supper, and two at, or after supper: each of these cups is accompanied with a prayer, and the last with execrations against Christians; at supper they eat the other half Cake; and keep open all night their doors and gates, as being perswaded that then they are safe and secure from all danger, and that they are ready to entertain *Eliah*, whose comming they expect then. During this time they eat up the whole three Cakes mentioned before, and have divers disputations about what work is fit to be done that time, full of ridiculous subtilties, If during this time they find any leaven in their houses, they touch it not, but cover it till they burn it. Now because they are not certain which is the true fourteenth day of the Moon, when they begin their Easter, they keep the second day as solemnly as the first; and because they know not the true seventh day, therefore least they should mistake, they observe also the eighth day, after which day they bring leaven into their houses again: the men fast three times after, to expiate for their intemperance during the feast; and for the space of thirty days, they neither marry nor bathe, nor cut their hair, because *Rabbi Akibha* lost by death all his Disciples, being eighty thousand, between Easter and Pentecost. *Jews spend eight days in their Easter solemnities.*

Q. *How do they now observe their Pentecost?*

A. Pentecost, so called in the New Testament, from the fifty days between Easter and that feast; in the old Law it is called the feast of Harvest, and of first fruits, *Exod.* 23. 16. because then their Harvest began, and the time they offered the first fruits of the Earth. The Jews are very exact in numbring each week and day from Easter to Pentecost, praying continually that God would bring them home again to *Jerusalem*, that in their own Land they might offer to him their first fruits as *Moses* commanded them. They keep two holy days at Pentecost, because they know not which is the true day. They produce their Law twice: and by five men *Their Pentecost.*

men they read so much as concerneth that festivity. They strow their Houses, Synagogues, and Streets with grass, fill their windows with green boughs, and wear on their heads green Garlands; to shew that all places about mount *Sinai* were green, when they received the Law. They eat that day altogether white meats of milk, to shew the whiteness and sweetness of the Law. They make a Cake or Pye, having seven Cakes in one, to signifie the seven Heavens into which God ascended from mount *Sinai*.

Q. *How do they keep the feast of Tabernacles?*

Their feast of Tabernacles.

A. This third great feast, which was kept anciently in Booths or Tents, made up of green boughs, in memory of the forty years peregrination in the Desart, is now observed by the Jews eight days together. The two first and two last are solemnly kept; the other four are but half festivals. They first repair to their Synagogues; then after some praying and singing, they run home to their Tents, but do not stay there all night, as their Ancestors were wont to do. They use to take in one hand boughs of Palm, Olive, and Willow, and in the other a Pome-citron: then they bless God, and shake the boughs towards the four cardinal points of Heaven: then having placed the Law upon the Pulpit, they go round about it seven times in seven days, in memory of the Walls of *Jericho*, encompassed seven times. Then having shaken the branches in their hands, they pray against Christians. This feast is kept about the middle of *September*; in which month they believe shall be fought the great battel between *Gog* and *Magog*, in which *Gog* shall be slain, and the Jews restored to their own Land. About night they go abroad in the Moon light, believing that God doth reveal to them by the shadows of the Moon who shall live or die that year, for then they begin the computation of their year. The shaking of the branches towards the four corners of the world, signifies the destruction of the four great Monarchies, (to wit) the *Assyrian*, *Persian*, *Grecian*, and *Roman*. They make great use of Citrons in this feast, for they send sixteen men every year into *Spain* to bring with them as many of these as they can: for by the Citrons, they say, are represented just men, who are

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as full of their good workes, as this fruit is full of seeds.

Q. *How do they keep their new Moons?*

A. Their new Moons are but halfe holy dayes with them; for in the morning they go to their Synagogues, the reſt of the day they ſpend in eating, drinking, and gaming: The day before the new Moon they uſe to faſt; when they firſt ſee Her, they utter a Benediction, and leap three times towards Her, wiſhing that their enemies may come no neerer to hurt them, then they are able to come neer and hurt Her. The women have more right to keep this day holy then the men, becauſe they would not part with their Ear-rings and Jewels towards the making of the Golden Calf; but willingly parted with them towards the building of the Temple. They give a ridiculous reaſon, why ſacrifices were commanded every new Moon; becauſe, ſay they, the Moon murmured againſt God in the beginning; therefore he took her light from her, and appointed ſacrifices to expiate her crime. *Their new Moons.*

Q. *Why do the Jews faſt in the Month of* Auguſt?

A. Becauſe they hold the world was made in *September*, therefore they make that month the beginning of their year; and believe, that about that time God will come to judge the world; for this cauſe they faſt and pray divers days before, and baptize themſelves in Lakes and Rivers; and where theſe are wanting, they make pits, which they fill with water; in theſe they dip themſelves over head and ears, thinking this a means to expiate their ſins; they frequent their Synagogues and Church-yards, deſiring God to pardon them for the good Jews ſake who are buried there; and in the ſame they diſtibute large Alms to the poor. In ſome places there they cauſe Rams-horns to be ſounded when they go to their Synagogues, to put the greater terrour in them, when they conſider their ſins, and the horror of God's judgements. Their faſting ceremonies being ended, they ſhave and bathe themſelves, and begin their year with much mirth and jovialty. *Faſt in Auguſt.*

Q. *What ſolemnity uſe they in beginning their new year?*

A. Becauſe they are commanded by *Moſes*, *Lev.* 23. 24. to keep holy the firſt day of the ſeventh month; therefore *Their ſolemnities in beginning the new year.*

therefore they begin their Civil year from that day, which after evening prayer in their Synagogues, they initiate with a cup of Wine, wishing to each other a good year. The younger sort repair to the chief Rabbi for his blessing, which he bestoweth on them by prayer and imposition of hands. Being returned home, they fall to eating, drinking, and making merry. On the Table is set down a Rams head, to put them in mind of that Ram which on this day was sacrificed in *Isaac*'s stead, and to signifie that they shall be the Head, and not the Tail of Christians. They feed that night plentifully on fish and fruit, to shew that they will encrease and multiply in good works, as the fish do in the Sea; and that their enemies shall be cut off from all help, as the fruit is plucked off from the tree. In the morning they go betimes to their Synagogues to sing and pray; the Law is taken twice out of the Ark, and some Lessons read; after which, one soundeth a Rams horn on the Pulpit; if he sounds cleer, it's a good sign; if otherwise, they hold it ominous, and a sign of a bad year. This horn-trumpet is also in memory of *Isaac*'s delivery by the Ram this day, as they hold. The rest of the day they spend in good cheer and mirth. After dinner they go to the waters, there to drown their sins. If they see any fish in the water, they shake their cloathes, that their sins falling upon those fishes, may be carried away by them into the Sea, as of old they were by the scape-goat into the wilderness. At night they feast again, and so initiate the year with two days mirth.

Q. *How do they prepare themselves for Morning prayer?*

Their preparation for morning prayer.

A. They hold it necessary that every Jew from the fifteenth of *June*, till Pentecost, should rise before day, because then the nights are long; but from Pentecost till the fifteenth of *June*, they may rise after day; their rising will be the more acceptable to God, if they have weeped in the night, for with such the stars and planets do weep; they must let their tears fall down their cheeks, because then God is ready with his bottle to receive them; these tears may serve them for good use; because when at any time, the enemies of *Israel* send out Edicts to destroy the Jews, God is ready with these bottles to pour them out upon these writings, and to

blot

blot out the Edict, that the Jews may receive no hurt thereby. They hold the morning the best time to enter into the house of God, because *David* saith, *Thou wilt hear my voice betimes in the morning.* In the evening they say God commands all the gates of Heaven to be shut; which are guarded by certain Angels, who are silent till after midnight, then a great noise is heard in Heaven; commanding the gates to be opened: this noise is heard by our Cocks here below, who presently upon this clap their wings and crow, that men thereby may awake; then the evil spirits who had leave to wander up and down in the night, whilst Heaven gates were shut, lose all power of doing hurt: as soon as they hear the Cock crow, they must say this prayer, as they are taught by their Rabbins; *Blessed be thou, O God, Lord of all the World, who hast given such understanding to the cock.* When they change their shirts, the walls and bed-posts must not see their nakedness, but they must change within the bed-cloathes. They must not in the morning put on the left shooe before the right; but at night they should put off the left shooe first. As they are going out of their chamber in the morning, they must with a submissive mind bow their head to the ground, in remembrance of the devastation of the Temple at *Jerusalem*; but no man must offer to say his prayers till first he hath eased himself at the stoole, and washed his hands, because upon them evil spirits sit in the night-time; and his face also, because it was made after the Image of God; but they must be careful that the right hand, with which they touch the Law, and write the name of God, may no ways be defiled. And when in private they are easing of themselves, they must not then think of God, or of his Law, for that will shorten their life, as their Rabbins say. If any man touch his eye in the morning with unwashed hands, he shall be blind; if his ears, deaf; if his nostrils, they shall still be dropping; if his mouth, it shall stink; if any part of his skin, it shall be scabbed; they must not presume to pray but in their four corner'd cloak, from which hangs certain borders, laces, or Phylacteries, which they call *Zizim*; they must also have their *Tephillin* tied to their heads and hands; these are scrowls or bundles of prayers;

ers; but of these and many more of their superstitious ceremonies, see *Buxtorfius* in *Synagoga Judaica*.

Q. *How do they prepare themselves for the feast of Reconciliation?*

Their feast of Reconciliation, and Ceremonies therein.

A. The first ten days after the beginning are penitential, in which they fast and pray. The ninth day every man, young and old, takes a Cock in his hand; every woman and maid a Hen. After some impertinent sentences pronounced out of Scripture, each one whirls the Cock about the Priests head, saying, This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted: His guts are cast upon the top of the house, that the Ravens may carry them away, and their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason why they sacrifice a Cock, is, because the Hebrew word *Gheber* signifieth a man, and in the Thalmud a Cock; so to them the death of a Cock is as much as the death of a Man. After this, they go to the Church-yard, confesse their sins, and give to the poor the price of their Cocks, because of old they used to give their Cocks to the poor. In the afternoon they dip themselves again in water, and prepare lights for their next days service in the Synagogue, where, in the evening they meet, and reconcile themselves to each other, where hath been any offence; he that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate; and thinks himself acquitted in seeking for that the other hath refused. If the party wronged die, he that did the wrong goeth to his grave, and before ten witnesses confesseth his fault; they confesse also their sins to each other, in some secret place of the Church: they go two and two; the one boweth his body, turning his face to the North; whilst he is confessing and beating of his brest, receiveth thirty nine stripes on the back, of his fellow with a leather thong, whom he repays in the like manner. Having done, they return home, and make merry with their roasted Cocks and Hens. Over their cloathes they put on a white shirt or surplice, to shew that now they are white and pure from sin.

Q. *What*

Q. *What other ceremonies use they in the feast of reconciliation?*

A. The ninth day the men in the Synagogues, the women at home, about evening, light wax candles, over which they pray, stretching out their hands towards the lights; which if they burn clear, they take it for a good sign that their sins are pardoned, and that they shall be happy: if the lights be dim, or the wax melt, it's ominous. Then they fast, goe bare-footed, abstain from oyl, bathing, and carnal copulation: they spend much of the night in singing and praying, and most of the next day, while the Priest extendeth his hands to blesse them, they all lay their hands on their faces, as not daring to look on those sanctified hands of the Priest. At this time they fast 48. hours together, and some have been observed to stand upright and pray above 24. hours without intermission. Some write that they use at this time to bribe Satan, that he may not accuse them for their sins.

Q. *What ceremonies use they when they have read over the law?*

A. They divide the Pentateuch into 52. Sections, according to the 52. Sabbaths of the year. The last Lesson, which falls out on that day that immediately follows the feast of Tabernacles, about the 23. of *September*, is accompanied with singing, and the Priests dancing. All the books are this day brought out of the Ark with dancing about it; in the interim, whilest the books are out of the Ark, a candle burns within it, to shew that the Law is a Light. In the Synagogue they fling Nuts, Pears, and other fruit to the Youth, who, in scrabling for the same, fall oftentimes together by the ears. That day their Ecclesiastick Offices are proposed to sale, which occasioneth much strife and malice among them. The money raised on the Offices, is for the repair of their Synagogues, and relief of the poor. At last they conclude all with good cheer and wine at supper, and are merry, if while the Law was carried about, he did not stumble that carried it, for that is held very ominous.

Their Rites after the Law is read over.

Q. *What are these Church offices which they sell yearly?*

A. First, the Office of lighting the candles. Secondly, Of furnishing the consecrated wine, which is spent in their Sabbaths, and other Festivals. Thirdly, the Office

Church Offices sold among the Jews.

fice of folding and unfolding the Book of the Law. Fourthly, of lifting up, and carrying about the said Book. Fifthly, of touching the sacred staves on which the Book or Parchment is rowled. Young men are greedy of this office, because they think the touching of these staves will prolong their life. Sixthly, the Office of reading the Law. And seventhly, of supplying his place who is negligent in his Office.

Q. *Why do they keep the feast of Dedication?*

Their feast of Dedication.

A. They keep it in memory of *Judas Macchabæus*, who dedicated the Temple the 25. of *November*. After it had been possessed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this feast should be kept yearly for eight days together. At that first Dedication was found a small vessel of Consecrated oyl; which of it self was not sufficient to hold out above one night, but by miracle it maintained the Lights for the whole eight days. Now this feast consisteth in drinking and gormandising, and in pompous superstition about their lights. Yet Christ honoured this feast with his presence, *John* 10. 22. not to countenance the abuses thereof, but the institution it self; for all places set apart for the service of God, ought to be consecrated and dedicated to him by prayer and decent ceremonies; therefore *Moses* dedicated the Tabernacle to God, and *Solomon* the Temple with great solemnity and prayers; when the Temple was rebuilt, after the peoples returne from *Babylon* it was dedicated again; and now the third time it was dedicated, when it was profaned by *Antiochus*. These second Dedications are called ἐγκαίνια, that is, Renovations. The Temple was also newly consecrated or dedicated under *Ezechia*, after it had been profaned by *Achaz*, 2 *Chron.* 29. The Priests and Levites spent eight days in this dedication.

Q. *What is their feast of* Purim?

Their feast of Purim.

A. That is of Lots; for *Haman* by lot had appointed the Jews to be Massacred all through the *Persian* Kingdome in one day, to wit, the thirteenth day of the twelfth moneth, which is *Adar* or *February*; but the Plotters were massacred themselves by the Jews the same day. For at *Susa*, *Haman* with his ten Sons, and five

five hundred men more were slain, and three hundred the day after: and on the same day through the rest of *Assuerus* his Dominions were slain by the Jews 75000. So because this day they destroyed their Enemies, and the next day rested themselves; therefore at this feast they keep two holy days, or rather days for *Bacchus*. In their Synagogues they set up lights in the night time, and the whole book of *Esther* is read. As often as they hear the name of *Haman*, they keep a cruel noise, and stamping with their feet. They read all that passage of the death of *Haman*'s Sons at one breath, to signifie the suddenness of that death. These two days are spent in singing, playing, eating and drinking. The men wear womens apparrel, and the women mens, against the Law of God, which they think at this time of mirth they may lawfully violate. And that the poor may be merry also, the richer sort furnish them with meat and drink; and so with this ryotous *Bacchanal*, they conclude their Anniversary Feast; for this is the last of the year, having none between this and *Easter*.

Q. *What Fasting days do the Jews observe now?*

A. They keep the four Fasts mentioned by *Zachary*, *chap.* 8. 19. to wit, that of the tenth moneth, on the tenth of *December*, in memory of *Jerusalem* besieged that day by *Nebuchadnezzar*. Secondly, they fast the seventeenth day of the fourth moneth, or *June*, in memory of the two Tables of the Law broken, for the loss of their daily sacrifice; for burning of the Law; for setting up idolatry in the Temple; for besieging *Jerusalem* the second time, and for breaking down the walls thereof. They count the days from this till the ninth of the next moneth all unlucky; so that they avoid all great business; and School-Masters during that time will not beat their Scholars. Thirdly, they fast the ninth day of the fifth moneth, or *July*, because then the Temple was burned; therefore they go bare-foot, sit on the ground, read *Jeremiahs* Lamentations, and in the Church yards among the dead they bewail the losse of *Jerusalem*. From the first till the tenth of this moneth, they abstain from flesh, wine, shaving, bathing, marrying, and pleading, and from all kind of delights. Fourthly, they fast the third day of *September*, because *Gedaliah*, Gover- *Their Fasts.*

nor of those Jews that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40. and 41. Besides these fasts, they have others, but not so generally observed; for some of their precisest sort fast every Monday and Thursday. Some fast the tenth of *March*, because *Miriam* died that day, and the people wanted water in the Desart. Some fast the tenth of *April*, for the death of *Eli*, and his two Sons, and the losse of the Ark. Some fast the eighteenth of this moneth, for the death of *Samuel*. At *Jerusalem* the Jews used yeerly to fast in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters. This fast was observed the eighth day of *Tebeth* or *December*, and was a day of much heavinesse among them; which must proceed from their pride or envy, or too much superstition; disdaining that their Law should be imparted to the Gentiles, and that this Translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowful; as the destruction of *Jerusalem*, *Jeremies* Lamentations, &c. and not any passage that is joyful, such as their delivery from Egyptian slavery, or *Haman*'s tyranny. The only fast that God commanded, was that upon the day of Expiation; other fasts were enjoyned by the Prince upon emergent occasions; as the fast commanded by *Jehoshaphat*, by *Joachim* and other Princes. Divers other private fasts they have upon private occasions. Their fast is from all meat and drink till the evening that the stars appear.

Q. *What is the manner of their Marriages?*

Their Marriages.

A. They are married in the open air, either in the streets or gardens, by their Rabbies. The Bridegroom wears about his neck a hair-cloth, the end of which the Rabbi puts on the Brides head, after the example of *Ruth*, who desired to be covered with the skirt of *Boaz* his garment. Then the Rabbi takes in his hand a glasse full of wine, over which he pronounceth a blessing, praising God for this Conjunction, and gives it to the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom his gold ring, and asks of the standers by if it be good, and worth the money

ney given for it, and ſo puts it upon one of the Brides fingers: then are the marriage writings read openly: Then the Rabbi takes another glaſſe of Wine, over which he prayeth, and preſents it to the married couple to be taſted; but the Bridegroom takes the glaſs and daſhes it againſt the wall, in memory of the deſtruction of *Jeruſalem*; and for the ſame cauſe in ſome places aſhes are put on the Bridegrooms head; ſo the Bride in ſign of ſorrow, puts on a black cloak, and the Brideman a black hood; they are married in the open Air, that by looking up to Heaven, they may be put in mind of multiplying like the Stars. The other ceremonies uſed before and after marriage, are not to our purpoſe, as not being Eccleſiaſtical. But we muſt know that beſides the principal Wife, they have others that are ſubordinate, which we may call Concubins, who have not the command of the family, nor gifts or preſents from the Huſband, as *Rebecca* had from *Iſaac*, nor matrimonial writings, as the chief Wife hath; nor may their children inherit, but receive gifts only; thus *Abraham* dealt with the ſons of his Concubines, *Gen.* 25. Their cuſtome alſo is firſt to be contracted, and after ſome ſpace of time to be married; which contract was confirmed either by writing, or by a piece of money, or by copulation; but this laſt was puniſhable. Their marriages are accompanied with bleſſings and prayſes; therefore if they are married within doors, that houſe is called *Beth-Hillulim*, the houſe of prayſes.

Q. *How do they make their Bills of Divorce at this day?* *The Bills of Divorce.*

A. After the ſame manner that they did in the time of Chriſt; when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witneſſes, who ſubſcribe and ſeal the ſame, whereby he gives her free power to go whither ſhe will, and to diſpoſe of her ſelf as ſhe pleaſeth; but ſhe muſt not marry again till after ninety days, that it may be known whether ſhe be with child or not; the Woman alſo might give a Bill of Divorce to her Huſband, of which our Saviour ſpeaketh, *Mark* 10. 12. and withal ſheweth that ſuch Bills of Divorce were not commanded, but

tolerated by *Moses* for the hardneſſe of their hearts; and tells them plainly that whoſoever puts away his wife, and marries another, commits adultery, and ſo doth ſhe if ſhe marries another, *Matth.* 5. 31. *Peter Martyr* on 1 *Corinth.* 7. 10. is miſtaken when he ſaith, that there is never any mention in Scripture, that the woman gave a Bill of Divorce to her Huſband; but our Saviour tells us, that if the woman put away her Husband and marry another, ſhe commits adultery; but the man and woman could not put away one another without a Bill of Divorce, and that before witneſſes.

Q. *After what manner is the Wife ſeparated from her deceaſed Husband's brother?*

Their ſeparation of the wife from the deceaſed Husbands brother.

A. The widow with five witneſſes repairs to the chief Rabbi, who aſks her certain queſtions, as whether her Huſband hath been dead three moneths, whether his brother be a ſingle man, whether the man preſent be her huſband's full brother, of what age they are of; and whether they think themſelves fit for procreation? Then he aſks of the woman if ſhe be faſting, for otherwiſe ſhe muſt not ſpit in his face. Then he aſks of the man, if the woman preſent were his brothers Wife, if he will marry her, or ſuffer his ſhooe to be pulled off. If he ſay he will not marry; then a ſhooe is brought, and put upon his right foot being bare; then the woman comes, ſaying, this my brother in Law refuſeth to raiſe up ſeed to his brother, and ſo bowing her ſelf pulls off his ſhooe, and ſpits in his face; ſaying, ſo ſhall it be to him that will not build up his brothers houſe; and thus they are parted.

Q. *What is the manner of Circumciſing their Children?*

Their circumciſion and Rites thereof.

A. The child is firſt waſhed, and layed in clean linnen; for if he be foul, or defile himſelf while he is Circumciſed, the Mohel or Circumciſer is to ſuſpend or interrupt his prayer, till he be waſhed again. In the morning of the eighth day, the God-father ſeateth himſelf down in a ſeat placed neer the Ark, and the Mohel neer him. Twelve wax candles are brought in, to repreſent the Twelve Tribes. Then two cups of red wine, the circumciſing knife, with two diſhes; the one of oyl, the other of ſand. When the Child is brought to the door

door by the women, the Congregation riseth up, the God-father takes the Child and sits down in his seat. There is also a seat prepared for *Eliah*, whose coming they expect at the circumcision. The Child is then named, and usually by the name of some of his Ancestors; so that *Luke* 1. 61. it was wondered at, that *Zacharie* should name his Son *John*, seeing none of his kindred was named with this name. The eighth day was so strictly observed, that if it fell on the Sabbath, the Child was then circumcised; not sooner, lest God should be thought to be tied to the Sacrament, and because the child the first seven days after the birth was held legally unclean, and yet remaining in his blood, *Levit.* 12. 2,3. & 22. 27. nor later, least the parents should be longer withheld from the comfort of the Sacrament. The Penalty of contempt or neglect of circumcision was *a cutting off from the people*, *Gen.* 17. 14. that is, by excommunication, or bodily death of the Parents. Therefore God would have killed *Moses* for not circumcising his Son; or else by the death of the Son himself, when he comes to years of discretion, if he be not circumcised either by himself, or by his parents, or by the Judges.

Q. *How doth the Mohel cut off the foreskin?*

A. He first rubs it, that it may be the lesse sensible, then blesseth God for the Covenant of Circumcision, and withal cuts off the fore-part of the skin, and flings it into the Sand, in memory of that promise, *Gen.* 32. 12. *I will make thee as the sand of the Sea*; then he spits some red wine on the wound, and washeth it, and some also on the Childs face, if he faint, and taketh the bleeding member into his mouth, and sucks the blood from it, which he spits into the other cup of wine Then he tears off the remaining skin with his sharp-pointed nails, and layeth the clouts dipt in Oyl on the wound, and bindeth them. Then he blesseth God again, and the God-father takes the other cup of wine, and prayeth for the Child. And the Mohel moistneth the Childs lips with wine and his own blood, and prayeth again. If the Child be sick on the eight day, his Circumcision is deferred till he recover. If he die before the eighth day, he is circumcised at the grave, but without prayers.

How they redeem their first born.

Q. *How do they redeem their first born?*

A. When the Child is one and thirty days old, he is set upon a Table by the Father, before the Priest, with as much money as two Dollers and a half. After some questions propounded by the Priest to the Father and Mother, amongst others, whether he esteems more of his money, or of his Child; he answers, of his Child; then the Priest takes the money and layeth it on the Childs head, and pronounceth that he being the first born, and presented before the Lord, is now redeemed: if before this time the Father dies, then the Mother signifieth by a scroll about the childs neck, that he is the first born, and not redeemed; who when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the parents stand no more charged with his sins, but he must himself bear his own burthen.

Their duty to the sick.

Q. *What duty is performed to the sick?*

A. The Rabbins are bound to visit and comfort them, and prepare them for making their will, if they be rich: They exhort them to be constant in their faith, especially they must believe that their Messias is yet to come; therefore must make both confession of their faith, and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, and in the life to come.

Their ceremonies about the dead.

Q. *How do they use their dead?*

A. When the party dieth, his kindred tear off a little piece of their garments, because *Jacob* tore his garments when he heard of *Joseph*'s death. They mourn also seven days, because *Joseph* did so for his father. All the water in the house they pour out into the streets. They cover his face, and bow his thumb, that it resembleth the Hebrew Shaddai, that so they may terrifie Satan from coming neer the Corps. His other fingers are stretched out, to shew that now he holds the world no longer, having forsaken it. They wash the body with warm water, and anoint the head with wine, and the yolk of an egg; and cloath him with the white surplice he wore on the day of Reconciliation, and then they Coffin him. When the Corps is carried out of the house, they cast a shell after him, signifying that all sorrow should

ſhould be now caſt out of that houſe. In the Church-yard a prayer or two is ſaid; then the Corps is buried, the next of kin caſteth in the firſt earth. In their return they caſt graſſe over their heads; either to ſignifie their frailty and mortality, *For all fleſh is graſſe*, or elſe their hope of the Reſurrection. When they enter the Synagogue, they ſkip to and fro, and change their ſeat ſeven times. The Mourners go bare-foot ſeven days; abſtain from wine and fleſh, except on Sabbaths and Feſtivals. They bathe not in 33. days, nor pair their nails. They burn candles for ſeven days together, thinking that the departed ſouls return to the place where they left the body, and bewail the loſſe thereof. They believe that no Jew can be partaker of the Reſurrection, who is buried out of *Canaan*, except God through hollow paſſages of the earth convey his body thither; grounding this conceit upon *Jacob*'s deſire to *Joſeph* that he ſhould bury him in *Canaan*, and not in *Egypt*. They borrowed divers Gentile cuſtoms in their Funerals, as cutting or tearing their ſkin, hiring of women to ſing, and minſtrils to play; alſo ſhaving, going bare-footed, and bare-headed, with duſt on their heads, waſhing, anointing and embalming, beſides beautifying of their Sepulchres, and adding of Epitaphs, &c. they uſed alſo burning of the dead, as may be ſeen in 1 *Sam.* 31. 12. & *Amos* 6. 10. they bury apart by themſelves, and not with thoſe of another Religion. Their common Epitaph is, *Let his ſoul be in the bundle of life, with the reſt of the juſt, Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpoſe. Of which ſee *Munſter. Buxtorfius, Margarita, Galatin, Hoſpinian, Fagius*, D. *Kimchi, Aben Eſra*, &c.

The

The Contents of the Second Section.

The Religions of the ancient Babylonians; *of the making, worshipping of images, and bringing in Idolatry.* 2. *Of* Hierapolis, *and gods of the* Syrians. 3. *Of the* Phœnicians. 4. *Of the old* Arabians. 5. *Of the ancient* Persians. 6. *Of the* Scythians. 7. *Of the* Tartars, *or* Cathaians *and* Pagans. 8. *The Religions of the Northern Countries neer the Pole. Three ways whereby Satan deludes men by false miracles. The fear of his Stratagems whence it proceeds, His illusions many, our duty thereupon.* 9. *Of the* Chinois. 10. *Of the ancient* Indians. 11. *Of* Siam. 12. *Of* Pegu. 13. *Of* Bengala. 14. *Of* Magor. 15. *Of* Cambai. 16. *Of* Goa. 17. *Of* Malabar. *Pagan Idolaters believe the immortality of the Soul.* 18. *Of* Narsinga, *and* Bisnagar. 19. *Of* Japan. 20. *Of the* Philippina *Islands.* 21. *Of* Sumatra, *and* Zeilan. 22. *Of the ancient* Egyptians. 23. *Of the modern* Egyptian *Religions.*

SECT. II.

Quest.

What kind of Religion, or rather Superstitious government was there among the ancient Babylonians?

Answ. They had their Priests, called *Chaldeans*, and *Magi*, who were much addicted to Astrology and Divination, and had their Schools for education of the Youth in this knowledge. They worshipped divers gods, or Idols rather; the two chief were *Belus* or *Bel*, or *Baal*, by whom they meant *Jupiter*; the other was *Astaroth*, or *Astarte*, by which *Juno* was understood. They were bound also, by their superstitious discipline, to worship the Sun; and so was the King to offer to him

Babylonians, *their ancient Religion.*

him every day a white horſe richly furniſhed. They worſhipped alſo the Fire, under the name of *Nego*; and the Earth, by the name of *Sbaca*. To this Goddeſſe they kept a feaſt for five days in *Babylon*, where, during that time, the Servants were Maſters, and the Maſters Servants. They worſhipped alſo *Venus*; for maintaining of whoſe ſervice, the women proſtituted themſelves to ſtrangers, and received much money thereby; to this purpoſe they ſate and expoſed themſelves at the Temple of *Venus*, which they call *Militta*. Their Prieſts uſed to have their Proceſſions, and to carry their Idols on their ſhoulders, the people before and behind worſhipping. The Prieſts alſo were uſed to ſhave their heads and beards, and to ſtand in their Temple with Axes, Scepters, and other Weapons in their hands, and Candles lighted before them. They held a Divine Providence, but denied the Creation. *Ninus* was the firſt Idolater; who after the death of his Father *Belus*, ſet up his Image, and cauſed it to be adored with divine honors here at *Babylon*, and in the reſt of his dominions. Thus we ſee that the making of Images, and the worſhipping of them, was the invention of the Gentiles; for indeed they were men whom the *Pagans* affirmed to be gods; and every one according to his merits and magnificence, began after his death to be worſhipped by his friends; but at length, by the perſwaſion of evil ſpirits, they eſteemed thoſe whoſe memories they honoured, to be leſſer gods; this opinion and idolatry was fomented by the Poets; and not only a prepoſterous love, and a vain admiration of the worth and merits of dead men brought in idolatry, but likewiſe *Deiſidemonia*, or a fooliſh and prepoſterous fear; *primus in orbe Deos fecit timor*; for the Gentiles did fear their Religion would be in vain, if they did not ſee that which they worſhipped; they would therefore rather worſhip ſtocks and ſtones, then an inviſible Deity; but it is ridiculous, ſaith *Seneca*, *Genus poſito ſimulacha adorare & ſuſpicere, fabros vero qui illa fecerunt contemnere*; to worſhip and admire the image, and to ſlight the Image-maker; whereas the Artificer deſerves more honour then the Art. Againſt this madneſſe the Prophet *Iſaiah* ſpeaketh, *chap.* 44. *men cut down trees, rinde them, burn a*

The making, worſhipping of Images, and bringing in Idolatry.

part

part of them, make ready their meat, and warm themselves by the fire thereof; but of the residue he maketh a god, an idol, and prayeth to it; but God hath shut their eyes from sight, and their hearts from understanding. Divers ways they had in worshipping of their Idols, sometimes by bowing the head, sometimes by bending the knee, sometimes by bowing or prostrating the whole body, and sometimes by kissing the Idol, or by kissing their own hand, if they could not reach to kisse the Idol; of this *Job* speaketh, *If my mouth hath kissed mine hand when I beheld the Sun shining, or the Moon walking in her brightneſs*, *Job* 31.27. but of the Babyloniſh Idolatry, ſee *Diodorus*, *Philoſtratus*, *Euſebius*, *Iſidor*, *Scaliger*.

Q. *How doth it appear that the Gentile Idols were dead men?*

The Gentiles Idols were dead men.

A. By their own teſtimonies; for *Hermes* in *Aſclepio* as *Apuleius* records, confeſſeth, *that* Aeſculapius *grandfather to* Aſclepius, *and that* Mercury *his own grandfather who had divine worſhip at* Hermopolis *in* Egypt, *were men whoſe bodies were buried, the one in* Lybia, *the other in* Egypt, *in the Town* Hermopolis, *ſo called from him; but under theſe names Spirits or Divels are worſhipped, which I did draw or intice into their Statues. Plutarch* witneſſeth that the Egyptian god *Oſyris* was a man, who becauſe he diſtinguiſhed every Region in the Camp by their colours, in which Dogs, Oxen, and other beaſts were painted; therefore after his death he was honoured under theſe ſhapes. In *Cyprian*'s book, concerning the vanity of Idols, *Alexander* is informed by *Leo* the chief Egyptian Prieſt, that their gods were no other then men. The Greek Poets, in rehearſing the Genealogy and offſpring of their gods, do intimate that they were men. King *Faunus* in *Italy*, made his Grandfather *Saturn* a god; and ſo he did deifie his father *Picus*, and his wife *Fauna*, who from her gift of prophecying was called *Fatua*, and afterward *Bona dea*. When the Senate made an Act that none ſhould be worſhipped at *Rome* for gods, but ſuch as the Senate did allow, did they not by this Act intimate that their gods were but men, and ſubject to their approbation? *Cicero*, in his books of the nature of gods, ſheweth that all their Deities, both great and ſmall, were but men; their Temples were their Sepulchres, and their Religion but Superſtition.

Virgil

Virgil by confeſſing that the *Trojan* gods were ſubdued by the *Grecians*, doth acknowledge they were but men. *Sibylla* calls the Gentile gods νεκύων εἴδωλα καμόντων, that is, the Idols or Images of dead carkaſſes; the whole ſtory of *Jupiter*, to wit, his birth, education, actions, and death, do teſtifie he was but a man; and if we look on his adulteries, inceſts with his own ſiſter *Juno* and his daughter *Minerva*; if on his Sodomy with *Ganymedes*, his raviſhing of *Europa*, and many others; if on his impiety againſt his father *Saturn*, whom he drove out of his kingdome, and forced to hide himſelf in *Italy*; if, I ſay, we conſider theſe things, we muſt needs ſay, that he was ſo far from being a god, that he ſcarce deſerved the name of a man, but rather of a ſavage beaſt, and indeed not unlike in ſalacity to the Goat his Nurſe. Such another god was *Saturn*, a cruel murtherer of his own children, and whoſe chief delight was to have little children ſacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard? *Vulcan* was but a Smith, *Apollo* a Shepherd and Maſon, *Mars* a Souldier, *Neptune* a Mariner, *Minerva* a Spinſter or Weaver, *Saturn* a Huſbandman, *Æſculapius* a Phyſitian, &c. in a word, as theſe were men, ſo they had no other Deity but what they had from men; therefore I will end with that witty ſaying; *Si Dii, cur plangitis? ſi mortui, cur adoratis?* if theſe are gods, why do you bewail them? if men, why do you adore them? But againſt theſe deified men, the fathers of the Church have written ſufficiently; chiefly *Clemens*, *Auguſtine*, *Euſebius*, *Tertullian*, *Cyprian*, *Lactantius*, *Arnobius*, *Nazianzene*, &c. who tell us that there was no Religion at all among the Gentiles, ſeeing every kinde of impurity and impiety was patronized by their gods; and as *Greg. Nazianzene* ſaith in his third Oration againſt *Julian*, κακὸν ἦσαν, καὶ τίμιον, καὶ βωμοῖς καὶ θυσίαις τιμώμενον; that is, to be wicked was not only counted no diſgrace, but it was alſo honored with Altars and Sacrifices. Therefore juſtly might the Apoſtle call the worſhippers of ſuch gods, *Atheiſts*, becauſe they did not worſhip the true God, but ſuch as were no gods at all, and ſcarce worthy to be called men. Goodly gods (ſaith the ſame Father) who would be drawn to *Æthiopia*,

ſo

ſo far off, for the love of good cheer; theſe ſure were belly-gods; and withal would undertake a quarrel for the Strumpet *Lacana*.

Q. *What Religious worſhip, or idolatrous rather, was uſed in* Hierapolis *of* Syria?

Hierapolis, *the Religion thereof.*

A. In this holy City (for ſo *Hierapolis* ſignifieth) was a magnificent Temple, built by *Deucalion*; or, as ſome write, by *Semiramis*; or, as others, by *Bacchus*. Queen *Stratonice* repaired, or re-builded rather, this Temple, being decayed. Here men uſed to geld themſelves, and put on womens apparel; ſuch Prieſts were called *Galli*: Here ſtood two *Priapi* or *Phalli*, and within the Quire (into which the chief Prieſt only might enter) ſtood *Jupiter*'s ſtatue, ſupported with Bulls, *Juno*'s with Lions, having in one hand a Scepter, and a Diſtaff in the other: In the Temple ſtood *Apollo*, cloathed and bearded, whoſe Oracles were much conſulted; if the Petition was liked, the Image would move forward; if otherwiſe, backward. Here alſo ſtood divers other Idols; 300. Prieſts were maintained here; who did miniſter all in white, with their heads covered, and ſacrificed twice a day, with ſinging and muſical Inſtruments, if to *Juno*; but to *Jupiter* no muſick. Their high Prieſt was elected every year, whoſe cloathing was Purple, and a golden Mytre. Not far from the Temple was a deep Lake, in which were kept conſecrated fiſhes: in the midſt thereof ſtood a ſtone Altar, crowned continually with Garlands; on this odours did ſtill burn. They had divers feaſts: the greateſt was that of the Fire; where they ſet divers trees, hung with divers ſorts of beaſts for ſacrifice on fire; after they had carried about theſe Fires (in Proceſſion) to their Idols. Here the gelded Prieſts wound each other, and divers young men at this feaſt geld themſelves. Here was much confuſed Muſick, Diſorder, Fury, and Prophecying. Into the Temple none might enter in 30. days, in whoſe Family any died, and then his head muſt be ſhaved. He that but lookt upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was abomination, becauſe *Semiramis* was tranſformed into a Dove; and ſo it was to touch Fiſhes, becauſe of *Dereceto*, the Mermaid and Mother of *Semiramis*, half

half a Fish, and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was tied to cut his hair on his head and brows; to sacrifice a sheep, to kneel and pray upon the fleece thereof; to lay the head and feet of the sheep upon his own head, to crown himself, to drink cold water only, and to sleep on the ground till his return. The young men were bound to consecrate their hair, then to cut it in the Temple, and to offer it in a box of Gold or Silver, with their names inscribed thereon. Some other foolish circumstances there were in their superstitious Church discipline, if I may so call it: Of which see *Lucian* in his *Syrian* Goddesse; out of whom I have this description. By this, and by what we are to speak of the Gentile idolatry, we may admire the madnesse of those men, who being made after the Image of God, do subject and enslave themselves to dead Images, to senseless blocks and stones, which have eyes, and see not; ears, and hear not: then not without cause did *David* say, *That they who made them, are like unto them*; he means those that worship them; for not the Artificer, but the Worshipper makes the Idol; So the Poet,

Idolatry of the Gentiles, and of all kindes condemned.

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui colit iste facit.

And it is strange to see how cold and sparing we are in the worship of the true God; how zealous and expensive they are in the service of their false gods; they can cut their flesh, and cry from morning to evening with *Baal's* Priests; they can part from their gold and silver, their jewels and ear-rings, to make them a Golden Calf, yea, they can offer their sons and daughters to be burned in the fire to *Moloch*; and yet there is no sin so repugnant to God as Idolatry; for it is repugnant to his entity, because *an Idol is nothing in the world*, saith the Apostle; it is repugnant to his unity, because he is but one; but false gods, or Idols, are many; it is repugnant to him as he is verity, because *Idols are lying vanities*; it is repugnant also to him, as he is life, because Idols are dead and senseless things; it is repugnant to his purity; for Idols are called filthinesse, pollution, and abomination in Scripture; it is also repugnant to the love he carrieth to his Church; for it causeth jealousie in him,

and

and therefore he calleth Idolatry *Whoredom*, and Idolaters *Adulterers*; and they that worship Idols are said *to go a whoring after other gods*; it is likewise opposite to Gods goodness; therefore Idolatry is particularly called sin, as if it were the only sin in the world; so *Exod.* 32. 22. *This people is prone to sin*; that is, to Idolatry: so *Lament.* 1. 8. *My people have committed a sin*; that is, Idolatry: and as it is most repugnant to Gods nature, so it is to almost all his commandments. To the first; because it makes other gods then he. To the second; because it makes graven Images, and worships them. To the third; because it takes Gods name in vain, by giving it to the creature, even to stocks and stones. To the fifth; because it gives the honour due to parents, unto senseless Idols; for the Idolater *saith to the stock, thou art my Father, and to the stone, thou hast begotten me*, Jer. 2. 27. To the sixth commandment; because the Idolater is an horrible murtherer, in not sparing his own children. To the seventh; for Idolatry is not only spiritual Adultry, but the cause also of carnal pollution, and of unnatural lust; for among the Indians they practised Sodomy in the sight of their Idols, as a part of that worship due to them. Lastly, it is against the eighth commandement; for the Idolater is a sacrilegious thief, stealing from God his due, and giving it to his Idol, as the Prophet complaineth, *Hos.* 2. 8. There are three sins inseparable companions of Idolatry; namely, Witchcraft, Covetousness, and carnal Pollution. For the first, The Apostle, *Gal.* 5. 20. joyneth Idolatry and Witchcraft together: The *Ephesians* as they were given to Idolatry, so they were to Magical Arts: and as soon as they forsook their Idolatry, they forsook also their Witchcraft, and burned their conjuring books, *Acts* 19. 19. as *Manasseh* reared up Altars for *Baal*, so he used inchantments, and dealt with familiar spirits, and Wizzards, 2 *Kings* 21. 6. hence proceeded diabolical inspirations, and Enthusiasmes, Oracles, and many other inchanting tricks. As for covetousness, it is no wonder that it accompanies Idolatry; for it is a kind of Idolatry, and so the Apostle calls it; The covetous man worshippeth his god *Plutus*, or *Mammon*, with as great devotion as any Idolater doth his Idol: he saith to the wedge,

wedge, thou art my hope, and to the gold, thou art my confidence; he sacrificeth to his god the poor whom he oppresseth, his own soul also and his body too, which he macerates with care, and deprives of things necessary. King *Ahaz* no sooner gave himself to Idolatry, but he presently shews his sacrilegious covetousness in robbing the house of the Lord of its wealth, 2 *Chron.* 28. As for carnal uncleanness, how much that hath been practised by Idolaters, is known to them that have read Histories; for they did not think their daughters fit for marriage, till first they had been prostituted before their Idols; and though adultery, fornication and Sodomy were thought sins, yet these were held vertues, and a part of religious worship in the presence of their gods; and it is no marvel; for their very gods were incestuous, Adulterers, and Sodomites; and divers Strumpets after their death were deified, as *Lactantius* instanceth in *Laurentia*, the Wife of *Faustulus*, who for her whoordoms among the Shepherds was called *Lupa*, that is a Whore. Such another was *Leæna* among the *Athenians*; such was *Faula*, *Hercules* his Whore, and *Flora*, who left her estate to the Romans. In a word, Idolatry hath been the cause of all sin and mischiefe in the world; from whence proceed murthers, rapine, oppression, injustice, intemperance, uncleanness, sorcery, avarice, &c. but from this, that men forsook the living God, who is the punisher of vice, and rewarder of vertue; and served false gods, who had been wicked men themselves whilest they lived, and patronized wickedness when they were dead.

Q. *What Idolatrous Gods or Divels rather, did the ancient* Syrians *worship?*

A. Their chief god was *Baal-Zebub*, or *Beel-Zebub*, the Lord of Flies, either because his Temple was much infested with Flies, or else from the power he had in driving away Flies. He was a great god at *Ekron*, and is called in the Gospel, Prince of the Divels. Some take him for *Jupiter*, others for *Priapus*, others for *Summanus* chief god of the *Manes*, which some think to be *Pluto*. 2. *Baal-Phegor* or *Peor*, that is, the gaping or naked Lord, so called from the naked posture in which he was worshipped; he was the God of the *Moabites*: *Gods of the* Syrians.

His Temple is called *Beth-Peor*, *Deut.* 3. 29. some take him for *Priapus*. 3. *Baal* or *Bel*, which signifieth Lord, was a great god or Idol amongst the *Babylonians*, *Sidonians*, *Samaritans*, and *Moabites*, and sometimes among the *Jews*; some take him for *Mars*, others for *Jupiter*, who by the *Phœnicians* is called *Baal Samen*, that is, Lord of Heaven, by which I think they meant the Sun. 4. *Baal-berith*, that is, Lord of the Covenant, *Judg.* 9. 4. by whom they meant *Jupiter*, whose office was to confirme Covenants, and to punish the breakers thereof. *Audiat hæc genitor, qui fœdera fulmine sancit*, Virg. *Æne.* 12. So *Aristophanes* calls upon *Jupiter* to send his Thunder upon *Perjurers*, ὁ Ζεὺς ἵησι κεραυνὸν ἐπὶ τοὺς ἐπιόρκους. Therefore among the Romans, the Herauld or *Fœcialis* in making of Leagues, used as he was killing the Hog, by which they used to confirm their Covenants to call on *Jupiter*. 5. *Dagon* from *Dag* a Fish, because from the navel downward he was made in the form of a fish, but upward like a man; this was a great Idol among the *Philistines*, and is thought to be the same that *Neptun* or *Triton*. Others who derive the word from *Dagan*, that is, corn, of which he is said to be the inventer, make him all one with *Saturn*. 6. *Astaroth* or *Astarte* was Goddess of the *Sidonians*; the word signifieth a flock of sheep, or sheep-fold; this is thought to be all one with *Juno*, *Venus*, or *Lucina*, under which names and the form of a sheep, they worshipped the Moon, as they did the Sun under the name of *Jupiter*, and form of a Ram. She is called also by the Greekes οὐρανία from οὐρανὸς, Heaven, where her aboad is Ἀστράρχα, from her Dominion over the Stars. 7. *Adrammelech*, that is the Kings cloak, or power. *Anamelech*, the Kings Oracle or Answer; these two Idols were worshipped at *Sepharvaim* a town of the *Assyrians*, 2 *Kings* 17. these gods were also honoured in *Samaria*, and so were *Succoth-Benoth*, the Tabernacle of Daughters, *Nergal* the light of the *grave*, *Ashima* a fault, *Nibhas*, the fruit of vision, *Tartak*, that is, Chained. All which may be seen in the above named chapter of the Kings. 8. The *Moabites* worshipped *Chemosh*, the *Ammonites Milchom*, 2 *Kings* 23. *Nisroch* was *Senacherib*'s Idol, 2 *Kings* 19. *Remphan* or *Repham* is the same that *Hercules* the god of *Tyrus*,

Tyrus, from *Rephaim*, that is, Giants. *Moloch* or *Molech* from *Malach* to reign, was a great idol among the *Moabites*, and *Ammonites*, and is thought to be the same that *Saturn*, for their images and sacrifices were much alike; to whom the superstitious Gentiles, and the Jews also offered their sons and daughters to be burned. *Thamuz* mentioned *Ezek.* 8. 14. is by *Hierom* taken for *Adonis*, so call'd from *Adon*, that is, Lord, by which they understood the Sun, as likewise by *Hercules*; many other idol gods they worshipped: but these mentioned are the chief.

Q. *What kind of Discipline was used among the* Phœnicians?

A. By their execrable discipline they were bound to offer yearly sacrifices to *Saturn*, or the Divel rather, of young Infants: and in the Temple of *Venus*, to practise not onely Whoredom, but Sodomy also; the *Phœnicians* were bound to prostitute their daughters to *Venus* before they married them. In the Temple of *Venus* were celebrated the annual Rites of *Adonis*, with beatings and howlings, to whom they perform solemn Obsequies. The next day they say he is alive, and then they shave their heads. The women that refused to be shaved, were tied to prostitute themselves to strangers for one day, and by this means money was raised for *Venus*. The Sun also is much worshipped amongst them, whose Priest is crowned with gold, and is cloathed with a long-sleeved garment down to the feet. They were also tied by their Discipline to worship *Astarte* in the shape of a sheep, and *Dagon* in the form of a Mermaid. This idol was called *Atergatis*, and *Derceto*: in honour of which the *Phœnicians* abstained from fish, yet her Priests did eat of the fish which they set all day before her. She had also offered to her fishes of gold and silver. Of these passages, see *Eusebius* in his Preparation, *Diodorus Siculus*, *Lucian*, *Pliny*, *Athenæus*, and others. Phœnicians, *their Religion and Discipline.*

Q. *What was the Religion and Discipline of the old* Arabians?

A. They worshipped the Sun and Moon, Serpents, Trees, and other such like Deities. The *Nabathæans* burned Frankincense to the Sun on his Altar. They do not bury their dead, but lay them, even their Kings, in dunghills. Adultery is death among them, but Incest Arabians, *their Religion and Discipline.*

is no sin. They are circumcised after the example of *Ismael*, at thirteen years of age. Their Priests are cloathed with linnen: they wear Mytres and Sandals; they abhor Swines-flesh: they pay the tithes of their Frankincense to their god *Sabis*: the Priests are not to take it by weight, but by measure. They are tied by their discipline not to gather Cinnamon, till first they sacrifice; then they divide it with a consecrated spear, and assign to the Sun his portion. In *Panchæa* is a rich and stately Temple, adorned with Statues, and the Priests houses about it. The Priests here rule all, both in Politick and Ecclesiastick Affairs. They are bound to spend their time in singing Hymns, and rehearsing the Acts of their gods. It is not lawful for them to go out of the sacred bounds allotted them: if they doe, they may be killed by Law. They hold Mice to be arrant enemies to their gods, therefore they kill them. Of this subject see *Solinus*, *Athenæus*, *Diodorus*, *Boemus*, and others.

Q. *What was the Religious discipline of the ancient* Persians?

Persians, their ancient Religion.

A. They had neither Temples, Altars, nor Images, holding these improper for their Gods: but on the tops of hills offered sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Priest useth neither Musick, Vestments, nor Libaments, but onely his Tiara or Head attire, crowned with Myrtle. He prayeth for all *Persians*, chiefly for the King. He cuts his sacrifice into small pieces, and puts herbs under. One of the *Magi* is bound to stand by, and to sing a Hymn of the Genealogy of their gods; for without a *Magus* the sacrifice is not lawful. Every man celebrates his own birth day. To lye, and to be in debt, are heinous crimes with them; so it is to spit, wash, or pisse in a River, which with them are hallowed. The *Magi* may with their own hands kill any thing, except a man, and a dog. They leave no part of their sacrifices for their gods, but divide it by the direction of their *Magus* amongst themselves; for they hold that God is satisfied with the soul of the sacrificed beast. To blow the fire with their breath, or to cast any dead thing into it, or dirt, was death. They sacrificed chiefly to the Fire

Fire and Water; the fire they cherish with dry sticks without their barks, with tallow also and oyl. When they sacrifice to the Waters, they slay the beasts in a ditch, and lay the flesh on Mirtle, and Lawrel, the *Magi* burn the same, then they pray and sprinkle on the earth, Oyl, Milk, and Honey. They used not to slay their sacrifice with a knife, but with a mallet or club. The *Magi* keep the sacrifice still burning, and pray every day an hour before it. They adored the Sun, whom they called *Mithra*, at his rising, and offered to him white Horses, whose sacred Chariot was drawn with white Steeds before the King when he went to sacrifice. They had divers festival days, the chief whereof was that of the Sun. The next was that they called the Destruction of Vices, when they killed poysonable creatures and sacrificed. Of these Persian Rites see *Herodotus*, *Athenæus*, *Pausanias*, and others.

Q. *What was the Old* Scythian *Religion?*

A. They worshipped first of all *Vesta*, then *Jupiter*, *Apollo*, *Venus*, *Mars*, and *Hercules*: they had neither Images, Altars, nor Temples for any of their gods, except for *Mars*, whose temples they erected of bundles of twigs heaped up together. Instead of his Image, they set up an old iron sword, to which they offered yearly sacrifices of cattel, and horses; and of men every hundreth Captive, with whose blood they besprinke *Mars* his sword. Then they cut off the right shoulders of the slain men, and fling them into the air. They used to wound first, and then to strangle the beast which they sacrificed, praying to that god to whom they offered the beast; they kindled no fire of wood, for the Country yielded none, but they burned the bones of the beast to boyl the flesh withal; if they want a vessel, they boyl the flesh in the beasts paunch; they use no Vows, nor any other ceremonies. Their chiefest sacrifices were Horses. But of this, see *Herodotus* and others. *Scythians, their old Religion.*

Q. *What Religious discipline had the* Tartars, *or* Cathaians?

A. They worshipped the Sun, Stars, Fire, Earth and Water, to whom they offered the first fruits of their meat and drink each morning before they eat and drink themselves. They beleeve there is one God, ma- *Tartars, their old Religion.*

ker of all things; yet they worship not, nor pray to him. They place Idols at their Tent doors, to preserve their cattel and milk. To these silk and felt Idols (for of such materials they make them) are offered the first-fruits of milk, meat and drink, the hearts also of beasts, which they leave before them all night, and then eat them in the morning; they offer horses to the Emperours Idol, which none afterward must ride; they do not break, but burn the bones of their Sacrifices; by their discipline they must not touch the fire with a knife, nor meddle with young birds, nor pour milke, drink, or meat on the ground, nor break one bone with another, nor make water within their Tents, and divers other such traditions, which if violated, are punished with death, or else redeemed with much money. They believe another world, but such as this. When one dieth, he hath meat set before him, and mares milk: his friends eat a horse, and burn the bones thereof for his soul: they bury also with him a Mare, a Colt, and a Horse bridled and sadled; his gold and silver also; and they set upon poles the horse-hide that was eat, that he may not be without a Tent in the other world; they use to purifie every thing by making it passe between two fires. When they pray, they are enjoyned by their Discipline to lift up their hands and smite their teeth three times. They use to feed the Ghosts or Spirits with Mares milk cast in the air, or poured on the ground. They have their religious Votaries and Monasteries, amongst which there is an Order called Sensein, which eat nothing but bran steeped in hot water. They worship not Idols, nor do they marry; but they hold transanimation, and divers other ridiculous opinions, as may be seen in *Johannes de Plano Carpini*, whom Pope *Innocent Anno* 1246. sent Embassador to the *Tartarian* Court. See also *M. Paulus Venetus*, *Vincentius*, *Bellovack* in *spec. hist. Mat. Paris* and others. There is one thing commendable in their Discipline, that they force no man to embrace their Religion. But *Ortelius* mentioneth a strange custome amongst them, that their Priests on high trees preach to them, and after Sermon besprinkle their auditors with blood, milk, earth, and cow-dung mixed together, and no less strange it is that they do not bury their dead but hang them on trees.

Q. *Had*

Q. *Had the Pagans any knowledge of the Creation?*

A. It seems by these Tartars and divers other Gentile Idolaters, of which we are to speak, that many of them had some knowledge of the beginning of the world, which they learned, not from the Jews, with whom they had no commerce, but from the Heathen Philosophers and Poets; and these were led to believe this truth by the guide of natural reason; for when they considered the continual vicissitudes in the world, the alteration, generation, and corruption of things, the nature of motion and of time, whereof the one presupposeth a Chief Mover; for nothing can move it self; the other consisteth in Priority and Posteriority, which depends upon motion, and suteth not with Eternity; when they observed also the Harmony, Order and Beauty of things, and how every motion and mutation aimed at a certain End, they concluded that this great Universe could not be ruled, or have existence by chance, but by providence and wisdom; and that therefore this must needs have a beginning; otherwise we could not know whether the Egge or the bird, the Seed or the Plant, the Day or the Night, the Light or the Darknesse were first. And seeing the world consisteth of corruptible parts, how can the Whole which is made up of such Parts be Eternal? They found also that it was repugnant to reason, for so many Eternals and infinite Entities to exist actually together; for every Entity in the world must be Eternal, if it self be eternal. Besides, that it is against the nature of Eternity to admit *magis* and *minus*, degrees, auction or diminution; which it must needs do, if the world be eternal; for if there have been infinite annual revolutions of the Sun, and infinite monethly revolutions of the Moon, there must needs be something greater then Infinity; for the revolutions of the Moon are far more then of the Sun; by these reasons they were induced to acknowledge a beginning of the world; of which *Merc. Trismegistus* in *Pœmandro* speaketh plainly, in saying, *That God by his word made and perfected the world, dividing the earth from the heaven, & the sea from the land, &c. Orpheus* in his *Argonautes* singeth, *How* Jupiter *hid within his brest the world which he was to bring forth,* φάος ἐις πολυγαθες, *into the pleasant*

Pagans, *their knowledge of the Creation.*

light, &c. this same song is sung by *Hesiod*, *Homer*, *Æschilus*, *Sophocles*, *Euripides*, and other Poets. *Pythagoras* as *Plutarch*, and *Laertius* testifie, taught, *That the world was made by God.* *Thales*, *Empedocles*, *Anaxagoras*, and the other ancient Philosophers, ascribe a beginning to the world, some from one element, some from another. The *Platonists* alwayes held the creation of the world; and the *Aristoteliqns* affirming there is a first mover, must conclude, that the world which is moved, had a beginning; they say also that the world doth depend upon God; how then can it be eternal? seeing dependance and eternity are incompatible. *Aristotle* in his Book *de mundo*, and in his Metaphysicks saith, *That God is the cause and Author, not onely of living creatures, but also of nature it self, and of the world.* *Cicero* in his Books of the nature of the gods confesseth, *That every thing had a beginning, and that man was not created by chance, but by a supreme power.* *Seneca*, *Macrobius*, *Virgil*, *Ovid*, and other Latin Poets, except *Lucretius*, affirm the same Doctrine. The Stoicks also asserted the original of the world, and so did the *Epicures*, though these held a beginning fortuital, not providential, ascribing the original of things to chance, not to counsel. This same doctrine of the creation is at this day beleeved by *Turks*, *Arabians*, *Persians*, *Armenians*, the most barbarous people of both *Indies*, as we may see in the progress of this Book: and the greatest Opponents to this doctrine of the worlds creation, as *Pliny*, *Lucretius*, *Galen*, and others, are forced sometimes to doubt the truth of their own Tenets.

Q. *Were all* Tartars *of one Religion or Discipline?*

Tartars, their diversities of Religions.

A. No; For that vast Country containeth several Nations, who were, and some of them yet are of several Religions. Some Christians, some Mahumetans, and others Pagans, among whom also are divers Sects and Religions. In *Sachion* they have divers Monasteries of Idols; to whom they dedicate their children, and on festival days sacrifice Rams to these Idols, for their childrens preservation, the flesh whereof they eat, but reserve the bones as holy reliques: the Priests Fee is the skin, with the head, feet, and inwards, and some part of the flesh also. Before the Corps of any great man be buried,

buried, they set a table before it, furnished with all sort of meats, with the odour of which they think the departed soul is refreshed and heartned against the burning of the body. They cast into the fire with the body pictures of his men, women, horses, and other things to serve him in the other world. In *Tangoth* they worship Idols with many heads and hands; they have Monasteries where the Monks are walled up. In *Succuir*, they make perfumes of Rheubarb for their Idols. In *Caindu* they prostitute their wives, sisters, and daughters to strangers, as an honour due to their Idols. In *Cathai* and *Mangi*, the sick vow to offer their blood to their Idols if they recover; their Sorcerers also cause them to offer to these Idol sacrifices of Rams with black heads, which with spiced drinks they eat up merrily, with singing and dancing, and fling the broth of the sacrifice in the air. In some Provinces of *Cathai* the Monks wear strings about them full of Nut shells, on which they are still praying: they worship still towards the north, but keep their Church doors open towards the south. Of these see *Paulus Venetus* and *Will. de Rubruquis*, who both travelled in these Countries.

Q. *Of what Religion are the Northern countries neer the Pole?*

Religions of the Northern countries neer the Pole.

A. In *Nova Zembla* (as the Hollanders who travelled thither relate) there is no Religion prescribed by Law; but they worship the Sun so long as he is with them, and in his absence the Moon and North Star. To these they offer yearly sacrifices of Deer, which they burn except the head and feet; they sacrifice also for their dead. The *Samodyes* which are subject to the *Muscovite*, are much addicted to witchcraft and idolatry; among them each kindred have their Temple where they sacrifice; their Priest is he that is eldest, whose ornaments are small ribs and teeth of fishes and wilde beasts hanging about them, with a white Garland on his head; in his divine service he doth not sing but howle, and that so long till he become like a mad man, and then falls down as if he were dead, but riseth again, ordereth five Deere to be sacrificed, and then thrusts a sword half way into his belly, still singing or howling

howling rather; the sword he takes out again, heats it in the fire, and then thrusts it in at the Navel, and out at the Fundament; then he lets two men standing by him, pull off his head and left shoulder with a small line, by which they pull the head and shoulder into a kettle of hot water, but he reviveth again, and cometh out whole as he was before; with such jugling illusions do they deceive the people. But of these see *Richard Johnson*'s relation in *Hakluit*, tom. 1.

Q. *How many ways can Satan delude men by such false miracles?*

Three wayes whereby Satan deludes men by false miracles.

A. Three ways. 1. By local motion, suddenly removing one object from the eye, and substituting in stead thereof another; thus are we deceived in many supposed transformations; as when we think we see Women transformed into Cats, or Hares, or any other creature; the Woman is suddenly conveyed away and the Cat put in her place; such were those transmutations of *Ulysses* fellows into beasts, and of *Diomedes* his company into birds. 2. By darkning the Medium or Aire, that we cannot see the object, or by condensing of it so, that the object appeareth bigger then it is, or by altering of it so, that the object appeareth quite other then it is; as we see strange things through some glasses; or lastly, by working on and disturbing of the fancy, which is no hard matter for Satan to do, being a subtile spirit of long experience, and full of knowledge. 3. By working on the outward sensitive organ, either by altering situation thereof; thus by elevating or depressing the eye, we see things double, and otherwise then they are; or by disturbing the visive spirits, or by casting a mist before the eye. By such tricks the Egyptian Sorcerers made the people beleeve they had done the same miracles that *Moses* did. And so the Witch of *Endor* deluded *Saul*, by presenting to him the resemblance of *Samuel*; whereas it was not in the power of Satan to disturb the soul of any just man, and to take it from that place of rest and happinesse, where it is under the immediate Protection of the Almighty; yet many learned men are of another opinion, that *Samuel* did truly appear, God so permitting that *Saul* might be convinced of his wickednesse, and desertion from God, by the same

ſame Prophet, whoſe counſel he had heretofore deſpiſed. Now though Satan deludes oftentimes with falſe miracles, yet I deny not, but that ſometimes by God's permiſſion he doth ſtrange wonders, by the help of natural cauſes, as he can raiſe ſtorms, ſo he did againſt *Job*'s Children; he can carry his Witches in the Aire, ſo he did carry Chriſt to the pinacle of the Temple, and thence to an high Mountain; ſo the Angel carried *Habakkuk*; he can alſo make beaſts to ſpeak, by guiding their tongues, ſo the Angel made *Balaam*'s Aſſe to utter certain words; but he can do no miracle, that is, he cannot produce ſuch effects as exceed the activity of natural cauſes; ſo he cannot raiſe the dead, or give them life again; he cannot reſtore ſight to the blinde, where there is a toral privation, nor can he transform men into beaſts, being the body of a beaſt is not capable of an humane ſoul; nor can the ſoul of man animate a beaſts body, there being no relation betweene the matter and form, nor is there any diſpoſition, appetite, or aptitude in that matter to receive ſuch a form. This is onely the work of God, who changed *Lot*'s Wife into a Pillar of Salt, and *Nebuchadnezzar* into a beaſt. Satan hath no power over celeſtial bodies, though he be Prince of the Air; he cannot create, nor do theſe things, which God hath reſerved for himſelf. Therefore when we hear of men transformed into beaſts, or raiſed from the dead, and ſuch like miracles as exceed the courſe and activity of nature, we may be aſſured theſe are not true miracles, but Satanical deluſions, eſpecially if they be done to confirme errour, wickedneſſe and ſuperſtition; for the end of all true and divine miracles are to eſtabliſh truth and holineſſe. Therefore when we read of bringing down the Moon, of driving the Stars backward, and ſuch like impoſſibilities beleeved among the Gentiles, we muſt conclude they were meer deluſions of Satan. Such were thoſe wonders adſcribed to *Simon Magus*, of making images to walk, of turning ſtones into bread, of being transformed into a Sheep, Goat, and Serpent, of raiſing ſouls from the dead, and ſuch like ſtuffe; all theſe were meere jugling tricks and Satanical deceptions.

Q. *But*

Q. *But why are we so afraid of Satans Stratagems, seeing the most of them are but illusions?*

The fear of Satans stratagems (though illusions) whence it proceeds.

A. This fear in us proceeds partly from the guilt of our own conscience; for *Adam*'s sin brought fear both on himselfe and on his posteriry; therefore after he had fallen, he confesseth, that as soon as he heard the voice of God in the Garden, he was afraid: and so we his children do oftentimes fear, where no fear is, and are afraid sometimes at our own shadows, or at the shaking of a leaf. Partly this fear proceeds from want of faith, which Christ reproved in his Apostles; who when they saw Jesus walking in the night time on the Sea, they were afraid, thinking they had seen a Spirit. Besides, the implacable hatred of Satan against mankind, his delight he taketh in affrighting and hurting us. either in our persons, or in our estates, that irreconcileable enmity which is between the Serpent and the Womans seed, is a great cause of this fear in us. Lastly, we are naturally fearful in the dark, because our imagination worketh upon it self, having no outward object to divert it; hence Satan who is the Prince of darkness, useth the opportunity of the night to hurt or to delude us; thus he affrighteth us in the dark in our houses with strange apparitions, motions and sounds; whence some houses have been said to be hanted with Spirits. So in the night he affrighteth travellers with *Ignis fatuus*, or jack in the candle, as we call it, which though it be a natural *Meteor*, yet Satan can move it to and fro purposely to draw travellers into precipices or waters. So in the night time he affrighteth mariners at Sea, by insinuating himselfe into these fiery *Meteors*, which like candles or balls of fire, run up and down the ships; these were deifi'd by the old *Pagans*; if one single flame appeared, they called it *Helena*, and held it an ominous sign of destruction, as she was to *Troy*; if there were two, they named them *Castor* and *Pollux*, and placed their statues in their ships, as we read *Act.* 28. And Sea men use to tell us of many strange sights and apparitions they have seen in the Ocean. Satan also useth to affright men in Churches and Church-yards in the dark, by representing to their Phantasie the shape of dead men in their winding sheets; in the night also strange voices

voices and sounds are heard neer deep waters, or rivers, which are taken as presages of some shortly to be drowned there; the like I have heard my selfe, and have found the event to fall out accordingly; for one day travelling before day, with some company, neere the River *Don* by *Aberden*, we heard a great noise, and voices call to us; I was going to answer, but was forbid by my company, who told me they were spirits, which never are heard there, but before the death of some body; which fell out too true; for the next day, a gallant Gentleman was drowned with his horse, offering to swim over. It is strange what *Plutarch* writeth of the voice which from the shoare called upon *Thamus* the Egyptian ship-Master (who then had cast Anchor at *Praxea*) telling him that the great god *Pan* was dead. Though the night Mare, which is called *Incubus* and *Succubus*, be a natural disease, as Physitians know; yet Satan hath oftentimes made use of this infirmity, to abuse the bodies of men and women in their sleep. By all which we see his malice against mankinde, and the causes of our fear; which hath wrought so powerfully among the ignorant *Pagans*, that they have planted their whole Religion in the worshipping of these evil spirits; for their gods were none other, as *Porphyrie* sheweth, *l.* 2. *de abstinen.* & *l.* 2 *de sacrificio.* For, saith he, *These wicked Spirits delight in shedding of blood, in filthy and obscene speeches, exhorting men to lust, vice, wickedness, and flagitious actions*, &c. *they perswade men that the supreme God delighteth in such impieties*, &c.

Q. *Since the Stratagems and illusions of Satan are so many, what is our duty in this case?*

Our duty respecting the many stratagems and illusions of Satan.

A. Our duty is. 1. To be assured that nothing can come to passe but by the providence of our Heavenly Father, who hath numbred the hairs of our heads, and hath Satan in a chain, so that without permission he could neither afflict *Job* in his person, children, nor cattel, nor durst he enter into the herd of swine without leave from Christ. 2. Let us remember what Christ hath promised, to wit, that he will be with us, to the end of the world; and if he be with us, who can be against us? Christ came to destroy the works of the

the Divel; to cast out the strong man, and to tread down Satan under our feet; he hath promised not to leave us Orphans; *he is the good Shepherd that laid down his life for his sheep*, which he holded so fast that no man shall take them out of his hand; his name is *Emanuel*, God with us. He was amongst his Apostles, *Luke* 24. when they were assembled together, and in great fear; and so he will be in the midst of two or three gathered together in his name. He is the watchman of *Israel*, that neither slumbers nor sleeps; therefore with *David* let us lie down and take our rest, for he will make us to live in safety. Though we walk through the valley of the shadow of death, let us fear no evil, because the Lord is with us. Let us not be moved, because he is at our right hand; he is our buckler, and our exceeding great reward, therefore let us not fear. 3. Let us put on the whole Armour of God, chiefly the shield of faith, that we may quench all the fiery darts of the Divel, and let us fight against Satan, as Christ did with the sword of the spirit, which is the word of God. Let us resist the Divel and he will flee from us. 4. We must remember that God doth sometimes permit Satan to buffet us as he did *Paul*, that he might try our patience, and obedience, that we may be the more watchfull of our selves against that roaring Lyon, which compasseth the earth to and fro, seeking whom he may devour; that we may be the more earnest in prayer, that we may adhere the closer to God, and that we may acknowledge his fatherly care and goodnesse, who will not suffer us to be tempted above measure, comforting our selves in this, that his grace is sufficient for us. 5. We must remember that God hath given his Angels charge over us, to hold us up in their hands, lest we dash our foot against a stone. Christ was no sooner tempted by Satan, but the Angels came and ministred to him. When *Jacob* was persecuted by his brother *Esau*, God sent a multitude of Angels to guard him. The Prophet *Elisha* was encompassed with fiery Chariots, or Angels in that shape, from the *Syrian* Souldiers. Let us not then fear, so long as we know that the Angels of God are round about those that fear him, and delivereth them; and that the same Angels

will

will be ready at our death to convey our ſouls as they did *Lazarus*, into *Abraham*'s boſome. 6. Let us ſupport our ſelves againſt Satan, by the aſſurance of Chriſt's death, and the remiſſion of our ſins; *for bleſſed is the man whoſe ſins are forgiven him*; therefore let us not be afraid, for *there is no condemnation to them that are in Chriſt Jeſus. It is God that juſtifieth, who can condemn?* if Satan objects againſt us, that ſin hath abounded, let us anſwer him in the Apoſtles words, *grace hath much more abounded.* 7. Let us as our Saviour counſelleth us, *watch and pray continually*; our ſpiritual enemies are many, vigilant, malicious and powerful; nothing will give them advantage over us, but ſecurity and neglect of prayer; vigilancy and prayer are Armour of proof againſt all temptations; with theſe Saint *Paul* armed himſelf when he was buffeted by the Angel of Satan; therefore ſaith Saint *Hierom*, *When thou walkeſt abroad, let prayers arm thee; when thou returneſt home, let prayers meet thee: Egredientes domo armet oratio, regredientibus de platea occurrat oratio.* Laſtly, let us take heed we do not countenance or approve, or have any commerce with *Necromancers*, or ſuch as take upon them to raiſe Spirits; for God oftentimes puniſheth ſuch vain curioſity; let us beware of too much retiredneſs; for Satan is moſt ready to tempt us when we are alone; ſo he tempted *Eve* when ſhe was alone in the Garden, and aſſaulted Chriſt when he was alone in the Deſart. Let us take heed alſo of too much ſadneſſe and melancholy; for though this be a natural infirmity, yet Satan by it takes occaſion to work miſchief; as we ſee in *Saul*, who is ſaid to have an evil ſpirit, when he was in his melancholy fit; and we know that in the Goſpel mad men, Phreneticks, and Lunaticks are called Demoniacks, becauſe the Divel took occaſion by their madneſſe to advance his kingdome of darkneſs. And let us chiefly endeavour to have a good conſcience which is a continual feaſt, to live a holy life, and to be juſt in all our ways, and ſo we ſhall not need to fear Satans Stratagems or illuſions; *for the righteous man is bold as a Lyon.*

Melancholy its danger.

Q. *Of what Religion were the* Chinois?

A. They were always, and ſtill are Idolaters; except

Chinois their Religion.

cept a few gained to Christianity by the Jesuits, and a few Tartars that are Mahumetans. That vast Dominion is full of Temples and Monasteries, replenished with multitudes of Idols, which their cunning Priests feed with the smoak of meats, but they eat the meat themselves. The Priests here have so much power over their gods, that they may beat and whip them when they do not answer their expectation. They have one Idol with three heads, which they much reverence. These represent their three great Philosophers, *Confusius*, *Xequiam* and *Tanzu*. Their chief gods are the Sun, Moon, and Stars. They worship also the devil, not out of love, but fear, that he may do them no hurt; therefore they place his picture in the fore-Castle of their ships. They are Pythagoreans in the opinion of Transanimation; therefore some of them will not kill any living thing. For this cause at *Quinsay* in a walled Parke belonging to a Monastery, the Monks fed 4000 living creatures of divers kinds, out of their charity to the souls of Noble men, which were entred into the bodies of these creatures. Their Monks are shaven, are bound to wear beads, to be present at burials, to maintain Celibate whilst they are Monks, to pray two hours together before day. Of these religious Orders there be four sorts, distinguished by their colours, black, white, yellow, and russet. These have their Priors, Provincials, and General; he is carried on mens shoulders in an Ivory Chaire, and is cloathed in silke. Their maintainance is not onely the Kings allowance, but also the benevolence of devout people, which they procure by begging and praying for them. They have their Nuns also, and Hermits, and consecrated Hills, to which the people make divers Pilgrimages. There are many Colledges for learning, which is of high esteem among them. Their Secular Priests weare long hair and black cloth, their Regulates are shaven, but neither must marry. They are bound to observe all Festivall days, such as the New and Full Moons, the Kings birth-day, but chiefly New-years day, which is the first day of the New Moon in *February*. The people here are very Superstitious in observing their birth-days, and in performing the Funeral Obsequies

Obſequies of their Parents, whom they adore, and bury in the fields, with all ſolemnity and exceſſive charges. No man is tyed to any particular worſhip among them, but he may be of what Sect he will. They have abundance of Hoſpitals for the poor, and no beggers to be ſeen among them. But for any knowledge of heavenly joyes, or hell torments, they have very little or none at all. They are very much afraid when there is any Eclipſe of the Sun or Moon, which they hold to be man and wife; for then they think that theſe two gods are angry with them. Of their many ſuperſtitious Ceremonies, and vain opinions in Divinity, ſee the Diſcourſe of *China*. *Boterus*, *Ortelius*, *Maffeus*, *Linſchoten*, and the Jeſuits Epiſtles.

Q. *What was the Religion of the ancient* Indians?

A. They worſhipped their own gods, till *Bacchus* and *Alexander* ſubdued them, and then the Grecian deities were honoured amongſt them; chiefly *Jupiter*, *Juno*, *Neptune*, and *Berecynthia*. *Hercules* alſo they honoured in the form and bigneſs of a Gyant. The River *Ganges*, and their talleſt trees were hououred as Gods among them; therefore it was death to cut down any of them. Dancing to their Idols was held a part of Divine worſhip; but the *Brachmans* among them worſhipped no Images, nor any living creature, were very temperate in their dyet, and gave themſelves to contemplation of divine things. They abſtain from Wine and ſtrong drink, and women, and lie on ſkins. Their *Gymnoſophiſts* were Philoſophers, who accuſtomed their bodies to endure all hardneſſe, and their eyes to gaze on the Sun from morning to evening. Of the *Indian* Religion ſee *Alexander ab Alexandro*, *Pliny*, *Boemus*, &c. Indians, *their ancient Religion.*

Q. *What is the Religion of* Siam?

A. This Kingdome of the Eaſt-Indies (except where the Moors inhabit, and ſome Chriſtians) is alſo idolatrous. But eſpecially they worſhip the four Elements, and accordingly there be four different Sects. Each one deſireth to be buried in that element which he worſhippeth: hence ſome are buried, ſome burned, ſome hanged in the Ayr, and ſome drowned in the Water. They hold that God made all things, Siam, *its Religion.*

that the good are rewarded, and the wicked punished. That each man hath two spirits waiting on him, a good and a bad. That the world shall stand 8000 years, and then shall be burned into ashes, whence shall come forth two eggs, and out of them one man, and one woman, who shall again repleniſh the Earth. Their religious Orders are so strict, that it's death among them to speak to a woman. They feed on Rice onely, and herbs which they beg from door to door. They must not buy nor sell, nor take Rents. They are tyed to rise at midnight to pray to their Idols. They go still barefooted, and in poor cloaths. Every King of this Country at his Coronation is bound to erect a Temple, with high Steeples and multitudes of Idols. Their Priests go in yellow, being a sacred colour, resembling the Sun's light. They may not nouriſh any female thing, not so much as a hen. He that drinks Wine, is stoned to death. See the discourse of *China*, *Boterus*, *Maginus*, and others.

Q. *What is the Religion of* Pegu?

Pegu, *its Religion.*

A. The religious Ceremonies of this Kingdom consisted in multitudes of Temples, Images, and begging preachers, who are still preaching and begging. Their Alms are brought to them in the Pulpits, whilst they are preaching. The people when they enter into their Churches, at the door wash their feet, and by lifting up their hands to their heads, salute the preacher first, and then the Sun. When any enters into that Order of *Talipon*, or preacher, he is first carried in solemnity about the streets on horse-back, with Pipes and Drums, then upon mens shoulders to his house, which is without the Town. They keep holy day every New-Moon. They believe multitudes of Gods, and worlds succeeding each other; that this world hath been governed by four gods already who are gone, the fift is not yet come, after whose death the world shall be burned. After this life they hold some shall live in carnal pleasure, some in torment, and others shall be annihilated. They hold Transanimation, and are bound to fast thirty days every year. They know no women; for whom they allow Nunneries. The people drink the water wherein their Preachers wash themselves, counting it holy.

They

They feed the Divel each morning with baskets of rice, that he may not hurt them that day. When they are sick, they build him Altars, and pacifie him with flowers, meat and musick. Their Idols are honoured with divers festivals, in which wax lights are burned all night, and the gates stand open, that all those may see and have accesse to the Idol, who bring presents with them.

Q. *Of what Religion are the people of* Bengala ?

Bengala, *its Religion.*

A. They are not content to worship the River *Ganges*, but to its image also they give divine honours. The River is visited by many Pilgrims, who think themselves happy if they can wash themselves in it. If any can drink of the water thereof at the point of death, he thinks presently by the vertue thereof to obtain heaven. There is also a Well which they adore; in it they wash away all their sins, and are all clean, both without and within, if they wash in it, and drink thereof. They carry away the sand of this Well as a sacred Relique, and in recompence leave flowers behind them in the Well; For fear lest their idols should faint with too much heat, there are some who with fans blow the wind for refrigeration. All are bound to enter barefooted into the idol-Temples. The more horrid and ugly the idol looks, the more he is worshipped. Sick people are brought and laid before the idols, which are honoured with lights continually burning before them. Their marriages are made in some Water, wherein the Priest and the married couple hold a Cow with her Calf by the taile, and poure water upon it; then the Priest tieth the married persons clothes together; then going round about the Cow and Calfe, the Ceremony is ended. The Priest hath for his Fee the Cow, and Calf; the poor some Almes, and the idols some Money. About *Jemena*, they use to pray naked in the water, and to do pennance by lying flat on the ground, kissing the earth, holding up their hands to the Sun, and turning themselves about forty times. Who desire more of this stuff, let them read *Linschoten*, *R. Fitzh. Purchas*, *&c.*

Q. *Of what Religion is the kingdom of* Magor ?

Magor, *its Religion.*

A. They are for the most part *Pythagoreans*, holding

Transanimation; they acknowledge one God, but have many fabulous conceits of him; as that he hath appeared in the world in divers monstrous shapes, to wit, of a Fish, a Snail, a Hog, a Monster resembling Woman in the lower part, and a Lyon in the upper. They worship divers idols, one chiefly representing a Woman with two heads and many hands: to this image neer this City *Tabor* repair many Pilgrims. The King worshippeth every morning the image of the Sun, and of Christ also the Son of righteousnes, which he sets on the crown of his head. See *Oranus* in his Narration of *Magor*.

Cambaia, *its Religions.*

Q. *What is the Religion of* Cambaia?

A. The people here are so superstitiously Pythagoreans, that there are among them some religious orders, who are afraid to kill a Gnat, or Worm. They are much addicted to fasting and almes-giving. Their religious persons called *Verteus*, leave no hair on their heads and faces, but a little on their crown. They will not drink their water cold, fearing, lest thereby they should slay the soul of the water, which is quickened by boyling. The people here redeem birds and beasts appointed to be slain; and if any bird be sick or hurt, they carry it to the Hospital. They redeem also Malefactors condemned to die, and sell them for slaves. For fear lest they should tread upon Ants, they will rather goe out of the way, then goe neer their Hills. They drink no Wine, nor will eat Eggs, lest there should be blood in them. Neither will they eat of Radishes, Onyons, or any herb that hath red colour in it. See *Maffeus*, *Linschoten*, and *Purchas*.

Goa, *the Religion thereof.*

Q. *What is the Religion professed in* Goa?

A. Here are Christians, Jews, Mahumetans, and Pagans, who pray to the Sun and Moon, and worship divers idols of horrible Aspects; but their custome is to pray to the first thing they meet with in the morning, though a Goose, or an Asse, and all the day after they pray to it; but a Crow they cannot abide, the sight of that will make them keep in all day. They salute the first appearance of the New Moon with prayers on their knees. Neer to every Idol is a Cistern of water, in which they that passe by wash their feet, worship and offer

offer Rice, Eggs, or such like. When they sow, mow, marry, go to sea, and when the women lie in, they feast their idols with musick, and other solemnities, fourteen days together, and so do sea-men after they return home. See *Linschoten.*

Q. *Of what Religion are the people of* Malabar?

A. *Pythagoreans* they are, holding not onely the immortality of Souls, both of beasts and men, and transanimation, but also a divinity in Elephants, Kine, and other beasts; therefore at *Calecut*, the chief City of this Dominion, and head of a small Kingdome of the same name, there is a stately Temple of 700 pillars dedicated to the Ape. Their *Bramanes*, or Priests (the successors of the old *Brachmannes*) are in such esteem here, that the King will not converse with his new married Wife, till one of the chief *Bramanes* hath had the first nights lodging with her. They hold that God made the World, but because the trouble of governing thereof is so great, therefore hath given the charge thereof to Satan, whom they worship with flowers on their Altars, and sacrifices of Cocks. The *Bramanes* wash his image, sitting in a fiery Throne with three Crowns and four Horns, in sweet water every morning. The King of *Calecut* eats no meat till it be first offered by his Priests to this idol. Debtors that will not pay, are arrested by a rod sent from the chief of the *Bramanes*, with which a circle is made about the Debtor, in the Kings name and the said Priest, out of which he dare not go, till the debt be satisfied; otherwise he is put to death. Every twelfth year in the City of *Quilacare* is a Jubilee kept to the honour of their Idol; in which, the King of that place, upon a Scaffold covered with silk, before the people, washeth himself, then prayeth to the Idol, and having cut off his nose, ears, lips, and other parts, at last cuts his own throat as a sacrifice to his idol. His successor, by their discipline, is bound to be present, and to act the same tragedy on himselfe at the next Jubilee. See *Castaneda*, *Barbosa*, *Boterus*, *Linschoten*, and *Purchas*.. Malabar, *its Religion.*

Q. *How came these Idolatrous Pagans to beleeve the immortality of souls?*

A. By the meer force of natural reason; for they

Pagans (*though Idolatrous*) believe the immortality of the soul.

observed that the soul is Incorporeal, not onely free from all dependance on the body, in respect of its essence, but also in regard of its inorganical operations, to wit, of Understanding and Will: they found that the more the body decayed and grew weak, the more vigorous, active, and strong was the soul; that it lost nothing of its operations by the losse or decay of the outward senses; that it could comprehend all the world within it self; that it could move it self in an instant, from one end of the world to the other; that it can make things past many years agoe, as if they were present; that it can conceive spiritual Essences, and Universalities: all which do prove how far the soul exceedeth the body, and bodily senses, which can reach no farther then to sensible qualities, singularities or individuals, to things present only, to bodies only. Besides, they observed that the soul could not die, or perish, or corrupt and putrifie as bodies do, because it is immaterial simple, without composition of different substances, and free from contrary and destructive qualities, which, are the causes of death, corruption, and putrefaction in bodies. Again, every body is quantitative, sensible, and may be measured, and filled; but the soul hath no quantity, nor is it sensible but by its effects, nor can it be measured, nor can the whole world fill it, nor doth it increase or decrease as bodies do; nor can it receive hurt or detriment from any outward thing; and whereas bodily senses are weakned by any vehement object, as the eye by too much light, the ear by a violent sound, &c. the soul is perfected by its object, and the more sublime or eminent the object is, the more is the soul corroborated in its understanding; neither is the soul subject to time and motion as bodies are; for it makes all times present, and is not capable of generation, corruption, alteration, &c. moreover, there is in the soul even of *Epicurus* himself, a desire of immortality, which desire cannot be in vain, nor frustrated, because natural, and consequently necessary; and we know that God hath made nothing in vain, but this desire must be in vain if frustrated. And we find that many who have denied the souls immortality in their health and prosperity, have been forced to confesse it in

in their sicknesse and troubles, and on their death-bed. If we look upon the writings of the learned Gentiles, we shall find them professing this truth; this we may see in the fragments of *Zoroastres*, in *Trismegistus*, in *Phocillides*, who thus sings.

ψυχὴ δ' ἀθάνατος καὶ ἀγήρως ζῆ διὰ παντός.

That is,

The soul is immortal, and void of old age, and liveth always.

And again,

ψυχαὶ γὰρ μίμνουσιν ἀκήραιοι ἐν φθιμένοισιν.

That is,

The souls remain void of fate in death.

The *Pythagoreans* believed the same, as we see by their opinion of Transanimation. *Socrates* and *Plato* speak most divinely of the souls essence and immortality; so doth *Aristotle*, in his books *De anima*; so do the Poets; so doth *Cicero* in *Som. Scip. Erigamus in cælum oculos, tanquam in Patriam, in quam nobis aliquando redeundum est; Let us* (saith he) *lift up our eyes towards Heaven, as our Country to which at last we shall return.* So he saith, *The body is frail, but the spirit is immortal;* So *Seneca, Animus unde demissus est, ibi illum æterna requies manet; Eternal rest remains for the soul there from whence it came. Animus sacer & æternus, & cui non possit injici manus.* Many such passages may be seen in his writings: and that generally the Gentiles believed this truth, is plain by their opinion they had of torments in Hell, and of joyes in their *Elysian* fields.

Q. *Of what Religion are the people of* Narsinga, *and* Bisnagar?

A. This rich Indian Kingdom, having these two names from the two chief Cities thereof, is infested with horrible Idolatry. Here is an Idol, to which Pilgrims resort, either with their hands bound, or ropes about their necks, or knives sticking in their arms and legs, which limbs, if they fester, they are accounted holy. Gold, Silver, and Jewels are given by these Pilgrims, to maintain this Idol and his Temple. All these gifts are cast into a Lake, and kept there for

Narsinga *and* Bisnagar *their Religion.*

the uſes aforeſaid, This Idol is carried yearly in peoceſſion, with Virgins and Muſick going before. Under the Idols Chariot Pilgrims ſtrive to be cruſhed to death, whoſe bodies are burned, and the aſhes kept as holy Reliques. Some do cut their fleſh in pieces, and ſtab themſelves with knives, to the honour of this Idol, and caſt into its face the pieces of their cut fleſh. Women alſo do proſtitute themſelves to procure money for the Idols mainteinance. He thinks himſelf bleſſed that can but touch the Idols Chariot; whereas in other parts of the Indies the Wives burn themſelves alive with their Huſbands bodies, or elſe they are ſhaven, and live ever after in perpetual diſgrace. At the Town *Caſta*, the Women are content to be buried alive with their dead huſbands In ſome places, when men make Vows to their Idols, they pay them, by ſuffering the Prieſts with ſharp hooks faſtened to the croſs-yard of a Maſt, to lift them up by both ſhoulders, till the blood run down on the Maſt; then he is let down, and lifted up again by the middle to give thanks to his Idol for accepting his ſacrifice. The Chief Prieſt of thoſe parts diſpenſeth with Marriages at his pleaſure; and when he gives licence to the Woman to marry again, he ſeals it with a hot iron on her ſhoulder. They have divers feſtivals, ſome to their Kine, ſome to the Sun, and to other of their gods. When the Sun and Moon are eclipſed, they ſay it is becauſe they are bit by that celeſtial ſign called the Dragon. See *Vertomannus Fernandes*, and the Writers above named.

Q. *What Religion is profeſſed in* Japon?

Japon, *its Religion.*

A. The ſame Gentiliſme that is profeſſed in the reſt of the Indies, with ſome variation of Ceremonies; but Chriſtianity hath got ſome footing there, by the induſtry and painful labours of the Jeſuits. The heathen Japonians worſhip an Image with three faces, by which they mean the Sun, Moon, and the Elementary world. They have multitudes of Cloyſters and Colledges. They have alſo divers feſtivals to their Idols which they carry in Proceſſion, ſome on horſe backe, others in Chariots. They beleeve there are divers Paradiſes, to which every peculiar god carrieth his own worſhippers; with which imaginary happineſs the ſilly people

people are so in love, that many use to drown themselves, others to cut their own throats, or to break their necks by casting themselves down from high towers, to this they are encouraged by their cunning and coverous Priests, who out of this suck no small advantage. Some in narrow holes receive breath onely by a Cane, and so continue fasting and praying till they die. The Priests strangely extort confession from the people, by putting some of them in scales hanging from high Rocks: from whence they being cast down by their *Gogins*, which they say are men disguised like divels, are broken all to pieces. They have a Feast in which they burn multitudes of Lamps at their doors, and walk all night up and down the streets to meet the souls of their friends lately departed, before whom they set meat and drink, and invite them to their houses, that in their three years journey to Paradise they may not faint for want of provision, seeing that in lesse time then three years they cannot passe thither. Of these passages see *Maffeus*, *Acosta*, and the Jesuites Epistles.

Q. *What Religion is professed in the* Philippina *Islands?*

A. There are Christians, Mahumetans, and Pagans in those Islands, who worship the Sun, Moon, and Stars, which they hold to be the children of the Sun and Moon. Their Priests are for the most part women, who are Sorcerets and Propheteſſes. They worship also the Divel in ugly shapes, and so they do that thing which they meet with first in the morning, except it be a Lizard, or other kinde of worme; for the sight of these is held so unlucky, that it makes them leave off all businesse, and return home. They use to deck their Idols with Ostrich feathers. At the sacrificing of a hog they sound Cymbals, two old women, with Pipes of reede reverence the Sun, and in their sacred garments, with hair-laces and horns on the head of the Elder, dance about the hog, muttering certain words to the Sun. Then a cup of Wine is poured on the Hogs head, by the Elder of these two Hags, who at last kills the beast, and takes into her mouth a burning torch, which she bites. The other Witch with the Swines blood marks all that are present in the fore-

Philippinæ, *their religions.*

head

head, and then they fall to dreſſing of the Hog, which the women only eat up. See *Ant. Pigafetta*, and *Oliver Noorts* Navigation.

Q. *What Religion doth* Sumatra, *and* Zeilan *profeſs?*

Sumatra *and* Zeilan *their Religions.*

A. Along the Sea coaſts there are Moors and Chriſtians, but Pagans in the inland Countrys; here the Sea is covered with multitudes of Iſlands, in ſome of which the Prieſts are tied to nouriſh their hair, and to have ſmooth faces like women. They guild their teeth, and are burned in pitch, if they have carnal commerce with a woman. In *Zeilan* or *Ceylon*, the blinded people undertake Pilgrimages of a thouſand leagues, eighteen miles whereof they wade up to the middle in dirty ſtinking water, full of Blood-Leeches, and ſeven leagues they clamber up a ſteep mountain, by the help of nails, and thorns tied thereto, there being no other paſſage. And all this toil is to viſit a ſtone on the top of this hill, having in it the print of a mans foot, who they ſay came thither firſt to inſtruct them in Religion. Neer the ſtone is a ſpringing water, in which they waſh, then pray, and with ſharp-pointed inſtruments cut their fleſh, and draw blood, thinking thereby that God is pleaſed, and that all their ſins are pardoned. In this water the poor are permitted ſometimes by the King to gather precious ſtones, whereof there is ſtore, to pray for his ſoul. There are in this Iſland many Temples, Prieſts, and Idols, Monaſteries alſo of yellow Monks ſhaven, and ſtill praying on Beads, who have their Proceſſions in great ſolemnity, with dancing and muſick, the Abbot riding upon an Elephant in rich attire, carrying a golden rod in his hand, lifted over his head; they pray here to the Divel, when they are ſick, and to the Image of the Elephants head for wiſedom. They have a huge Statue bearing a ſword in its hand; they think the world ſhall not end ſo long as this Image is in ſafety. See *Maffeus*, *Vertimannus*, *Odoricus*, *Spilbergius*, &c.

Q. *Of what Religion were the ancient* Egyptians?

Egyptians, *their ancient Religion.*

A. Egypt may be called the mother of all ſuperſtition and idolatry; for they entertained an opinion, that all things at firſt had beginning there of ſlime or mud by the heat or influence of the Sun, Moon, and Stars, mixing

ing the Elements in the compoſition of bodies, aſcribed divinity to theſe Celeſtial Luminaries and Elements, and ſo erected Temples, Images, Holy-days, and other divine Rites to them, worſhipping the Sun and Moon under the names of *Oſiris* and *Iſis*; The *Grecians* under the names of *Apollo* and *Diana*; the four Elements by the names of *Vulcan*, *Juno*, *Neptune*, and *Ceres*. The five leſſer Planets by the names of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*. At length they multiplyed their gods ſo faſt, that every Beaſt, Spring, River, Tree, Trade or Profeſſion in the world, Diſeaſe in the body, Faculty and Paſſion in the Mind, had its peculiar Deity. And ſo mad they were upon idolatry, that of a mans Yard they made a god, under the name of *Phallus* and *Priapus*, in memory of *Oſiris* his Privities, which after much toyl were found by *Iſis* in *Nilus*, being drowned there by *Typhon* his brother, who had cut his body into many pieces, and buried them in many places. They worſhipped Beaſts, Birds, Vermin, Leeks and Onyons. Their Prieſts were ſhaved, and clothed in pure Linnen, abſtained from Fiſh, Wine, and Onyons. Their Kings after election were choſen into the ſociety of Prieſts. They held two beginnings: they conſecrated red Bulls, flung the heads of their Sacrifices into *Nilus*, and abſtained from ſalt. See *Arnobius*, *Euſebius*, *Plutarch*, *Jamblichus*, and many others.

Q. *What devotion did the* Egyptians *uſe to their deified Beaſts?*

A. They were fed by their Prieſts in their Temples with choice food: when any dyeth, it is wrapped in clean Linnen and embalmed, and buried in a conſecrated place, with much lamentation. All ſhave themſelves in a houſe where a Dog dieth. Their god *Apis* being dead and lamented, another was found by the Prieſts, and brought to *Memphis*, where he was placed in *Vulcan*'s Temple and ſeven days kept holy for him. By their Law he muſt live but a perfixed time; then he is drowned in a ſacred Spring, and buried with much lamentation. All beaſts are not worſhipped in all parts of *Egypt*, but in ſome places the Crocodile, in other places the Goat, in ſome Satyrs, in others *Cynocephalus*, or *Anubis*, with his Dogs-head. The Serpent was a great

Their Idolatrous worſhip.

great god amongst them, so was the Bull, the Dog, the Cat, the Hawk, and *Ibis*, and two fishes peculiar to *Nilus*, to wit, *Opyrinchus* and *Lepidotus*. They worshipped the *Hippopotamus*, Frogs, Beetles, and other vermine. Their Priests were bound to offer a Cock to the Sun, a Dove to *Venus*, a Peacock to *Juno*, &c. And bloody *Busiris* sacrificed men to *Nilus*. *Quis illaudati nescit Busiridis aras?* The Egytians hate Swine so much, that if by chance one should touch them, he instantly washeth his clothes: and Sow-heards are forbid their Temples. They circumcise male and female, and offer wine to the full Moon. The Priests wash themselves thrice in the day time, and twice in the night. They must not eat milk, eggs, or oyl, except with Salads. Their Priests were Judges, their Gymnosophists were Philosophers, who had their Colledge in a Grove neer the banks of *Nilus*. The Egyptians observed divers feasts to *Isis*, *Diana*, *Latona*, *Mars*, *Minerva*, *Mercury*, *Bacchus*, *Osiris* and his Nurse. In these feasts was much disorder and vanity, some beating of themselves, some cutting their foreheads with knives; some dancing, some singing, some drinking, some quarrelling. In the feast of *Bacchus* they were all drunk. In that of *Mars* all mad, knocking down one another with clubs. In the feast of *Isis* they shewed their folly in tumbling an Ass down from a Precipice. In that of *Minerva*, in burning lights with oyl and salt. But of these, and other ridiculous, or rather impious Rites, see *Hospinian*, *Cælius*, *Rhodignius*, *Plutarch*, *Herodotus*, *Diodorus Siculus*, *Eusebius*, *Strabo*, *Lucian*, and others.

Q. *How long continued this heathenish idolatry in* Egypt?

Egyptian Idolatry, continuance thereof.

A. Till the Sun of righteousnesse shined upon it, and by the bright beams of his Gospel dispelled and scattered all the dark mists of idolatry, so that *Alexandria* the chief nursery thereof, by the preaching of Saint *Mark*, became a Patriarchal seat, whose successors have continued till this day; but their residence now is at *Cairi*, where the Metropolitan of *Æthiopia*, or Archbishop of the *Abissins* receiveth his confirmation from the Patriarch of *Alexandria*. 'Tis true that *Cambyses*, son to *Cyrus* King of *Persia*, destroyed many of the Egyptian Idols, and *Ochus* his successor killed their *Apis*: but these were shortly after restored by *Alexander* the great, whose

whose successors, the *Ptolomies* upheld the same idolatry, and so did the *Romans*, till by the preaching of the Gospel, darkness was forced to give place to light.

Q. *What Religion is there now professed in* Egypt?

A. Here at this day Christians have their Churches, Jews their Synagogues, and Mahumetans their Mosques: of these last there be four sorts differing in their Laws, Liturgies and Ceremonies. There is a Sect in *Chairo* which liveth altogether on horse flesh. And another who go naked, giving themselves to fleshly lusts openly. The Christians there are Eutychians, and are circumcised; but it is thought that they have forsaken circumcision by perswasion of the Popes Legates at a Synod held at *Cairo*, *Anno* 1583. These are called *Cophti*, not from their Profession, but from their Nation: for in the Thalmud *Egypt* is called *Gephti*, and the Egyptians in old time *Ægophtia*. They are not rigid Eutychians, which were condemned in the Council of *Chalcedon*, for affirming one Nature, and one Will in Christ: but they are modern Eutychians, called *Jacobites*, from *Jacobus* the Syrian, who held that Christ was true God, and true man; yet he and his Scholars will not in direct terms affirm there are two natures, lest they should fall into the error of *Nestorius*, of the two Persons. These fast every Wednesday and Friday, and have four Lents in the year. They make Infants Deacons, and baptise them not afore the fortieth day, and then give them the Eucharist. They leave out the words in the *Nicene* Creed *From the Son*. They condemn the Council of *Chalcedon*, and admit no general Council since that of *Ephesus*. They read publickly the Gospel of *Nicodemus*. They receive the Eucharist in both kinds, and in leavened bread. To the sick they neither administer the Eucharist, nor Extreme Unction. They deny Purgatory and Prayer for the dead. They Marry in the second degree of consanguinity. And in their Church government are subject to the Patriarch of *Alexandria*. There are not above three Christian Churches at *Alexandria*, and so many at *Cairo*; about fifty thousand Christians in all. Of these passages see *Boterus* in his Relations, *Thevet* in his Cosmography, *Chytræus* of the State of the Church. *Baronius* in his Annals, *&c.* And *Brerewoods* Collections out of them.

Egypt, *its modern religions.*

THE

The Religions of AFRICA and AMERICA.

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SECT. III.

Queſt.

Africans, *their Religion.*

WHat was the Religion of the old Africans?

A. Their chief gods were the Sun and Fire, to which they erected Temples, and kept the Fire continually burning on Altars to that purpoſe. The Planets were the *Numidian* and *Lybian* gods. From Gentiliſme they were converted to Judaiſm, then to Chriſtianity, and at laſt to Mahumetaniſme. We read that *Matthias* the Apoſtle preached in *Æthiopia*, and *Simon* another Apoſtle in *Mauritania*; about the time of *Conſtantine* Chriſtianity was generally received in the hither and leſſer *Africa*; and was by the *Goths* infected with Arianiſme, which made way for Mahumetaniſm. The *Puni*, or *Phœnicians* and *Carthe-*

Carthaginians, whilest Gentiles, offered men sacrifices to *Saturn*, and in their supplications they put infants in the arms of *Saturn*'s brazen image made hot with fire, and so were burned to death. At *Tunis* neer the Lake *Tritonia Minerva* taught the use of Oyl, and invented the Art of Spinning; therefore she was worshipped as a goddess. *Venus* was a great deity in *Phœnicia*, *Juno* in *Carthage*. At this day the Mahumetans Religion consisteth most in washing and frequenting of the Mosques. See *Alexander ab Alexandro*, *Jo. Leo*, *Suidas* and others.

Q. *What is the Religion and Church Discipline of* Fez?

A. They are at this day Mahumetans in their profession, and in their Devotion no ways sparing; for there are in the City of Temples and Chappels about 700. whereof some are garnished with many pillars and Fountains of Marble. Each Temple hath one Priest to say Service, and look to his Churches revenue, which he bestoweth upon the Church Officers; namely, the Porters, Cryers, and the Lamp-lighters; these are night Officers; but for the day Cryers, who from their Steeples call the people to prayers, these have no pay, but onely are freed from tenths and all other payments. In the great Church which is about a mile and halfe in compasse, and hath 31 great gates, (the roofe whereof is upheld with twenty Arches in breadth, and 38 in length) are lighted every night 900 Lamps; some of the greatest are of brasse, with sockets for 1500 Lamps. About the walls are divers Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer: they read after Sun-set; Mahumets Law, and Moral Philosophie are read: then to the winter Lectures are allowed large revenues, books and Candles. The Priest of this Temple taketh charge of the Orphans money, and of the poor, to whom he dealeth Corn and money every Holy-day. This Temple hath a treasurer, and under him eight Notaries, and six Clarks, twenty Bailiffs for the husbandry, twenty Lime-kills, and twenty Brick-kills, for repairing of the Temple, the Revenues of which are 200 Ducats a day. Other Temples of the City are hence furnished when they want. Here are two stately Colledges for professors of divers Sciences, and divers Hospitals for strangers.

Fez, *the Religion and Church discipline thereof.*

ſtrangers, and the ſick with all accommodations. Their Marriages are performed in the Church. They have great feaſting at the Circumciſion of the Males. They obſerve divers Feaſtivals, at ſome of which the youth do with Cudgels and other weapons knock down one another, ſo that many murthers are committed. They make Bone-fires on the Feaſt of S. *John Baptiſt*, and on *Chriſtmaſs*-Even eat Sallades of green Herbs. On *Mahumets* birth-day, the Poets make Sonnets in his praiſe, which they rehearſe publickly, and are rewarded accordingly. In *Fez* are 200 Grammar-Schools; the youth are bound in ſeven years to learn the Alcoran by heart On *Mahumets* birth-day every boy carrieth a wax torch to ſchool, which they light before day, and let them burn till Sun-riſing, all this while ſinging *Mahumets* praiſe. Candles are preſented to the King that day, of incredible heighth and bigneſſe, who that night heareth all the Law read. By Mahumets Law, Soothſayers are impriſoned, and yet here are many of that profeſſion. There are here divers Sects of Mahumetans, ſome like our Anabaptiſts, condemning all learning, and truſting to Enthuſiaſmes; others who think by their faſting and good works, that they are ſo holy and perfect, that they cannot ſin. There be ſome who hold all Religions to be true, becauſe every one takes that to be God which he worſhips, and they teach that the Heaven with the Planets, Stars, and Elements are one God. They have alſo their Hermits. By their Diſcipline, Women may not enter their Moſques, becauſe of their often pollutions, and for that *Eve* firſt ſinned. The day after the child is born, the Prieſt is ſent for to pray. The child is waſhed by the women, who name it, and then it is circumciſed; but ſometimes the circumciſion is put off for divers years. They are very ſtrict in their faſtings, not taſting any thing, though they ſhould faint, till the Stars appear: the Mufti, or High-Prieſt ſits with the King every day in judgment, except the Friday, then the King ſits alone. See *Leo*, *Purchas*, &c.

Their times of Prayer. Q. *What are their times of Prayer?*

A. Two hours afore day, then they pray for the day. 2. Two hours after day, then they give thanks for the day. 3. At Noon, then they give thanks for that halfe the

the day is past. 4. At four in the afternoon, then they pray that the Sun may well set on them. 5. At twilight they give thanks after their daily labours. 6. They pray two hours after twi-light, and then they desire a good night; thus they pray six times in 24 hours; and so devout they are, that when they hear the Sexton from their Steeples cry to prayer before day, then may no man touch his wife, but prepare to prayer, by washing, or other devotion, either at Church or in his own house: after this his prayer, the Talby or Priest sits down and resolves for half an hour all doubts that are moved in matters of their Law. He is counted profane, and disabled from being witnesse, who prayeth not six times a day. See *Purchas* in his Pilgrimage.

Q. *What is the Religion of* Morocco?

A. The same is there professed that is in *Fez*, but they are not altogether so devout in *Morocco*, as in *Fez*; for they have not that number of magnificent Temples, Colledges, Hospitals, and Schools; yet some they have, especially one Temple very large and stately, in *Morocco*, with a magnificent Steeple of incredible height: they have also their Hermits and other Religious men; in all these they come short of *Fez*, by reason they are often molested by the incursions of the *Arabians*. They have also among them, as in *Fez*, multitudes of Jews, who flocked over thither when they were driven out of *Spain* by *Ferdinand*, and out of *Portugal* by King *Emanuel*. There be also among them many Christians, but in miserable captivity and slavery; whereas the Turks elsewhere in spiritual affairs subject themselves to the Caliph of *Cairo*; these *African* kingdoms acknowledge onely their subjection to the Caliph of *Bagdat*, or *Babylon*. The Turks of *Morocco* and *Fez*, think they merit Heaven if they kill many Christians; therefore they run with as great alacrity to war against Christians, as to a wedding, believing if they die in that War, they shall immediately possesse Paradise, which is indeed the general belief of all Turks. See *Les Estats du Monde*, *Botterus*, *Leo*, &c. Morocco, *its Religion.*

Q. *What Religion is professed in* Guiena?

A. Gentilisme; for they adore strawen things instead of God; Of whom they speak blasphemously, calling him Guiena, *its Religion.*

him evil, and black, and the Author of their miseries: And that they are no ways beholding to him for what they enjoy, but to their own industry. They put within their Rings Wheat, Water, and Oyl, for their god to feed upon. Such Rings are worn by many as preservatives against danger. Their Priests use to preach to them on festival days, and after Sermon to besprinkle the infants with Water, in which a Newt doth swim. They consecrate to their Idol the first bit and draught of their meat and drink. But I believe, this black god they rail against, is the Divel, whom their cunning Priests represent to that ignorant people in some black and ugly shape; sometimes of a black dog. If they paint themselves with Chalk, they think they do good service to their God. When he is an angry with them, they use to bribe the Priest with gold; so fishermen use to do, when they have no successe at sea. The Priest with his wives walk in Procession, knocking his breast and clapping his hands, then hanging some boughs from the trees on their necks, and playing on a Timbrel, the Priest flings Wheat into the Sea, to appease the angry god. They have certain trees in great veneration, consulting with them as with Oracles, using divers fooliſh ceremonies. They worship a certain bird, which hath feathers like stars, and a voice like a Bull. The Tunie is a sacred fish with them, and not to be touched. So are the mountains, whose tops they daily feed, or the Priests rather, with meat and drink. When one dieth, the Priest makes gods of straw to accompany the dead in the other world, wine and good cheer are sent with him, and servants, with his wives; If he be the King, these are slain to wait upon the King, and their heads advanced upon Poles round about the grave. They hold it a sin to spit on the ground. The Tuesday is their Sabbath. They use circumcision and some other Turkish ceremonies. See *G. Arthur Dantiscanus, Mercator, Bertius*, &c.

Q. *Of what Religion were the* African Ethiopians *anciently?*

Æthiopians of Africa, *their ancient Religion.*

A. Gentiles; for they worshipped some immortal gods, as the Sun, Moon, and the World; some mortal, as *Jupiter, Pan, Hercules*; But some of them who dwelt neer

neer and under the line, did not worship, but curse the Sun still when he rose, because his excessive heat offended them. When their Queen went to *Solomon*, she being instructed by him in the knowledge of the true God, upon her return planted the Jewish Religion in her country; but the Eunuch of Queen *Candace* being baptized by *Philip*, brought home with him the Christian Faith, which hitherto they have retained. See *Diodorus*, *Boemus*, *Strabo*, *Sardus*, *Damianus a Goes*, &c.

Q. *What Religion do these* Æthiopians, *or* Abyssins *professe?*

Their Religion at this day.

A. Christianity; yet Gentilisme is retained in some part of *Prestor-Johns* ample Dominions. The Christians circumcise both male and female on the eighth day, in memory of Christ's circumcision. The males are baptized forty days after, and the females eighty. They abstain from certain meats, and use some Mosaical Ceremonies. They are very rigid in their Fastings; they begin their Lent ten days before ours; some Fryers eat no bread all the Lent, some not in a whole year; but are contented with Herbs, without Salt or Oyl: They keep a fast of three days after *Candlemasse*, in memory of *Ninevehs* repentance. Some Fryers all that time eat nothing, and some Nurses give their children suck but once a day. He that marrieth three wives is excommunicated. Queen *Candace* after her conversion consecrated the two magnificent Temples of the Sun, and Moon, to the Holy Ghost and the Crosse. Afterward these two Temples were given to the Monkish Knights of Saint *Anthonies* Order, with two large Monasteries. The *Abyssins* in their Liturgy mention the three first general Councils, but not that of *Chalcedon*, because they are Eutychians, or Jacobites. Their Patriarch is onely a Monk of Saint *Anthonies* order, and so is the Patriarch of *Alexandria*, by whom the *Æthiopian* is consecrated, and is in subjection to the See of *Alexandria*. They observe here both Saturday and Sunday with equal devotion. In the Eucharist the Priest administers leavened bread, except on the Thursday before Easter; for then it is unleavened, because that day Christ instituted the Supper. And the Deacon gives the Wine in a Spoon. They receive all standing, and in the Church onely; all

that day after they must not spit till Sun set. They give the Eucharist to Infants immediately after Baptisme. They believe traduction of Souls. They are careful to confesse their sins to the Priest, and still after confession receive the Eucharist. The Patriarch onely excommunicates, and none but murtherers usually. Inferiour Priests and Monks labour for their maintenance, but the Bishops, Deans, and Prebends, have large Revenues and Benefices. They permit their Clergy to marry once, and have pictures in their Churches, but not images. Betwixt Easter and Whitsuntide, they eat flesh on Fridays. Every *Epiphanie* day, they baptize themselves in Lakes or Rivers. So do the *Muscovites* in memory of Christ's baptisme the same day. They use no Confirmation, nor Extreme Unction. See *Damianus a Goes*, *Alvarez* in his Æthiopian History, and others.

Q. *What is the Religion of the lower* Æthiopians?

The lower Æthiopians, *their Religion.*

A. These were nor known to the Antients, but they are found by Navigators to be for the most part Gentiles, though divers Moors live among them; Yet some of them worship but one God. They superstitiously observe divers days of the Moon. They feast the dead with bread and boyled flesh. They punish witchcraft, theft, and adultery with death. They may marry as many wives as they please, but the first is the chief, and the rest are her servants. They pray to the dead in white garments. In *Monomotapa* and some other places thereabouts, the Jesuits have converted divers to Christianity; many whereof are fallen back again to Gentilisme. See *Emanuel Acosta* of the Eastern affairs, and *Botervs*, &c.

Q. *What is the Religion of* Angola *and* Congo?

Angola, *its religion.*

A. In *Angola* they are all heathens. In the midst of their towns they worship wooden Idols resembling Negroes, at whose feet are heaps of Elephants teeth, on which are set up the skulls of their enemies killed in the wars. They believe they are never sick but when their Idol is angry with them; therefore they please him by pouring at his feet the Wine of Palms. They use to wash and paint and new cloath their dead, and bury with him meat, drink, and some of his goods, at whose

grave

grave they shed the blood of Goats. They are much addicted to divination by birds; and their Priests are in such esteem, that they think life and death, plenty and famine are in their power. In the Kingdome of *Congo* they worship some monstrous creatures in stead of God. But they were converted to Christianity by the *Portugal*, *Anno* 1490. At the City of *Banza*, afterward called Saint *Saviours*, was erected a Cathedral Church for the Bishop, who was there received by the King in great magnificence. This Church had 28 Canon Residents. All their Idols of Beasts, birds, trees, and herbs, with their conjuring characters were burned. Divers Religious persons and Jesuits were sent from *Portugal* thither to erect Schools and Colledges for Divinity and the Arts. See *Purchas*, *Lopez*, *Maffeus*, *Osorius* of the acts of *Emanuel*. Congo, its Religion.

Q. *What Religion do the Northern neighbours of* Congo *professe?*

A. In *Loango* under the Line, they worship idols and are circumcised. Every trades-man appeaseth his god with such things as belong to his trade: the husbandman with corn, the weaver with cloth, &c. At the death of their friends they kill Goats, to the honour of their idols, and make divers feasts in memorial of the dead. They will rather die then touch any meat which is prohibited by their Priests. At *Kenga* the Sea-Port of *Loango*, there is an idol kept by an old Woman, which is once a year honoured with great solemnity and feasting. There is another idol at *Morumba* thirty leagues Northward, where boys are sworn to serve this God, and are initiated with hard diet, ten days silence, abstinence from certain meats, and a cut in their shoulder, the blood of which is sprinkled at the Idols feet. Their trials of life and death, are in the presence of this Idol. At *Anzichi*, they are circumcised, worship the Sun and Moon, and each man his particular Idol. In some of these neighbouring countrys the people are man-eaters, and worship the Divel, to whom when they offer sacrifice, they continue from morning till night, using charming Vociferations, dancing and piping. See *Lopez*, *Barros*, and others. The Religion of its Northern Neighbours.

Q. *Of what Religion are the Islands about* Africa?

African *Islands their religions.*

A. In some of them are Mahumetans, in some Christians, but in most Heathens. In *Socotera* an Island neer the mouth of the Red Sea, whence we have our best *Aloes*, they are *Jacobites*, and are governed by their *Abuna* or Priest. They much reverence the Cross. They have Altars in their Churches, which they enter not, but stand in the Porch. In *Madagascar* or the great Island of Saint *Laurence*, there are many Mahumetans upon the coast, but more Idolaters within the Land, who acknowledge one Creator, and are circumcised; but use neither to pray nor keep holy day. They punish adultery and theft with death. In the Isle of Saint *Thomas*, under the Line, are Christians and Moors. In divers Islands are no people at all. In the *Canaries* are Christians; before they were Idolaters and had many wives, whom they first prostituted ro their Magistrates; and this uncivil civility they used co strangers instead of Hospitality. They bury the dead by setting them upright against a wall, with a staff in their hand; and if he was a great man, a vessel of milk by him. *Madera* is also possessed by Christians, and so be the other Islands on this hither part of the African coast. See *Ortelius*, *Mercator*, and other Geographers.

America, *the Religion thereof.*

Q. *What Religion was professed among the* Americans?

A. Before the *Spaniards* came thither, they were all Pagans; who as they were distinguished into divers Nations, so they worshipped divers gods, after divers manners; but they did generally acknowledge the Sun and Moon for the chief gods. In *Canada* they worshipped the Divel, before the French came thither, and in most places there as yet they worship him; who when he is offended with them, flings dust in their eyes. The men marry two or three wives, who after the death of their husbands never marry againe, but go still after in black, and besmear their faces with coal-dust and grease; they do first expose their daughters to any that will lie with them, and then give them in marriage. They believe that after death their souls ascend into the Stars, and go down with them under the Horizon into a Paradise of pleasure. They believe also that God stuck a multitude of arrows in the beginning into the ground, and of these sprung up men and women. They have

have divers ridiculous opinions of God, as that he once drank much Tobacco, and then gave the pipe to their Governour, with a command that he should keep it carefully, and in so doing he should want nothing; but he lost the Pipe, and so fell into want and misery. Such senseleſſe conceits have these people, who as they are savage in their carriage, so in their understanding they are little better then beasts. They use to sing the Divels praises, to dance about fires, which they make to his honour, and leap over them. They bemoan the dead a great while, and bring presents to the grave. Many of these ignorant souls were converted to Christ by the industry of the Jesuites, *Anno* 1637. and 1638. See Father *Pauls* relation of new *France*. See also *Champlain* and *Jaques Cartier*, &c.

Q. *What is the Religion of* Virginia?

A. Before the English planted Christianity there, they worshipped the Divel, and many idols, as yet they doe in many places there. They beleeve many Gods, but one principally who made the rest; and that all creatures were made of water, and the Woman before the Man, who by the help of one of the gods, conceived and bore children. They are all Anthropomorphites, giving to their gods the forms of men, whom they worship with praying, singing, and offerings. They hold the souls immortality, rewards and punishments after this life, the one in Heaven, the other in a burning pit toward the west. The Priests are distinguished from other people by garments of skins, and their hair cut like a comb on their crowns. They carry their gods about with them, and ask counsel of them. Much of their devotion consisteth in howling and dancing about fires, with rattles, or Gourd or Pompian rindes in their hands, beating the ground with stones, and offering of Tobacco, Deer-suet, and blood on their stone Altars. They undertake no matters of consequence without advice of their Priests, the chief whereof is adorned with Feathers and Weasels tails, and his face painted as ugly as the divels. They bury their Kings (after their bodies are burned and dryed) in white skins, within arches and mats with their wealth at their feet, and by the body is placed the divels Image. The Women

Virginia, *its Religion.*

expresse their sorrow with black paint and yellings for twenty four hours. None but the King and Priest may enter these houses, where the Images of Divels and their Kings are kept. Instead of saying Grace at meat, they fling the first bit into the fire; and when they will appease a storm, they cast Tobacco into the water. Sometimes they sacrifice children to the Divel. But of these passages, See *Hackluit*, and *Purchas* out of him.

Q. *What is the Religion of* Florida?

Florida, *its Religion.*

A. Their chiefe deities are the Sun, and Moon, which they honour with dances and songs. Once a year they offer to the Sun a Harts hide stuffed with herbs, hanging Garlands of fruits about his horns, so pretenting this gift towards the east, they pray the Sun to make their land produce the same fruits again. But to their Kings, they use to Sacrifice their first-born males. Much of their devotion like the rest of barbarous Savages consisteth in singing, dancing, howling, feasting, and cutting of their own skins. Adultery in the woman is punished with whipping. In some parts of this Country the next of kin is permitted to cut the adulteresses throat, and the woman to cut the adulterers In some parts also of the Country they worship the Divel; who when he appears and complains of thirst, humane blood is shed to quench his thirst. When a King is buried, the cup wherein he used to drink, is still set upon his grave, and round about the same are stuck many arrows; the people weep and Fast three days together; the neighbour Kings his friends cut off half their hair. Women are hired, who for six moneths howl for him three times a day. This honour the King and Priest have, that they are buried in their houses, and burned with their houses and goods. See *Benzo*, *Morgares*, *Hackluit*, &c.

Q. *Of what Religion are the Nations by west* Virginia *and* Florida?

Religions *of the nations by west Virginia, and Florida.*

A. Few of them are yet known, but such as by Navigation are found upon the Sea-coasts, and some Islands conquered by the *Spaniards*, are worshippers of the Sun, and Water: because the Sun by his heat, and the Water by its moisture produce all things; therefore when

when they eat, drink, or Sacrifice, they use to throw up in the ayre towards the Sun some part of their food. The *Spaniards* took advantage of this Superstition, and made these people believe they were messengers sent thither to them from the Sun; whereupon they submitted, holding it impious to reject the Messengers, which their chief God had sent them. They worship also here Idols, and in some places the Divel, and observe the same superstitious Ceremonies in the burial of their dead, that their neighbours do. See *Hacklut.*

Q. *What was the Religion of* New-Spain?

A. They were gross and bloody Idolaters before the *Spaniards* brought them to the knowledge of Christ, who requires of his Disciples no other Sacrifice but that of a contrite heart; he having shed his own blood, that we might spare the shedding of ours. These wretched *Americans* acknowledge one chief God, yet they worshipped many: Principally the Sun, to whom they offered the heart of the Sacrifice; even of men: neither did they eat or drink, or smell to a flower, till they had cast up in the ayre to the Sun some portion of their meat and drink, and some leaves of their flowers. At *Mexico* they worshipped many Idols, but three principally: the first was called *Vitziliputzli*, placed in an azure-coloured Chair, with Snakes-heads, at each corner. On his head were rich plumes of Feathers with gold: in his left hand was a white Target, in his right a Staffe; at his sides he had four darts. Perhaps by this Image they represented the nature of God; by his blew Chair they might signifie Heaven his seat, by the Snakes-heads, his wisdome; by the Feathers and gold, his glory; by his Target, protection; by the Staffe, direction; and by the four arrows, his power, extending over the four parts of the world: East, West, South, and North; or else, which is more likely, they represented the Sun by this Idol, whose aboad is in the azure skie, and his arrows or beams are extended to the four quarters of the world: the feathers may signifie his lightnes; and the gold, his glory; his target and staff may shew that the Sun's heat is both defensive and offensive. Near to this Idol stood a Pillar of lesse work and beauty, on which was another Idol,

New Spain, *its Religion.*

Idol, called *Tlaloc*; perhaps by this they meant the Moon. They had a third Idol, of black ſtone, with four darts in his right hand, looking angerly; this they worſhipped as the god of Repentance; this Idol, with the others, was richly adorned with gold and jewels. In *Cholula* they worſhipped the god of wealth or merchandiſing; they had alſo an Idol of Paſte, or Dough, which was conſecrated and made every year, to which rich preſents were brought, and ſtuck in the paſte. They made gods alſo of their chief Captives, to which they gave divine Honors, for 6, ſometimes for 12 months, praying and ſacrificing to him, and carrying him in proceſſion; but at laſt the Prieſts kill him; the Chief Prieſt pulls out his heart, offers it ſmoaking to the Sun; then is he opened, cut in pieces, and eaten. They adored many other gods and goddeſſes with many heatheniſh Superſtitions. Of which ſee *Joſeph Acoſta* in his Hiſtory of the *Indies*, *Gomara*, *Peter Martyr* of *Millan*, &c.

Idolaters, their cruelty and coſt in their barbarous ſacrifices.

Out of this diſcourſe we may ſee what cruelty is uſed among Idolaters in their barbarous ſacrifices; how laviſh alſo they are of their gold, ſilver, and jewels, with which they adorn their Idols; this hath been always the Divels policy, by outward ſplendor and wealth to draw ignorant and covetous-minded people to follow idolatry; for ſuch a bewitching quality there is in the ſplendor of gold, ſilver, and ſtones, that both the eyes and hearts of men are drawn after them; to this purpoſe *Lactantius* l. 2. *inſtit. auri, gemmarum & eboris pulchritudo ac nitor perſtringit oculos: nec ullam religionem putant ubi illa fulſerint; itaq; ſub obtentu deorum, avaritia & cupiditas colitur*; the beauty of Gold, Jewels, and Ebory, doe ſo dazel mens eyes, and captivate their hearts, that they think there is no Religion where theſe ſhine not; therefore under pretence of worſhipping god, covetouſneſſe and deſire is worſhipped. Hence Idolatry may be truly called covetouſneſſe, and this by the Apoſtle is called Idolatry. Not without cauſe then did God forbid the Iſraelites to make to themſelves gods of gold and ſilver, as knowing what force theſe metals have to draw mens minds after them. And indeed ſome of the wiſe Gentiles them-

themselves laughed at the vanities of those who bestowed so much gold on their Idols; *Aurum Vasa Numæ, Saturniaq; impulit æra*, saith *Persius*, the gods were better worshipped in *Numas* earthen vessels, then they were afterward in gold; and he that offereth to God a sincere heart, is more accepted then he that bestows on *Jupiter* a golden beard; *Dicite pontifices, in sacro quid facit aurum*; and yet the excess of gold and silver in their Statues and Temples is stupendious, as *Lipsius* sheweth *de magnit. urb. Romæ*. And the Romans were come to that height of superstition, that they thought a Bull was not a fit sacrifice to their gods, if his horns had not been gilded, or his forehead adorned with plates of gold: see *Virgil: Et statuam ante aras auratâ fronte juvencum*. and *Livie l. 5.* sheweth that to *Apollo* was sacrificed, not onely an ox with gilded horns, but also *capræ albæ auratæ*, white goats with horns gilded; and *Val. Flac. l. 3. Arg.* speaketh of *lectas auratâ fronte bidentes*, of sheep with gilded horns. And long afore the Romans, this golden superstition was used, as may be seen in *Homer's Iliad. 3.* where *Nestor* promised to sacrifice to *Minerva* an ox χρυσὸν κέρασιν περιχεύσας, *pouring gold about his horns*. *Joseph Acosta* relates in his History of *America*, what magnificent Temples and rich Images of gold and precious stones the Indians dedicated to their Idols. Against all such vanities *Arnobius* in his Book against the Gentiles disputeth elegantly, shewing that God is not taken with such toys as Temples, Altars, and Sacrifices; but *cultus verus in pectore est*, his true worship consisteth in the breast, and as our Saviour saith, neither in the Temple of *Samaria*, nor of *Jerusalem*, but in spirit and truth.

Persius, *his notable saying.*

Quin damus id superis de magna quod dare lance
Non possit magni Messalæ lippa propago;
Compositum jus, fasque animo, sanctosque recessus
Mentis, & incoctum generoso pectus honesto!
Hæc cedo ut admoveam templis, & farre litabo.

An honest upright sincere and sanctified heart saith *Persius*, is above all the Temples and sacrifices in the world.

Q. What

Q. *What Prieſts had they at* Mexico, *and what Sacrifices?*

Mexico, *its Prieſts and Sacrifices.*

A. Beſides their inferiour Prieſts, they had one chief, whoſe habit was a Crown of rich Feathers on his head, Pendants of Gold, with green ſtones at his ears, and under his Lip an Azure ſtone; his office was to receive the body of the dead King at the Temple door, with a mournful ſong, to open the breaſt of the ſacrificed man, to pull out his hearr, to offer it to the Sun, and then to fling it to the idol, to which the man was ſacrificed. The inferiour Prieſts in the interim holding the legs, arms, and head of the Sacrificed wretch, whilſt his heart was taking out. They uſed alſo to flay of the ſkins of men, and cloath ſome therewith, who went about dancing, and forcing people to offer them preſents, or elſe they would ſtrike them over the face, with the bloody corner of the ſkin. The Prieſts office alſo was to burn incenſe before their idols every morning, noontide, evening, and at midnight; for then with Trumpets and Corners they ſounded a long time, which done, they burned the Incenſe in Cenſers with much reverence, and then they beat themſelves and draw blood with ſharp bodkins. They did preach alſo on ſome feſtival days to the people. The revenues of the Prieſts were great; the Temples in ſtate, magnificence, and wealth, exceeded ours. The Prieſts were all anointed, and wore their hair long, for they never cut it. They did ſometimes anoint themſelves with an Unguent made of venemous beaſts, which made them without fear, and armed them with cruelty. They painted their ſkins black. They waſhed the new born Children, and let them blood in their ears; they performed marriages by aſking the parties mutual conſent, and tying together a corner of the womans vaile, with a corner of the mans gown, and ſo brought them to the Bridegrooms houſe, cauſing the Bride to go ſeven times about the hearth. They buried the dead either in their Gardens, or on Mountains; ſometimes they burned the body; and if he was a great man, they killed his Chaplain, and his Officers to attend him, burying alſo wealth with him, that he might not want in the other world. The Prieſt uſed to attire himſelf in theſe

great

great Funerals, like a Divel with many mouths, and glaſs eyes, and with his ſtaff ſtirred and mingled the aſhes. When the King died, the Prieſts were to ſing his Elogies, and to ſacrifice two hundred perſons to ſerve him. Adultery was puniſhed with death, and ſo was diſhoneſty in their Nuns and Monks, of which there were two great Cloyſters at *Mexico*. But who will ſee theſe particulars handled at large, let them read *Ioſeph Acoſta*, and *Lopez de Gomara*.

Q. *Had the* Americans *any knowledge of Chriſtian Religion?*

A. Concerning Chriſt they knew nothing; ſome ſmall knowledge they had of a ſupream God, whom they called *Wirococha*, and of the creation; of the immortality of ſouls, of a life after this, wherein are puniſhments and rewards; and ſome of them, as *Lerius* witneſſeth, believe the reſurrection of the fleſh; and if we will believe *Acoſta*, they have ſome knowledge of the Trinity, which they worſhip under the picture of the Sun with three heads; they have ſome tradition likewiſe of *Noah*'s flood, and that all mankind was drowned, except ſix perſons, who ſaved themſelves in a cave; ſome in *Braſil* believe all were drowned except their progenitors, who were preſerved to propagate mankind. The *Indians* alſo report that the Sun hid himſelf in a certain Lake within an Iſland, during the time of the Deluge, and ſo was preſerved; this is not unlike the Poetical fiction of *Diana* and *Apollo*, how they were begot in the Iſle *Ortygia*, called afterward from their firſt appearance *Delos*, by this intimating that after the flood, by reaſon of thick fogs and miſts ariſing out of the moiſt earth, the Sun and Moon were not ſeen in many days; but theſe vapours being ſpent, and the earth dry, the Moon was firſt ſeen, and then in ſome few hours afterward the Sun. The tradition which they have of the flood, cannot be that of *Ogyges* King of *Attica*, which happened about ſix hundred years after *Noah*'s flood, and which drowned only the Country about *Athens* and *Achaia* in *Peloponeſus*; nor was it that of *Deucalion*, which happened in the 82. year of his age, about two hundred and fifty years after the former, and ſeven hundred eighty two years after *Noah*'s flood; for this drowned

Americans *acknowledge a Supreme God, a Trinity, the immortality of ſouls, a life after this, and have ſome tradition of* Noahs *flood.*

ned only *Theſſaly*, and ſome part of *Italy*, of which the *Americans* could have no knowledge; ſeeing many places neerer never heard of theſe floods, it is moſt likely then that their tradition was grounded on *Noah*'s flood; for as *Noah*'s poſterity peopled all the world, ſo they diſperſed the memory of this flood wherever they planted; for we find this deluge not only mentioned by *Moſes*, but alſo by *Beroſus*, *Alexander Polyhiſtor*, *Abydenus* the Hiſtorian, as he is cited by *Euſebius*, *Plato* in *Timæo*, *Plutarch* writing of *Deucalion*'s flood, ſpeaketh of the Dove ſent out of the Ark, which relates to *Noah*'s flood; and *Ovid* deſcribing the ſame flood, writes according to the Moſaical deſcription of the firſt and univerſal deluge; whereas that of *Deucalion* was but of a particular Country: So *Lucian de Dea Syria*, writes of *Deucalion*'s flood, as if he had read the ſixth and ſeventh chapters of *Geneſis*, of *Noah*'s flood; for he ſheweth how all fleſh had corrupted their ways upon the earth, how all their works were ἔργα ἀθέμιτα, works of injuſtice and violence; how the rain fell, the fountains of the great deep were opened, the waters ſo prevailed, that all fleſh died, πάντες ὄλοντο. He ſheweth alſo how he was preſerved with his wife and children in a great Ark; and how all the beaſts that live on the earth, two and two entred into the Ark, &c. and laſtly, how he built an Altar after his deliverance. This deſcription is directly of *Noah*'s flood, not of *Deucalion*'s; beſides, *Mela*, *Solinus*, and *Pliny*, write that *Joppe* the maritime town of *Syria* was of great antiquity, as being built before the flood; which cannot be meant of *Ogyges* or *Deucalion*'s flood, which were only in ſome places of *Greece*, and went not ſo far as *Syria*; neither was it any great antiquity for *Joppe* to be built before theſe floods; for many Cities beſides this were built before; therefore doubtleſſe is meant *Noah*'s flood. Laſtly, *Joſephus* ſaith that *Omnes barbaricæ hiſtoriæ Scriptores*, all the Barbarian hiſtorians have mentioned this flood.

Q. *What feſtival days were obſerved in* New Spain?

New Spain, *its feſtival days.*

A. Every twentieth day, which was the laſt of their month, was holy, and then were men ſacrificed. At the firſt appearance of green corn, children were ſacrificed,

crificed, ſo when the corn was a foot above the ground, and again when it was two foot high, holy days were kept, and children butchered. In ſome of their feaſts they ſacrificed a woman, and with her ſkin covered a man, who danced about the ſtreets two days together. In one of their feaſts which the *Mexicans* kept in their *Canoes* upon the Lake, a boy and a girle were drowned to keep company with the gods of the Lake. In *May* they kept the feaſt of *Vitziliputzli*, in which his Image made of paſte, richly adorned, was carried by the maidens attired in white, on their ſhoulders to the Court, and thence by the young men to the ſtairs of the Temple, and thence to the top with Muſick; much adoration, vain ceremonies, and wicked ſacrificing of men were uſed that day. In *May* alſo was kept the feaſt of Pennance and Pardon, in which a captive was ſacrificed. After much profane adoration, the people took up earth and eat it, deſiring pardon for their ſins, and bringing rich preſents to their Idol, and whipping themſelves on the ſhoulders. Much meat is preſented that day to the Idols, and then to the Prieſts, who five days before had eat but one meal a day. The Merchants had their peculiar god, and feſtival day, in which they ſacrificed a man, after they had given him for nine days divine honours. His heart they offered about midnight to the Moon, perhaps becauſe ſhe is the miſtreſs of the waters, on which Merchants uſe to traffick, or becauſe they are more beholding to her light in the night then others are. Concerning theſe feſtivals, their Schools and Seminaries, their belief of the Souls immortality, of their rewards and puniſhments, of their nine ſeveral places appointed for them, See *Acoſta*, *Gomara*, and *P. Martyr* in his Decads.

Q. *What was the Religion of* Jucatan, *and the parts adjoyning?*

A. In *Jucatan* they were Circumciſed, and yet groſs Idolaters, but curious workmen in carving and adorning their Images. They had in their houſes Images made like Bears, which they worſhipped as their houſhold gods, with ſinging and Incenſe. In hollow Images, they cauſed boys to anſwer the peoples Petitions, as if God had ſpoke to them. When they want

Jucaran, *its religion, and parts adjoyning.*

wanted rain, or were in any danger, they had their Processions, and Pilgrimages to these Idols. In *Nicaragua*, they worshipped the Sun, and divers Idols. All their Priests, except Confessors, married. The ordering of the Sacrifices, and their numbers, depended meerly on the Priests, who used to go about the captives three times singing mournfully, and then with their flint knives suddenly open their Brests. They divide the body thus; the Prelate hath his heart, the King his hands and feet, the Taker his buttocks, and the People the rest. The heads are set on trees, under which they sacrifice men and children. They have their Idolatrous Processions, in which for the honour of their Idol, they wound themselves, and for the desire of future happinesse, they offer themselves chearfully for Sacrifices. Whilst the Priest anoints the cheeks and the mouth of the Idol with blood, the others sing, and the people pray. The Priest makes marriages, by joyning the little fingers of the Bridegroom and Bride neer a fire; but the Lords are permitted for honours sake, first to corrupt the Bride. The Adulterer is beaten, and the Adulteress is divorced. He that forceth a Virgin is a slave, except he pay her Dowrie. But if a slave force his Masters daughter, they are both buried alive. See *Benzo*, *P. Martyr*, and *Gomara*.

Southern America, *the Religion thereof.*

Q. *What was the Religion of the Southern* Americans?

A. They generally worship the Sun and Moon, with divers Idols, and the Divel in divers shapes; they believe the Souls immortality. Their Priests are their Physitians, and therefore in great esteem, and exceeding rich, for they have all the goods of him whom they cure. When they go to wars, they carry their gods with them, of whom they ask Counsell of all affairs; and then they keep Lent for two months. They punish in some places theft and murther with the loss of Ears and Nose; in other parts with death. These faults in the Nobility are punished with the losse of their hair only. In some places they hold it a part of their devotion, to offer their daughters to be defloured by their Priests. When it thunders and lightens, they say the Sun is angry with them. When there is an Eclipse, they Fast; the married Women scratch their

Faces

Faces, and pluck their hairs; the Maidens draw blood with sharp fish bones. When the Moon is Eclipsed, they say the Sun is angry with her. When a Comet is seen, they beat drums and hollo, thinking by this to drive it away. They use to consult with and invocate the Divel. The Priests learn Physick and Magick when they are young, being two years shut up in Woods; all that time they keep their Cells, see no women, nor eat flesh. They are taught by their Masters in the night. The dead are buried either at home, or being dried at the fire are hanged up. The bones at last are burned, and the Skull presented to the Wife to be kept by her as a relique. In their *Lent* fasts they abstain from Women and Salt. See *P. Martyr, Gomara, Linschoten, Cieza*, &c.

Q. *Of what Religion are the people of* Paria, Guiana, *and along the River* Debaiba, *or St.* John?

Paria, Guiana, *and* Debaiba, *their Religions.*

A. Hereabout they be very zealous in worshipping of the Divel, and Idols, to whom they sacrifice men, and then eat them. When their gods are angry, they macerate themselves with fasting. Their Priests are stoned or burned, if they marry against their Vow of Chastity. They believe rewards and punishments after this life. The spot in the Moon they hold to be a man imprisoned there for Incest with his Sister. They feed yearly the departed souls with *Maiz* and Wine. They held the souls of great men onely, and such as were buried with them, immortal. Their great mens Funeral Pomps are celebrated yearly with much lamentation, drinking, and bestial ceremonies, both men and women casting aside all modesty. He that will know more of this stuff, let him read the forenamed Authors.

Q. *What is the Religion of* Brasil?

Brasil, *its Religion.*

A. They acknowledge the immortality of the soul, and believe that there are rewards and punishments after this life. For they hope that if they kill and sacrifice many of their enemies, they shall be carried beyond the Mountains into pleasant Gardens, there to dance and rejoyce with their fore-fathers. They stand in much fear of the Divel, who is still vexing of them; therefore they chiefly worship him; and when

they go abroad, they commonly carry fire with them, as their defence against the Divel, who they think is afraid of fire. They have their solemn Festivals, which they celebrate with dancing, howling, and tatling. The Husband hath power to kill the adulterous Wife. Their marriages are without any ceremonies. They bury their dead upright in a pit with their goods. The Husband playes the Midwife to the woman, washeth, painteth, and nameth the child by the name of some wild Beast; they have some knowledge of *Noahs* flood, of these passages see *Maffeus*, *Lerius*, *Stadius*, &c.

Q. *What Religion did the people of* Peru *professe?*

Peru, *its Religion.*

A. Their chief god was *Viracocha*, by whom they understood the maker of all things; next to him they worshipped the Sun, and the Thunder after him: The images of these three they never touched with their bare hands; they worshipped also the Stars, Earth, Sea, Rainbow, Rivers, Fountains, and Trees. They adored also wild Beasts, that they might not hurt them, and in sign of their devotion, when they travelled they left in the cross ways, and dangerous places, old shoes, feathers, and if they had nothing else, stones. They worshipped the *Sun* by pulling off the hairs from their Eye-brows; when they sear, they touch the earth, and look up to the Sun. They worshipped also the dead bodies of their Emperors, and indeed every thing they either affected or feared. They have some glimring knowledge of the beginning of the world, of *Noahs* flood, and they believe the end of the world, which still they fear when the Sun is eclipsed, which they think to be the Moons Husband; they held their Priests in such esteem, that no great matter was undertaken by Prince or people without their advice. None had access to the Idols but they, and then only when they are cloathed in white, and prostrate on the ground. In sacrificing they abstained from women, and some out of zeal would put out their own eyes. They used to consult with the Divel, to whom they sacrificed men, and dedicated boys in their Temples for *Sodomy*. They had also their Temples richly adorned with gold and Silver, and their Monasteries for Priests and Sorcerers. Their Nuns were so strictly kept, that it was death to be

be deflowred; after fourteen years of age they were taken out of the Monastery, either to serve their Idols, and such must be Virgins still, or else to serve as Wives and Concubines to the *Ingua* or Emperor. They are very frequent and strict in their confessions, and cheerfully undertake what pennance is injoyned them. But the *Ingua* confesseth onely to the Sun; after confession they all wash in baths, leaving their sins in the water. They used to sacrifice Vegetables, Animals, and men, chiefly Children, for the health or prosperity of their *Ingua*, and for victory in War; in some places they eat their men-sacrifices, in others they onely dried and preserved them in silver Coffins; they anoint with blood the faces of their Idols and doors of their Temples or rather slaughter-houses. See *Acosta*, *Cieza*, *Gomara*, &c.

Q. *What festival days did the* Peruvians *observe?*

A. They had Feasts and sacrifices every moneth of the year, in which were offered multitudes of sheep of different colours, which they burned. The *Ingua*'s Children were dedicated in these Feasts, their ears were pierced, then they were wiped, and their faces anointed with blood, in sign that they should be true Knights to their *Ingua*. In *Cusco* during this month and feast, no stranger might remain, but at the end thereof, they were admitted, and had a morsell of bread presented to each man, that they should by eating thereof testifie their fidelity to the *Ingua*. In the second moneth which is our *January* (for in *December*, in which the Sunne returnes from *Capricorne* was their first moneth) they flung the ashes of their sacrifices into the river, following the same sixe leagues, and praying the River to carry that present to *Viracocha*; in three following moneths they offered one hundred sheep. In the sixth they offered one hundred sheep more, and made a feast for their *Maiz*. In the seventh they sacrificed to the Sun. In the eighth and ninth moneths, two hundred sheep were offered. In the tenth, one hundred sheep more, and to the honour of the Moon; burned torches, washed themselves, and then were drunk four days together. In the eleventh moneth they offered one hundred sheep, and upon a black sheep poured much

Peruvians, *their Festival days.*

much Chica or Wine of *Maiz*, to procure rain. In the twelth moneth they sacrificed one hundred sheep and kept a feast. They have also their fasts which continue in mourning and sad processions two days, and the two days after are spent in feasting, dancing, and drinking. See *Jos. Acosta.*

Q. *What was their belief of the departed souls?*

Peruvians, *their Belief of the departed souls.*

A. That they wander up and down, and suffer hunger, thirst, and cold; therefore they carry them meat, drink and clothes. They used also to put gold, and silver in their mouthes, hands, and bosomes; much treasure hath been digged out of graves. But they believed that the souls of good men were at rest in glory. The bodies were honoured after death, sacrifices were offered to them, and clothes. The best beloved Wife was slain and attendants of all sorts. To the *Ingua*'s Ghost young children were sacrificed, and if the Father was sick, many times the Son was slain, thinking this murther would satisfie death for the Father. Of these and their other impious Ceremonies, see *Acosta.* By these horrible murthers committed among the poor Americans, we may see what a cruel and barbarous tyrant superstitious fear is, and what wretched slaves they are, who are captivated by this tyrant, far more savage then *Mezentius*, *Phalaris*, *Busyris*, or any other tyrannical butcher that ever was; for there is no tyrant so powerful, or barbarous, but may be avoided by flying from him to remote places; but who can fly from that superstitious fear, which a man doth carry continually about him? *Quid terras alio calentes Sole mutamus? patria quis exul se quoq; fugit?* a man may fly from his country, saith *Horace*, but not from himself; this tyrant haunts the superstitious wretch continually, as the evil Spirit did *Saul.* Againe, no tyrant can tyrannize over a man longer then he lives; death sets every slave at liberty; but this tyrant leaves not his slave in death, but with the terrors of future torments in hell, doth vex his soul when it is departing hence; *Curæ non ipsa in morte relinquunt*; there is no slave so wretched and miserable, no pain so great, no captivity so unpleasing, no chaines so heavy, no prison so loathsome, which in sleep are not forgotten; for then the slave

Americans, *their superstitious fear and tyranny thereof.*

ſlave is at liberty, the pain is eaſed, the chaines are light, and the darkeſt dungeon, is then a beautiful Pallace; but this *Deiſidemonia*, as the Greeks call it, this ſuperſtitious fear will not permit its captivated ſlave to reſt or take any quiet, but affrights him in his ſleep with horrid dreams, and hideous phancies, ſo that ſleep which ſhould be his comfort and eaſe, becomes his tormenter. Beſides, Temples and Altars, which uſe to be Sanctuaries for Delinquents, are no eaſe or ſanctuary at all to the ſuperſtitious ſinner; any ſervant might be defended from his Maſter by laying hold of the Altar; but no Altar, no Temple, no Sacrifice can Priviledge the ſuperſtitious ſoul, who is ſtill jealous and fearfull of his cruel gods; and what wonder is it, if we conſider the nature of thoſe inſatiable Divels, whom they worſhip, who are never ſatisfied with the blood of beaſts, men, women, and children, but are ſtill thirſting after more, with the horſe-leech; if theſe be the gods which the Gentiles ſerve, ſurely as *Plutarch* ſaith, they had been in no worſe condition if the *Typhones*, and *Gians* had overthrown theſe gods; for they could not have been more cruel, nor have exacted more bloody victimes. And doubtleſſe as the ſame *Plutarch* ſaith, theſe poor wretches do not love their gods, but rather hate them, becauſe they ſtill fear ſome hurt and miſchiefe from them; therefore as ſome men flatter and give rich preſents to tyrants, not becauſe they love them (for indeed they hate them) but that they may not re-receive hurt by them; ſo deal ſuperſtitious men with their gods. And in truth *Plutarch* is not altogether miſtaken, when he makes Superſtition worſe then Atheiſme; for the Atheiſts hold there is no god, but the Superſtitious honour ſuch ſordid, baſe, and cruel gods, that it were far better there were no gods then ſuch; for it is leſſe impiety to ſay there is no god, then to give his ſacred name and honour to ſuch wicked, greedy, barbarous, and blood ſucking Divels. I had rather (ſaith he) men ſhould ſay there is no *Plutarch*, then that they ſhould ſay *Plutarch* is an inconſtant, fickle, cholerick, a revengeful, and cruel man. And ſo he concludes that ſuperſtition is the cauſe of Atheiſme and impiety; becauſe men looking upon the ridiculous

gestures, impurity, cruelty, injustice, madnesse, undecency, and all kind of villany perpetrated in their Temples concluded, it were better have no gods, then such abominable Deities. But see *Plutarch* himself in his book of superstition.

Q. *What was the Religion of* Hispaniola *?*

A. They worshipped the Sun and Moon, which they say at first shined out of a Cave; and their tradition is, that out of two Caves came mankind; the biggest men out of the greatest Cave, and the least men out of the lesser Cave. They worship also divers Idols with ugly shapes, by which the Divel useth to speak to them; these they call *Zemes*, to which they kept divers festivals. In these they had their publique dances, with the musick of shells tyed about their armes, thighs, and legs. The King sits drumming when the people present themselves, having their skins painted with divers colours of herbs. When they sacrifice, they use with a sacred hook thrust down their throat, to turn up their stomack. Then they sit down in a ring, cross-legged, and wri-necked about the Idol, praying their sacrifice might be accepted. In some places the women dance about their Idols, and sing the praises of their ancient Kings; then both Sexes on their knees offer cakes, which the Priests cut and give to every one a piece, this each man keeps as a holy relique all the year against dangers. If any fall sick, the Priests impute this to their neglect in the Idols service; therefore exhort them to build a Chappel, or dedicate a Grove to their god. They think the Ghosts of the dead walk, who assault such as are fearful, and vanish from them who are not afraid. Their several Rites are like those of the other Pagan Countries. See *P. Martyr.*

Hispaniola, its Religion.

Idolatry further condemned.

Out of what I have written concerning the Idolatry of *Asia*, *Africa*, and *America*, we may conclude with *Tertullian lib. de Idolat.* that every sin by what name soever it be called, or of whatsoever quality it is, may be comprehended in the sin of Idolatry, *Idololatriæ crimine expungitur*, to use his own phrase, that is, every sin is made up and attains to its perfection and consummation in idolatry; so that as he sheweth in that book, there is no such murtherer as the Idolater, who not

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onely destroyeth the bodies of men and beasts to please his Idol, but likewise murthereth his own soul: there is no such Adulterer as he, who not only goeth a whoring after false gods, but also adulterates the truth; for every false god is adultery; there is no such thief as he, for not only much robbery and oppression is committed to maintain false worship and idolatry, as *Arnobius* instanceth in the Romans, who to maintain the worship of their gods, did rob all other gods and nations, and with their triumphant gold (*Persius* calls it *aurum ovatum*) adorn their images; but besides this theft, the Idolater robs God of his right and honour, giving it to such as are not gods. I will not speak of the uncleanness, drunkenness, wantonness, and other sins which accompany this master sin, which *Tertullian* calls *Principale crimen generis humani, summus seculi reatus, &c. devoratorium salutis*; the main wickedness of mankind, the chief guilt of the world, the devourer or destroyer of mans happiness and salvation; therefore he will not have any Christian to paint, or make graven images to be worshipped, affirming that it is flatly against the law of God, and likewise against their vow in baptism to forsake the Divel and his Angels: how do they forsake him, if they make him? if they make it their trade to live by him, how have they renounced him? can they deny with their tongue, what they confesse with their hand? destroy that with their words, which they build up with their deeds; confess one God, and make many; preach the true God, and yet make false gods? If any say that he worships none, though he makes them, *Tertullian* will answer him, that he who makes false gods, doth really worship them, not with incense and sacrifice, but with his wit, sweat, ind stry, and skill, which he impends on the making of them; he is more then their Priest; for without him they could have no Priest. How can a Christian put forth that hand to touch the body of our Lord by which he hath made a body for the Divel? And as it is Idolatry saith he, to carve, or paint Idols, so it is, any ways to adorn them, to build houses or temples for them, so that all such Artificers are guilty of idolatry; so are judicial Astrologers, who call the Stars by the names of

Idols, and take upon them to foretel future contingencies by them; ſo are School-Maſters, who teach the Genealogies and Fables of theſe falſe gods; this ſeverity indeed was needful in the beginning of the Goſpel, when Gentiliſme was to be ſuppreſſed, that way might be made for Chriſtianity; but now Pagan idolatry being quite extinguiſhed among us, there is no danger in reading or teaching of Heathen Authors. He condemneth alſo Merchants that bring home and ſell incenſe or any thing elſe whereby idols are worſhipped. So he will not have Chriſtians to be preſent at the ſolemnities, ſhews, or feſtivals of idols, nor to give any countenance to them, or to wink and connive at them, or to call them gods, or to ſwear by them, for that is to take the name of the true God in vain; nay, he will not permit Chriſtians to light Candles, or ſet up bayes in their doors, which upon ſolemn days was an honour due to the Emperour, becauſe this ceremony had ſome reſemblance with Gentile idolatry.

The

The Religions of EUROPE.

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SECT. IV.

Quest.

What was the Religion of the ancient Europæans?

Europæans, Greeks, *and* Romans, *their Religions.*

Answ. The same Paganism was professed among them, that was in the other parts of the world, and which is yet professed in *Lapland*, *Finland*, and some parts of *Norway*, *Lituania*, and *Samogotia*, whose Religion is Idolatrous, whose knowledge is Magick, and whose actions are barbarous. The chief gods that were worshipped in *Europe* were the Sun, Moon, Stars, Elements, Rivers, Fountains, Trees; and indeed so many great and small, that according to *Varros* computation,

putation, they exceeded 30000. in number. If we speak of the Religions professed among the Greeks and Romans, we shall speak in a manner of all; because they had almost all *Europe* under their Dominion, and before their conquests the same idols were worshipped by all, but under different names. *Numa* taught the Romans to worship their gods by offering Corn and Cakes besprinkled with salt, and to erect Temples, but no Images, thinking it both absurd and impossible to represent that incomprehensible power by outward shapes and forms. But many years after *Tarquinius Priscus* taught them according to the Grecian manner, to set up images to their gods. Then were the Vestal Nuns chosen, who were to continue so thirty years; the first ten they were learners, the second ten years practitioners in their office, but the third ten years teachers of the novices. If they committed whoredom, they were burned or buried alive; if the sacred fire went out by their neglect (which was held ominous) they were scourged. Then were the Priests of *Mars* called *Salii*, instituted at first but twelve, afterwards twenty four. These were chosen out of the *Patricii*, and they were in *March* to dance solemnly with their Targets called *Ancilia*, one of which fell down from Heaven. These festival dances were dedicated to *Mars*. They had their *Augures* or Diviners. They had their *Triumviri*, called *Epulones*, who had the charge of the holy feasts; and other *Triumviri*, who had the charge of the *Sibyls* books. *Arvales* had the care of the fields. *Feciales* of the wars. All these were Orders of Priest-hood, to which may be added *Flamines*, of which there were as many as there were of their greater gods. *Jupiter*'s Priests were called *Diales*, the Priests of *Mars*, *Martiales*, of *Romulus*, *Quirinales*, &c. He that had the charge of these Priests, of the Sacrifices, and of Festivals, was called *Rex Sacrificulus*, or the King of Priests, because anciently Kings did exercise the Priests office. But above them all was the Pontifical Colledge, which at first consisted onely of eight, but *Sylla* enlarged them to fifteen; these were to assist the chief Pontific or Pope, in whom alone was the supreme power of all Religion, of Sacrifices, Holydays, Priests, Vestals, Vows, Funerals, Idols, Oaths, Cere-

Romans, *their old Religion.*

Ceremonies, and whatsoever concerning Religion; besides the care of the wooden bridge called *Pons sublicius*. He had more priviledges and honours then the Kings themselves; for he might ascend the Capitol in his Litter, which was not lawful for others. And whatsoever criminal fled to him, he was that day free from punishment. Neither was he bound to give an account of any thing he did. See *Alexand. ab Alexandro*, *Plutarch*, *Pliny*, *Cicero*, *Gellius*, *Feneſtella*, *Letus*.

Q. *What were the Roman chief Feſtivals?*

A. Saturnalia, to the honour of *Saturn*, about the Sun's going into *Capricorn*; then the ſervants were better then their Maſters; this feaſt they had from the Greeks. *Feria Latina*, to *Jupiter*; this feaſt was kept upon the hill *Albanus*, midway between *Alba* and *Rome*, by the Romans and Latines. *Quinquatria* was a feaſt of five days, to the honour of *Minerva*, it was kept after the *Ides* of *March*; the firſt day was for ſacrifice, the other three for ſword-players, and the laſt for luſtration. *Natalitia*, to the *Genius*, in which feaſt it was held abominable to ſhed the blood of ſome beaſts, and ominous, ſeeing thoſe birth-feaſts were wholly dedicated to mirth and joy. *Vertumnalia*, were feaſts to *Vertumnus* the god of merchandiſing; it was kept in the moneth of *October*. *Lupercalia* in *February*, to the honour of *Pan Lycæus*, the god of ſhepherds, who keeps the ſheep from the wolves; This feaſt *Evander* brought with him out of *Arcadia* into *Italy*; in it the young men uſed to run up and down the ſtreets naked, with leather thongs in their hands, ſtriking gently all ſuch as they met; young Ladies uſed purpoſely to offer their naked hands to be ſtruck by them, hoping hereby to become fruitful. *Agonalia*, were feaſts kept in *January*, either to the honour of *Janus*, or elſe of *Agon*, the god of actions and enterprizes. *Carmentalia* in *January* alſo, to the honour of *Carmenta*, *Evanders* mother, who was a Propheteſſe. *Feralia*, ſo called *à ferendis epulis*, from carrying meat to the graves of their friends; this feaſt was kept in *February* to the *Manes* or infernal Ghoſts. *Terminalia* in *February* alſo, to *Terminus* the god of marches and bounds; this feaſt was obſerved to keep amity between neighbours, that they might not differ about the bounds of their lands. *Saliaria* in *March*, to the honour of *Mars*, whoſe

Their chief Feſtivals.

whose Priests called *Salii*, went about dancing with the *Ancilia* or Targets in their hands. *Liberalia*, which the Greeks call *Dionysia*, were kept in *March*, to the honor of *Bacchus*, or *Liber*, whose Priests that day did sacrifice with Ivy Garlands on their heads. *Cerealia*, in *April*, in memory of *Proserpina* found again by *Ceres*. The ceremonies of this day were performed by the Roman Matrons, but originally this was a Greek feast. *Palilia* in *April*, to *Pales* the goddesse of shepherds. *Vinalia* in *April* too: this feast was also called *Veneralia*, because kept to *Venus*, in whose Temple much Wine was poured out, the Gardens dedicated, and Sacrifices offered to her. *Robigalia* to *Robigo* the god of smut; this feast was kept in *April*, that the Corn might not be smutty. *Compitalia* in *May*: these feasts was kept in *compitis*, streets and high-ways, to the *Lares*, and their mother *Mania*, to whom Children were wont to be sacrificed, till *Junius Brutus* instead of these, commanded the heads of Poppies and Onyons to be offered. *Lemuria* in *May*, so called from the *Lemures* or night Ghosts; which they pacified with this feast, in which they used to fling Beanes, thinking thereby they drove these Ghosts out of their houses. *Matralia* in *May*, were feasts to *Matuta*, which the Greeks call *Leucothea*; no serving maids were admitted into this feast, except one, whom each Matron was to smite on the cheek, because *Matuta* was jealous that her Husband loved her maid better then her self, whereupon she grew mad and drowned her self, with her son *Melicerte*, and so was made a goddess; she was also called *Ino*. *Neptunalia* in *June*, were celebrated to the honour of *Neptune*, *Portumnalia*, to *Portumnus* the god of harbours, in *August*: this feast was kept in the harbor of the River *Tibris*. *Consualia*, in *August*, to the honour of *Consus* the god of Counsel; in this feast the Asses and Horses were crowned and kept from work. In the same month were kept *Vulcanalia* to *Vulcan*. *Meditrinalia* in *October*, to *Meditrina* the goddess of Physick; for in this moneth they used to tast of old and new wine for a Medicine. *Augustalia* the same moneth, in memory of *Augustus* his return to *Rome* from his victories and conquests. *Fontinilia*, in *October*, in which feast all fountains and wells were crowned with Garlands.

Garlands. *Mercurialia* to *Mercury*, in *November*, and *Brumalia* the ſame moneth to *Bromus* or *Brumus*, that is *Bacchus*. In *December* were kept not onely *Saturnalia* Feaſts to *Saturn*, but alſo *Opalia*, to his Wife *Ops*. And *Angeronala* to *Angerona* the goddeſſe of anguiſh and grief. And then alſo was the Feaſt called *Laurentialia*, to *Acca Laurentia*. Beſides theſe and many other ſet Feaſts, they had others, called *Conceptiva*, *imperativa*, and *Nundinæ*; of all which,

See *Plutarch*, *Alex. ab Alexandro*, *Joſeph Scaliger*, *Roſinus*, & others.

Q. *What Gods did the* Romans *worſhip?*

A. Their chief deities were twenty, namely: *Jupiter* the God of thunder, *Juno* of riches, *Venus* of beauty, *Minerva* of wiſdome, *Veſta* of the Earth, *Ceres* of Corn, *Diana* of hunting, *Mars* of wars, *Mercury* of Eloquence, *Vulcan* of Fire, *Apollo* of Phyſick, *Neptune* of the Sea, *Janus* of Huſbandry, *Saturn* of time, *Genius* of Nativities, *Orcus* of Hell, *Bacchus* of Wine, *Tellus* of ſeeds, *Sol* the Sun, and *Luna* the Moon. But indeed under all theſe names they underſtood the Sun, to whom for his divers effects, and operations, they gave divers names, as *Macrobius* ſheweth. Beſides theſe they worſhipped many other Deities of leſſe note; As, *Bellona* the goddeſs of War, *Victoria* of Victory, *Nemeſis* of revenge, *Cupido* of love, *Gratiæ*, or *Charites* of thanks, *Penates* mans tutelar Gods, *Lares* the houſhold Gods, *Parcæ* the goddeſſes of deſtiny, *Furiæ*, or *Eumenides*, the goddeſſes of puniſhments; *Fortuna*, the godneſs of Providence. All theſe were called *Dii majorum Gentium*: there were others whom they named *Indigites*, theſe were men who for their merits were Canonized and made Gods. Such were *Hercules*, *Faunus*, *Evander*, *Carmenta*, *Caſtor* and *Pollux*, *Æſculapius*, *Acca Laurentia*, *Quirinus*, &c. And not onely virtuous men, but the Vertues themſelves were deified; theſe had their Temples, Sacrifices, and Feſtivals. Such were the *Minde*, *Vertue*, *Honour*, *Piety*, *Hope*, *Chaſtity*, *Peace*, *Concord*, *Quietneſſe*, *Liberty*, *Safety*, and *Felicity*; Beſides theſe, they had inferiour Gods, whoſe merits deſerve not Heaven, nor ſcarce veneration; theſe they called *Semones*, as it were *ſemi-homines* half men; ſuch were *Priapus*, *Vertumnus*, *Hippona*, *Nænia*; and all theſe petty Gods which waited upon every ſervile office and action

Their chief gods.

action of man; such were *Nascio* the goddess of birth, *Cunina* of Cradles, *Rumina* of Sucking, *Potina* of drinking, *Educa* or *Edusa* of eating, *Carnea*, of flesh, *Juventus* of youth, *Volupia* of pleasure, *Lubentia* of lust or desire; and many more of this sort. They had also their Gods of marriages, as *Jugatinus*, the God of joyning; *Domiducus*, who had the Bride home; and many more of this kinde. Child-bearing women had their several goddesses, as *Partunda*, *Egeria* and many more. Mens actions also had their deities; such were *Horta* the goddess of exhorting, *Volumna* of willing, *Laverna* of stealing, *Nenia* of funerals, *Libitina* of graves, or Coffins; the Rusticks had their peculiar gods, as *Robigus* the God of smut; *Sterculius* of dung; *Bubona* of Oxen; *Hippona*, of Horses; *Mellona*, of Hony; *Pomona* of fruit; *Pales*, of Fodder; *Flora*, of Flowers; *Terminus*, of bounds; *Pan*, of shepherds; *Silvanus*, of fields and woods; *Priapus*, of seeds and gardens, besides many more: and so ridiculous they were in multiplying deities, that sinks and privies had their *Cloacina*, Feavers their *Febris*, fear and paleness had their Gods, to wit, *Pavor*, and *Pallor*; they worshipped also forraign Gods, as *Isis*, *Serapis*, *Osiris*, the deities of *Egypt*; *Sanctus*, or *Dius Fidius*, the *Sabins* God. And many more which they borrowed of those Nations they subdued. But we must observe, that although the ignorant multitude among the Gentiles did worship many Gods, yet the wiser sort acknowledged but one true God; thus *Mercurius Trismegistus* the ancientest of the Philosophers confesseth, there is but one Unity the root of all things; one goodnesse of infinite power, the Author of life and motion in the world. So *Pythagoras* who first assumed the name of Philosopher saith; that God is one, and all in all, the light of all powers, the beginning of all things, the torch of Heaven, Father, minde, life, and motion of the Universe. *Empedocles* who succeeded *Pythagoras*, sheweth that from this one entity proceed πάντα ὅσα ἦν ἐστι, καὶ ἔσται, all things that have been, are, and shall be. This same is acknowledged by *Parmenides*, *Thales*, *Anaxagoras*, *Simus*, and other Philosophers of that age. *Socrates* confirmed this truth by his death; *Plato* his Scholar calleth God

But one God acknowledged by the wiser sort of Gentiles.

God τὸ ὄν, that entiry which hath being of himſelfe, αὐτοφυῆ, begot of himſelf, the beginning, middle, and end of all things; &c. *Jamblicus* calls God αὐτάρκη, ſufficient in himſelfe, ἀυτοπατρία, Father to himſelfe, τὸ ἀγαθὸν goodneſſe it ſelfe, the fountain and root of all things, intelligent and intelligible, &c. *Prochus* writeth that he is King of all things, the only God who produceth all things of himſelf, the End of Ends, and firſt cauſe of all operations, the Author of all goodneſſe and beauty, by whoſe light all things ſhine, &c. *Simplicius* ſaith, that from this divine beauty proceed all beauties, and all truths from this divine truth, the beginning of all beginnings, the ſowrce and original of all goodneſſe, the cauſe of cauſes, God of Gods, &c. *Plotinus* to the ſame purpoſe makes God the original of all things and who only is ſufficient in himſelf, giving being to all, &c. The ſame doctrine is taught by his Scholar *Porphyrie*, and likewiſe by all the other *Platoniſts*; this was alſo the general Tenet of the Stoicks, as may be ſeen in *Epictetus*, who ſheweth that above all things we muſt learn to know there is but one God, the governour of all things, &c. who is not ignorant of our works, words, and thoughts, &c. *Cicero* tells us that nothing is more excellent then God, by whom the world is governed, who is ſubject and obedient to none. So *Seneca*, we muſt find out ſomething more ancient then the world, whence the Stars had their original, &c. He calls God the Soul and Spirit; the preſerver and keeper of this Univerſe, the Lord and Architect of this great work, &c. The ſame is acknowledged by *Chryſippus* as he is cited by *Plutarch*; there cannot (ſaith he) be found out any other beginning or original of juſtice, but from *Jupiter*, who is the common nature, fate, and providence of all things. The *Peripateticks* maintained the ſame doctrine, as may be ſeen in *Ariſtotles Phyſicks*, *Metaphyſicks*, and *De mundo*; he acknowledgeth a firſt, infinite, and eternal Mover, who is onely wiſe, and the cauſe of cauſes. He is the Father of gods and men, the preſerver of the world, the mover of Heavens, Sun, Moon, &c. His Scholar *Theophraſtus* to the ſame purpoſe confeſſeth that from this one principle, all things have their exiſtence and conſi-

ſtence;

stence, that God made all things of nothing; *Alexander Aphrodisæus*, and the rest affirm the same truth; and not onely the Philosophers, but likewise the Poets assented to this doctrine. *Orpheus* sings thus: οὐδὲ τίς ἐστι ἕτερος, χωρὶς μεγάλου βασιλῆος, there is none other but this great King, whose seat is in Heaven, and is compassed with clouds, who seeth all things, and is seen of none, &c. To the same purpose *Phocyllides* εἷς Θεός ἐστι σοφός, δυνατὸς γ' ἅμα καὶ πολύολβος, There is one wise God, powerful and blessed. But of this subject, I will speak more hereafter, concerning the Sun; I could alleadge, *Homer*, *Hesiod*, *Sophocles*, *Virgil*, *Ovid*, and other Poets to this purpose; but this work is already performed by *Justin Martyr*, *Eusebius*, *Clemens*, *Lactantius*, *Plessis* and others; who likewise have inserted many verses out of the *Sibylls*.

Of these, see *Augustine in the city of God*, *Lactantius*, *Cicero*, *Plutarch*, *Rosinus*, and others.

Q. *What Priests had the* Romans?

Their Priests.

A. Of these we have said somewhat already, but we will say something more. Their antientest Priests were *Luperci*, the Priests of *Pan Lycæus*, *Potitii*, and *Pinarii* of *Hercules*. Of divination by chirping of Birds, *Augures*; of divining by Poultry, *Pullarii*. They that had the care of Altars, and looked into the intrals of the Sacrifice, were called *Aruspices*, and *Extispices*. *Curiones* were the Priests that had care of each *Curia* or Ward in the City: for *Romulus* divided *Rome* into 33 Wards, and assigned to each of them a Priest or *Curio*. Over these was *Curio maximus*, that is an Archbishop. The Priests which *Romulus* ordained to the memory of *Titus Tatius*, King of the *Sabins*, were called *Sodales Tatii*. The Priests that went always covered with threaden-caps, or hoods, were called *Flamines quasi Filamines*, whereof there were divers sorts, as we have already shewed. Of the *Vestal* Priestesses, and the *Salii*, as also of the *Feciales*, *Rex Sacrificulus*, and *Pontifex maximus* we have said. The Priests that had the charge of the *Sibylls* books were at first but two, called *Duumviri*, then they were increased to ten, *Decemviri*, at last to fifteen, called *Quindecemviri*. *Fauna* or *Fatua* who for her loyalty to her husband, was called *Bona Dea*, had her peculiar Priestesses. The Priests of *Sybele* mother of the Gods, were called *Galli*, whose chiefe, or Archbishop was called

called *Archi-gallus*; there were also other Priests called *Triumviri*, & *Septemviri Epulonum*, who had charge of the publique Feasts and games. Besides these, every Idol had his Priest; and these had their under-officers or servants, called *Camilli*. The servants of *Flamen Dialis* were called *Flaminei*. They had their Churchwardens, called *Edituj*; their Trumpeters and Sackbutters, called *Tubicines*, and *Tibicines*; *Popæ* were those that bound the Sacrifices; *Victimarii* that killed them. Their Criers that went before the Priests to injoyn the people to forbear working during the time of Sacrificing, were called *Præcia*. The women that were hired to sing the praises of the dead, were named *Præficæ*. Their Grave-digsters, *Vespilones*. Of these see the aforenamed Authors.

Q. *What sort of Sacrifices did the ancient* Romans *use?*

A. They used to offer a day before the solemn Sacrifice, a Preparative Sacrifice called *Hostia Præcedanea*. Their *Succedaneæ* were Sacrifices which succeeded when the former were not satisfactory. Wethers that were led to be sacrificed with a Lamb on each side of them; were called *Ambigui*: *Bidentes* were sheep sacrificed, having two horns, and two eminent teeth. *Ambervales* were sacrifices carried in their Processions about the fields. *Amburbales* were Processions and sacrifices about the City. Heyfers sacrificed which had never been tamed, or put under the yoke, were called *Injuges*. The Priest having brought the sacrifice to the Altar, used to pray, laying his hand on the Altar, Musick in the mean time sounding. Then he layeth on the head of the beast Corn, or a Cake, with Salt and Frankincense; this was called *Immolatio* from *mola* the Cake. Then followed *Libatio*, which was the tasting of the Wine, and sprinkling thereof upon the beasts head; this done, the hairs between the horns of the beast being pluckt out, were flung into the fire, this they called *Libamina prima*. Then the beast was killed, the blood received in vessels, and the intrails searched, at last the beast is cut in pieces, one piece was wrapped in meal, and then burned on the Altar; this was called *Litare*. After this they went to feasting, singing, and dancing: Now every particular god had his sacrifice; white beasts were sacrificed to their Romans, *their Sacrifices*.

supernal gods, black to the infernal. The Bull was the proper sacrifice of *Jupiter*, *Neptune*, *Mars*, *Apollo*, *Luna*, and the *Heroes*. The Ram was sacrificed to *Mars* and the *Heroes*. Wine was offered to *Ceres* and *Liber*. The Goat to *Æsculapius* and *Liber*. Milk and hony to *Ceres*. A horse to *Sol* and *Mars*. A Lamb to *Juno* and *Faunus*. A Dove to *Venus*. A Doe to *Pan* and *Minerva*. A Hinde to *Diana*. A Hog to *Sylvanus*. A Cock to the *Lares*. A Sow to *Cybele*, and a Sow to *Ceres*. A Hen to *Æsculapius*, and a Child to *Saturn*, &c. But this last was abolished by the *Romans*. To each god also they assigned his particular Bird. The Eagle to *Jupiter*. The Cock to the Sun. The Magpie to *Mars*. The Raven to *Apollo*, *&c.* They had also their peculiar Trees. *Jupiter* the Oak. *Pallas* the Olive. *Venus* the Mirtle. *Pluto* the Cypress. *Bacchus* the Vine, *Hercules* the Poplar. *Apollo* the Lawrel, *&c.*

Of these particulars, see *Servius* on *Virgil*, *Rosinus*, *Alex. ab Alex.* and the Latine Poets.

Q. *What Religious Rites did the* Romans *use in their Mariages?*

Their Mariage Rites.

A. In their Mariages they used prayers, in which they called upon the chief Wedding-gods, to wit, *Jupiter*, *Juno*, *Venus*, *Diana*, and *Pytho*, or *Suadela*. Before they married, they consulted with their *Auspices*; who encouraged, or discouraged them, according to the Birds they saw; the best *Auspicium* was either two Crows, or two Turtles; these signified long and true love; but to see one of these alone was ominous. After this sight they went to their prayers, and in their Temple before the Altar, were married, first sacrificing a Hog to *Juno*, *Cui Vincla jugalia cura*, for she had the chief care of marriages: The gall of the sacrifices the Priests flung away, to shew there should be no gall in married life. They must not marry upon unlucky dayes; such were the dayes after the *Calends*, *Nones*, and *Ides*; these were called *dies atri*, or black dayes; such a day was that which was kept in memory of *Remus*, killed by his brother, called *Lemuria* or *Lemulia*. Neither must they marry on Funeral-days, nor on Festivals, nor when there was any Earth-quake, or Thunder, or stormy weather, no such commotions must be in marriages. The Bride was besprinkled with water, to signifie her purity, and in the Entry or Porch,

Porch, she must touch the fire and water, placed to shew she must pass through all difficulties with her Husband. In the Wedding-chamber were placed certain Deities, or rather Idols, to shew what was to be done in that place; these were *Virginensis*, *Subjugus*, *Prema*, *Pertunda*, *Manturna*, *Venus*, and *Priapus*. Their other Rites which were rather politick then religious, I touch not, as not being to my purpose. See *Scaliger de re Poetica*, *Alex. ab Alex.* *Rosinus*, *Servius*, *Del-Rio.* in *Senecam*, &c.

Q. *What where their Religious Rites in* Funerals?

A. The Corps was wont to be washed, anointed, crowned by the Priest, and placed in the porch of his house, with a Cypresse tree before it; every thing that was to be imployed in the Funerall was to be bought in the Temple of *Venus Libitina*, to shew that the same Deity which brought us into the world, carrieth us out of it. The eyes of the dead bodies were closed upon the going out of the breath, but opened again in the Funeral pile, that by looking towards Heaven, they might signifie the soul was gone thither; which also they expresse by the flying of the Eagle out of the same pile where the Emperors body was burned. The place for the burial was appointed by the *Pontifices* and *Augures*. Before the pile were wont to be sacrificed Captives, to pacifie the infernal Ghosts: but this being held too cruel, Gladiators were appointed to fight; and for want of these, Women were hired to tear their cheeks; but this custome was forbid by the Law of the twelve Tables. The Priests after the fire was burned, gathered the bones and ashes, washed them with wine, put them in an Urn, and besprinkled the people three times with Holy Water. For the number of three was sacred; so was seven and nine. Therfore upon those days they used to keep Festivals in memory of the dead. Altars adorned with Cypress-boughs, and blue Laces, were wont to be erected to the Ghosts, and on them Frankincense, Wine, Oyl, Milk, and Blood. *Their Funeral-Rites.* Of these and other customs see *Virgil*, and *Servius* on him; *Kirchmanus*, also *Rosinus*, *Rhodiginus*, *Alex. ab Alex.* *Gyraldus* and others.

Q. *Why was the burying of the dead held an act of Religion?*

A. Because it was held an act of justice and mercie both to bury the dead; of justice, that earth should be restored to earth, and dust to dust; for what could be *Burial of the dead, an act of justice and mercy.*

more just, then to restore to mother earth her children, that as she furnished them at first with a material being, with food, rayment, sustentation, and all things needful, so she might at last receive them again into her lap, and afford them lodging till the Resurrection, whereof some of the wiser Gentiles were not ignorant; it was also an act of mercy to hide the dead bodies in the earth, that those organs of such a divine soul might not be torn by wild Beasts and Birds, & buried in their mawes. That disconsolate mother of *Euryalus* in the Poet, is not so much grieved for the murthering of her Son, as for that he should be left a prey to the Birds and Beasts.

Æn. lib. 9. *Heu terrâ ignotâ, cunibus data præda Latinis*
Alitibusque jaces.

It was held among the Egyptians one of the greatest punishments that could be inflicted, to want the honour of burial; and with this punishment *Jehoiakim* the Son of *Josiah* is threatned, *Jerem.* 22.19. That he should be buried with the burial of an Asse, and cast forth beyond the gates of Jerusalem. And the Milesian virgins were terrified from hanging themselves by the law of their Senate, that such self-murderers should have their bodies dragged naked through the streets in the same rope wherewith they hanged themselves. *Mezentius* in the Poet doth not desire *Æneas* to spare his life, but earnestly intreats him to afford him burial.

Nullum in cæde nefas, nec sic in prælia veni;
Æn. lib. 10. *Unum hoc per (siqua est victis venia hostibus) oro*
Corpus humo patiare tegi &c

So *Turnus* intreats for the same favour from *Æneas*, *Si corpus spoliari lumine mavis, Redde meis.* *Æn.* 12. The right of Sepulture hath been held so sacred among all civil nations of the Gentiles, that the violation thereof hath by their Lawes been counted Sacriledge. Therefore they have ascribed to their gods the patronage of Funerals and Sepultures: For this cause they called the law of interring, the law of their gods, νόμον δαιμάνων. *Isocrates in Panatheniaco* sheweth that the right of Sepulture is not so much humane as divine. οὐκ ὡς εἰπ' ἀνθρωπίνης κήμενον φυσεώς, ἀλλ' ὡς ὑπὸ

ὑπὸ δαιμονίας προστεταγμένον δυνάμεως. The burying of the dead is commended by the Pagan Writers as a work of humanity, mercy, clemency, piety, justice, and religion; therefore the Latine phrase yet doth intimate how just a thing it is to bury the dead, when they call Funerals Deities, *justa exequiarum*, or *justa funebria*. We read in *Homer*, *Iliad*. 24. how angry *Jupiter* and *Apollo* were with *Achilles* for abusing and neglecting to bury the body of *Hector*; shewing that *Achilles* had lost all mercy and modesty ἔλεων μὲν ἀπώλεσεν οὐδὲ οἱ αἰδὼς τίνεται, &c. And to shew how religious an act it is to bury the dead, the Gentiles assign the care of Funerals and Sepulchres to certain gods which they called *Manes*, whose chief was *Pluto*, called therefore *Summanus*; hence all Tombs and Monuments were dedicated *Diis manibus*; and therefore they who offered any violence to Tombs, were said to violate the *Manes*; *Deorum Manium jura sancta sunto*. Of this you may see more in our *Mystagogus Poeticus*. It was counted an execrable thing, if any should light upon a dead body unburied, and not cast earth upon it; therfore the high Priest among the Jewes, albeit he was not to be present at any Funeral, yet if by chance he found a dead corps, he was to bury it himself. And so careful were the Jewes in this duty, that the bodies of Malefactors were to be buried after Sun-set. *Horace* brings in the dead corps, promising a reward from *Jupiter* to him that should cast some earth upon it. *Multaque merces unde potest tibi defluat; æquo? Ab Jove Neptunoque*; but if he refuse to do this work of humanity, *piacula nulla resolvent*, no sacrifice should be able to expiate his crime. And to make men more careful of this last duty to the defunct, the Poets feigned that the soules of those dead bodies which lay unburied, did wander up and down an hundred years without any rest, neither were they admitted into πύλας Ἀΐδαο, as *Homer* speaks, that is, the gates of *Pluto*, nor were they received by *Charon* over the River *Styx*, as *Virgil* sings, till the bodies be interr'd.

Nec ripas datur horrendas, nec rauca fluenta
Transportare prius quàm sedibus ossa quierunt.

Hence it is that *Patroclus* in *Homer*, doth so earnestly

sollicite *Achilles* to bury him. The like earnest suit doth *Palinurus* in *Virgil* put up to *Æneas* for the same favor; and because want of burial was counted one of the greatest disgraces and punishments that could be inflicted on the dead, therefore self-murderers were debarred from the honour of interment, which as the Poet saith, *Est solus honos Acheronte sublimo.*

Q. *Of what Religion were the* Grecians?

Greeks *and* Gentiles *their Religions and gods.*

A. They and the Romans differed little in their Superstitions. The Romans worshipped twenty principal gods, the *Grecians* but twelve of them; to wit, *Jupiter, Saturn, Bacchus, Apollo, Mars, Minerva, Diana, Venus,* and *Juno, Ceres, Mercurius, Vulcan*; their Altar was called, Βωμὸς τῶν δώδεκα θεων. the Altar of the twelve gods; but indeed *Neptune, Hercules, Proserpina,* and others, were in no less esteem among them. By these gods they were wont to swear; and as the Romans, so did they make Deities of the creatures, of passions, of accidents, and of their own ignorance, in erecting an Altar to the unknown God Θεῷ Ἀγνώστῳ, *Acts* 17. Their chief god was *Iupiter*, whom they call the Father and King of gods; so *Homer* often. Him they acknowledged their Deliverer, their Counsellor, their Law-giver, and Defender of their Towns: hence these Epithets of Ἐλευθέριος, βουλαῖος, Νέμονος, πολιοῦχος, μητίετα, that is, a Counsellor, often in *Homer*; ὕπατος κρείοντων, the chief Commander, or Ruler of the world; so *Virgil*;

Qui res hominumque Deumque
Æternis regit imperiis.

But yet *Homer* is permitted to abuse this supream God with the titles of an adulterer, and of an impotent god, who was subject to the Fates, and bound by the other gods till *Thetis* loosed him: He makes his also false in his promises to *Agamemnon*, a laughing-stock to *Juno* and *Minerva*, a slave to Love, subject to sleep, a make-bare among the other gods. So that albeit both the Greeks and Romans worshipped the same *Jupiter*; yet the Romans being a wiser people, spake alwayes reverently of him, as may be seen in the Prince of Poets, *Virgil* triumphant, who in this respect, as in many other cases, is to be preferred before *Homer*, as I have shewed elswhere. Their next god was *Apollo*, or the Sun, whom they

they made the chief god of Shepherds: as they armed *Jupiter* with thunder, ſo they did *Apollo* with his ſilver bow: therefore called ἀργυρότοξος, by *Homer*. They made him the Author of Divination: Hence his Oracles were famous every where. They that died ſuddenly, were ſaid to be killed by him: they made him alſo the god of Muſick and Phyſick. He was called *Alexicacus*, and *Apotropaius*, that is, a Deliverer from, or a turner away of evil. The myſteries of theſe things we have unfolded elſewhere, in *Myſtagogo Poetica*. He had a rich Temple at *Delphos*, beautified with much gold, therefore called by *Pindarus* πολύχρυσος, and he from his golden bow, χρυσότοξος. He inxented the Cythron, and *Mercury* the Harp; they were therefore worſhipped both upon one Altar. *Apollo* from his ſight and knowledge of all things, was called σκοπός. *Mercury* was worſhipped as the god of Muſick alſo, and of merchandiſing. He had the charge of Wreſtlers: therefore was called ἐναγώνιος: and becauſe with his rod he uſed to conduct the ſouls to and from Hell, he was named ψυχοπαίος. He was alſo the Meſſenger and Herauld of the gods: and becauſe he had the charge of doors, to keep them from theeves, he was called προπύλαιος: and from the invention of four uſeful-Arts, to wit, Letters, Muſick, Wreſtling, and Geometry, he was called τετράγωνος, four ſquare, and ſo was his ſtatue. *Homer* calls him ἄγγελον ἠδὲ θεῶν, the angel of the gods. And the Greek Epigrammatiſt names him ὑπηρέτην, the ſervant of the gods: and ἐπίσκοπον, the Biſhop of Wreſtlers. But this god was a notable thief, for he ſtole from *Jupiter* his Scepter; from *Neptune* his Trident: from *Mars* his ſword: from *Venus* her Girdle: from *Vulcan* his Tongs. See the Greek Poets and their Interpreters.

Q. *What were their other chief gods whom they worſhipped?*

A. *Saturn*, a cruel god, who both devoured his own children, and could not be pacified but by the ſacrificing of Infants. In honour of him, they kept the feaſt called κρόνια, *Saturnals*; and afterwards the Romans, they worſhipped him bare-headed; but the other gods with their heads covered. He was bound by *Jupiter* for his injuſtice, and thruſt down to hell; and yet they

hold his government most happy, and under him the golden Age. He found out the use of the Sithe or Pruning hook, with which he is painted; and raught the Italians husbandry, for which he was highly honoured by them. From him, not only the *Capitol* was called *Saturnius*, but also the whole Countrey of *Italy*, *Saturnia Tellus*. *Bacchus* or *Liber*, by the Greeks called *Lyæus*, *Dionysius*, *Bromius*, was a great god amongst them, and worshipped with *Ceres* upon the same Altar; therefore *Pindarus* calls him πάρεδρον Δαματέρος, the assessor of *Ceres*. He was called Νυκτίλιος, from his Night-sacrifices; ἀγλαόμορφος, from his beauty; and μυριόμορφος, from his different shapes; for sometimes he was a goat, sometimes a man, and sometimes a bull, to shew the different disposition of drunkards. They called him δίγαμον, because twice born; first of *Semele*, then of *Jupiter*. Κισσοστέφανον, crowned with Ivy, and a multitude more of such Epithets they gave him, as may be seen in the Greek Epigrammatist. His feasts or *Bacchanals*, were so full of disorder, riot, immodesty, and madness, that the Senate ordered this Greek Feast should not be used in *Rome* or *Italy*. *Mars* for his hard armour and hard heart, and brazen face, was called by the Greeks, χάλκεος; and by *Pindarus*, χαλκεόμαλος, carried in a brazen Chariot. *Homer* calls him ἀκόλλητον, the swiftest of all the gods. Yet was overreached by *Vulcan* the slowest, to let us see that strength is overcome many times by policy; he was married to *Venus*, for souldiery and venery are seldom separate. He is by *Homer* joyned with *Minerva*; Arts and Armes do meet together; he was a great god among the Grecians, but greater among the Romans, to whom they dedicated Priests, Feasts, and divers Temples, not onely for being their tutelar god, but also because he was *Romulus* his Father; this mad god, for so he is called by *Homer*, μαινόμενος, was wounded by *Diomedes*; and he is termed their ἀλλοπρόσαλος in constant, mutable, false, and treacherous. A brave god! miserable is that Countrey where this god domineers, whose greatest enemies are *Jupiter* and *Minerva*; that is, peaceable Princes, and wise Councellours.

Of these see the Greek and Latine Poets.

Q. *What were* Minerva, Diana, *and* Venus?

A. These

A. These were also *Grecian* deities. *Minerva* was the *Athenian* chief goddesse, from whom they were named *Athenians*. Her Festivals were called *Panathenæa*, and her chief Temple *Parthenium*; for she from her perpetual cœlibate was stiled παρθένος. She hath the next place in Heaven, among the gods, to *Jupiter*, and wears his armes and target called *Ægis*, to shew that Kings should never be without wise and learned men, next to them. When she came out of *Jupiters* brain, she made a noise brandishing with her Speare, at which mortals were affrighted; therefore she is called ἐγοχίδρομος, and *Pallas*; the wisdom of a Governour being expressed either by his words or actions, keeps the people in awe, she had her *Palladium* at *Athens*, as well as at *Troy*, and at *Rome* had divers Temples called *Minervia*. *Diana* the sister of *Apollo* was worshipped by the *Greeks* in the habit of a woman armed with a Bow and arrows. So she was afterward by the *Romans*, to whom they erected divers Temples, the chiefest whereof was upon hill *Aventine*. She is called by *Pindarus* ἵππουριν a horse-driver; for by her they understood the Moon, to which they assigned horses, to signifie her motion, and antiently a golden Chariot drawn by white hindes; from her delight she took in arrows, she is called by the same Poet ἰοχέαιρα, by which are meant her beams; she was painted also with a Torch in her hand, as *Hecate* is alwayes, to shew that she and *Hecate* was all one; and by this Torch was meant her light; she was also the same with *Proserpine*, and is called *Triformis* from the Moons three different shapes: but she was a cruel goddess, who would not be satisfied without humane sacrifices; in *Arcadia* she was worshipped in the form of a Virgin, covered with a Hindes skin, having a Torch in one hand, two Serpents in the other, and on her shoulders her Bow and quiver. Of these mysterics I have written sufficiently in *Myst. Poet.* *Venus* was worshipped in armour by the *Lacedemonians*, because she overcame *Mars*, her worship consisted in Flowers and Frankincense. She was sometimes placed upon the same Altar with *Mercury*, to shew how well Beauty and Eloquence agree. She was had in honour more in

Greeks, *their gods, how worshipped and painted.*

Rome

Rome then in *Greece*, because from her, as being the mother of *Æneas*, the *Romans* deduced their Original; therefore she was honoured with many Temples at *Rome*; she was the chief deity that was worshipped by the women: Harlots honoured her for gain; honest Virgins for Beauty; Matrons for concord with their husbands; Widdows for new Husbands; and all for Fecundity: she being held the author of all these. She was painted in a Chariot drawn sometimes with Doves, sometimes with white Swans; she was crowned with Mirtle and Roses; she was begot of the Sea froth. All which expres to us the qualities of love.

See *Pausanias*, *Capella*, *Boccatius*, &c.

Q. How were Juno, Ceres, *and* Vulcan *worshipped by the* Greeks?

A. At *Corinth Juno* was worshipped in the habit of a Queen, with a Crown on her head, on which were carved the Graces and the hours, sitting in a throne of gold, and white Ivory; having in one hand a Pomgranate, and in the other a Scepter with an Owle on the top thereof. By *Juno* they mean the Moon; therefore her Statue and Throne were of white materials. Hence *Homer* calls her λευκώλενον having white armes. The Moon is Queen of the night, therefore she hath her Crown, Throne, and Scepter; the Owle being a night bird, was fitly dedicated to her that was Lady of the night. She was the goddess of riches and Fecundity, and the same with *Lucina*: therefore she hath the Pomegranate, a Symbol of plenty; as she is the Moon, the hours attend her; as the giver of riches, the Graces, for bounty and good turns require thanks. In some *Grecian* Temples her Image is drawn by Peacocks, to shew that pride and wealth go together, and that rich people delight in gaudy and glorious apparrel. At *Argos* she was worshipped with Vine branches about her, treading on a Lions skin, in contempt of *Bacchus*, and *Hercules*, *Jupiters* two bastards; the one glorying for finding the use of Wine, the other for killing the Lion. *Juno* was called τελεία perfection, because she had the charge of marriage, in which mans perfection consisteth, and ἰυζυγία as being *Jupiters* wife and sister; her sacrifices in *Greece* were *Hecatombæa* a 100. beasts: at *Rome*, she was honoured with divers names

Temples,

Temples, and Sacrifices; the *Calends* of every moneth were dedicated to her, and her solemnities were kept in *February*. *Ceres* was worshipped in a Chariot drawn by two Dragons, with Poppy heads in one hand, and a burning Torch in the other, with a sheaf of Corn on her head. What all these meant, we have shewed elsewhere. The secret or mystical sacrifices of *Ceres Eleusina*, were not to be divulged; for no profane person was to be admitted to them; for the Priest going before uttered these words, ἔκας ἔκας ὅστις ἀλίτροος. The *Roman* Priests ploclaiming the same in their tongue, *Procul procul este profani*. The *Arcadians* did so honour *Ceres* and *Proserpina*, that in their Temples they kept fires perpetually burning. In her sacrifices Hogs were offered, but no Wine; The Priests of *Ceres* were called μέλισσαι that is, Bees, to shew both their diligence, purity and chastity; she was worshipped also at *Rome*, where she had her Priests and Temples, and great solemnities in *April*, called *Ludi Cereales*. In *Vulcanes* Sacrifices a Torch was lighted and delivered from one to another, to signifie that the Torch of our life is imparted from the father to the son by generation. He was worshipped in the forme of a lame man, with a blew cap, to shew us the nature of the fire, whereof he was god. At *Rome* he was also worshipped, but his Temple was built by *Romulus* without the City, because *Mars* his corrival had his Temple within the City, of which he was the tutelar god.

See *Cartarius*, *Martianus Capella*, *Scaliger*, *Spondanus*, &c.

Q. *Did the* Greeks *and* Romans *worship these gods onely?*

A. Yes, innumerable more; or rather the same deities above named, under other names; for *Apollo*, *Phœbus*, *Sol*, *Æsculapius*, *Jupiter*, *Liber*, *Hercules*, *Mars*, *Mercurius*, *Pan*, &c. are different names of one and the same Sun, which was the chief god worshipped among the Gentiles. *Luna*, *Hecate*, *Diana*, *Juno*, *Lucina*, *Venus*, *Ceres*, &c. do signifie the Moon. *Vesta*, *Obs*, *Cybele*, *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Tellus*, *Pales*, *Flora*, *Fauna*, *Bona Dea*, *Proserpina*, &c. do signifie the Earth, and the benefits we receive thence. *Neptune*, *Nereus*, *Glaucus*, *Proteus*, *Triton*, *Consus*, *Oceanus*, &c. signifie the Sea. *Pluto*, *Plutus*, *Proserpina*, *Charon*, *Cerberus*,

Cerberus, &c. are but different names of one and the ſame infernal deities. And as the ſame god had different names, ſo he had different ſorts of worſhip; for the Sun under the name of *Apollo*, was worſhipped in the form of a beardleſſe youth, with yellow hair, carrying in one hand a Cythron, in the other, arrows, and his bow. As *Sol*, He was honoured in a flaming ſhip full of rich wares, carried about the world, by which light is imparted to all. As *Phœbus*, he was adored in a golden Chariot drawn by four horſes ſwift and fiery, in one hand he holdeth a glitering targer, in the other a burning Torch, on his head a golden Crown beſet with twelve precious ſtones. As *Æſculapius*, he is ſet forth ſitting in a Chair, in the habit of a grave man with a long beard, crowned with Bayes, holding in one hand a knobbed ſtaffe, and with the other leaning on a Serpents head. Sometimes he is deſcribed with two Cocks in his hand, and certain fruits and herbs in his lap, by which the properties of Phyſicians are repreſented; but the Sun is the great Phyſitian. As *Jupiter*, he was worſhipped ſitting in a throne with a Scepter in one hand, and an Eagle in the other, by which was expreſſed his power and dominion. As *Bacchus* or *Liber*, he was ſet out like a naked youth, with hornes on his head, a Crown of Ivie, and ſometimes of fig leaves, with the *Thyrſus* or Vine Spear in his hand, ſitting in a Chariot drawn by Tygers, and Panthers. Which may ſignifie both the power, influence and raging heat of the Sun. As *Hercules*, they honoured him cloathed with a Lions ſkin, Crowned with poplar leaves, and the club in his hand knocking down the *Hydra*. We have ſhewed the meaning of theſe in *Myſtagog. Poetic.* and that the Sun's courſes through the twelve Signes were adumbrated by *Hercules* his twelve labours. As *Mars*, he was adored with a helmet on his head, a ſpear in one hand, and a Bow in the other. As *Mercury*, he was worſhipped like a young man on a ſquare ſtone, having wings on his head, and on his feet, with a ſword in his hand killing many eyed *Argus*: by which was meant the Sun's perpetual vigour, in that he was reſembled by a youth, the wings ſhewed his ſwiftneſſe, the ſquare ſtone the

four

four ſeaſons of the year, or four Climats of the world. His killing of *Argus* ſhewed the confounding of the Star light by the Sun's preſence. As *Pan* he was expreſſed and adored under the form of a Satyre, with a red face, long beard, horns on his head, a ſpotted ſkin about him, having in one hand a Pipe, in the other a Shepherds ſtaffe; his beard and hornes ſignified his beames; his ſpeckled ſkin, the Heaven ſpeckled with Stars; the pipe, the harmony of his motion; and the ſtaffe, his power. Much more might be ſaid of this ſubject. But ſee the *Mythologiſts, and what we have written in Myſtag. Poetic.*

Q. *Under what names and ſhapes did they worſhip the Moon?*

A. As *Hecate* ſhe was worſhipped under the ſhape of a monſter with three heads, by which they ſignified the Moon's threefold form ſhe aſſumes, according to her acceſſe and receſſe to and from the Sun. As *Luna* at her firſt appearance, ſhe was honoured with white and golden garments, and a burning torch, to ſhew the increaſing of her light; when ſhe was half full, with a baſket of fruit, to ſhew how the fruits fill and grow with her: but when ſhe was at full, with a dark coloured garment, to ſignifie the decreaſing of her light. As *Diana*, ſhe was worſhipped in the habit of a woman, with a torch flaming in one hand, two ſnakes in the other, a bow and arrows on her ſhoulder, ſitting in a Chariot drawn with white Deer, all which ſignified partly her light, and partly her motion. Her light is a help to hunters: therefore ſhe was worſhipped in the habit of a hunter. As *Juno* ſhe was honoured in the ornaments of a Queen, ſitting in a chariot of braſſe, ſilver and gold, which ſignified both her light, beauty, and dominion over the night. As *Lucina*, ſhe was crowned with the herb *Dictamnus*, or Dittany, which is good for women in labour: and a burning torch in her hand, to ſhew the hot fits, and ſharp pains of Child-bearing women, upon which the Moon hath great power. As *Venus*, ſhe was reſembled by a beautiful woman naked, crowned with roſes, and riſing out of the Sea, by which they ſignified the light and beauty of the Moon when ſhe ariſeth. As *Ceres*, ſhe was repreſented by a Matron with a ſheaf of corn on her head, and a lamp in her hand, to ſhew, that from her proceeds both light and plenty. Moon, *how worſhipped.*

Q. *What*

Q. *What names and worship did they give to the Earth and Fire?*

Earth, *and fire how worshipp'd.*

A. They were called *Vesta*, and under that name worshipped in the habit of a Virgin, sitting on the ground, and crowned with white Garlands, whose Temple was built round, and in it a perpetual fire kept by the Nuns of *Vesta*. These two Elements were joyned together, because fire is begot, both in, and of the Earth. The Virgins habit signified the purity of the Fire; her sitting, the immobility of the Earth; the white Garlands, the purity of the Air, or Firmament, compassing the Earth and Fire; the roundnesse, of the Temple shewed the rotundity of the Earth. The earth also was called *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Cybele*, *Opes*, &c. She is called *Vesta à Vestiendo*, because she is cloathed with herbs, grass and trees; *Rhea*, from 'ῥεω', to flow, because waters are still flowing in and upon her. *Ceres* or *Geres*, from corn bearing, and supporting all things. *Berecynthia*, from the Hill *Berecynthus* in *Phrygia*, where she was worshipped. The *great mother*, because she generally nourisheth and maintains all earthly creatures. *Cybele*, from κύβος a Cube, to shew the stability of the earth. *Ops* from the help we have by her. *Proserpina à serpendo*, from the creeping things within her, and from the herbs which creep out of her. *Tellus* from *Terra*, the Earth which was worshipped in the habit of an old woman with towers on her head; having in one hand a Scepter, in the other a key; cloathed in a garment embroidered with herbs, flowers and trees, and sitting in a Chariot drawn with Lyons, to shew that the earth supporteth all Towers and Castles; produceth all herbs and trees; is the predominant Element in compounded bodies, signified by the Crown Key, and Scepter: the motion of her Chariot on four wheels, signifieth the motion, not of the earth, but of her inhabitants in the four seasons of the year; the Lions, and all earthly creatures, though never so strong and fierce, are subject to the Laws of terrestrial nature. Of the manner how *Ceres* was painted and worshipped, we have said already. By *Proserpina*, they meant the Earth as she is fruitful, and cherisheth the seeds cast into her. For this cause she is called *Bona Dea*, from the

many

many good things she affords us; and *Faunia, à Favendo*, from favouring and cherishing us. *Pomona*, from the fruits; and *Flora*, from the Flowers she produceth: and *Pales*, as she furnisheth fodder to the cattel: therefore she was held the goddesse of Shepherds, and her Feasts *Palilia*, were kept without shedding of blood; then were the Cattel purified with Sulphure, Rosemary, Sabin, and Bayes, and made to passe through flames of stubble and hay. See *the Mythogists.*

Q. *What worship had the Deity of the Sea?*

A. He was called *Neptune*, and worshipped in the form of an ancient man, with a Crown on his head, holding his Trident in one hand, and embraced his Wife *Amphithrite* with the other. Between his legs was a Dolphin. His Chariot drawn with Horses. The Sea's swift motion was represented by the Dolphin and Horses; and its Dominion over all other waters, by the Crown and Scepter. He was called *Consus*, from counsel; to shew that Princes Counsels should be hid, as the cause of the ebbing and flowing of the Sea is. He was called *Neptunus à Nubuendo*, from covering the Earth. *Nereus*, and his Wife *Thetis*, were Sea deities, and indeed the same with *Neptune*; so was *Oceanus*, whose Chariot was drawn by four Whales: *Proteus* is also the same, though those are held by most to be different gods, yet in effect all is but one and the same deity; so were the *Tritons* and *Nereids*, though these, with the *Sirenes*, are thought by some to be monstrous Fishes. The *Tritons* were counted *Neptunes* Trumpeters, to shew the noise and roaring of the Sea. Old *Glaucus* is also the same Sea-god with the rest; who is described and worshipped in the form of an old man, with long hair and beard dropping with water, his breast beset with Sea-oars, and below the Navel like a Fish. Sea, *how worshipped.* Of all these we have spoken fully in *Mystagogo poetico.*

Q. *What worship and names did they give to Death?*

A. Death was held a Deity, and worshipped under the name of *Pluto*, or *Plutus*, sitting in a dark Throne, with a black Ebony Crown on his head, a rod in one hand, to drive together the dead bodies, and a key in the other, to lock them in. At his feet was placed the three headed dog *Cerberus*, all which was to shew Death, *how worshipped.*

the

the condition of the dead. The Cypress-tree stood always by him; he was called ἀγοσίλαος from gathering, or driving people together. Death is the great King of darknesse, who drives all men, rich and poor, wise and fools, Kings and beggars into one place; *omnes eodem cogimur.* Death is called *Cerberus*, that is a devourer of flesh: For it consumes all flesh. This is the black dog as *Seneca* calls him, which is still barking at, and biting of mortals; he is called *Bellua centiceps* by *Horace*, the hundreth headed beast; for death hath a hundred ways to seize upon us: The same death is expressed by *Charno* to some, by *Acherno* to others for to good men who depart hence with a clear conscience, death is comfortable; but to the wicked, whom the furies of an evil conscience do torment, death is terrible and comfortlesse, expressed by the word *Acheron.*

Of these *things see more in Mystag. Poetic.*

Q. *What was the manner of sacrificing in* Greece?

Greeks, *their Sacrificing.*

A. None come neer the altar till they were first purified, neither must the sacrifice be laid on the altar, till it was also lustrated or purified with Meale and holy water, called χέρνιψ. The standers by were besprinkled with this water, after a firebrand taken from the Altar had been quenched in it, and then some holy flower or meal was cast on them. This done, the Priest prayed, then the Victim was brought to the altar, with the head upward, if it was dedicated to the superiour gods; but if to the inferiour, with his head downward. The Fat, Heart, Spleen and Liver, were offered to the gods; the rest of the beast was eat up by the Priests and people, spending the rest of the day in gormandising and drunkeness. When the Greeks sacrificed to *Vesta*, and the Romans to the *Lares*, they left nothing of the sacrifice; hence *Lari sacrificare & θύειν* Ἑστίᾳ was to eat up all. The poorer sort offered δυλήματα, that is, Meat or Cakes, the same with the *Roman mola*, which by the richer sort was mingled with Wine and Oyl. These frugal sacrifices are called by *Pindarus* λιταὶ θυσίαι Supplicating sacrifices, intimating that there is more devotion in these mean sacrifices, then many times in those that are more costly and it is not the sacrifice, but the heart of the sacrificer.

They used to try if their victim would prove acceptable to their Gods, by putting the Cake on the head between the horns, which were in solemn feasts gilded; if the beast stood quiet, it was fit to be sacrificed; if otherwise, it was rejected. In all sacrifices *Vesta* was first invocated ἀρ' Ἑστίας ἄρχεται, to shew both the antiquity and necessity of fire in sacrificing. Their custom also was to sacrifice in the morning to the Gods, in the evening to the *Heroes* or Demi-gods. The Greeks did not as the Romans grind the corn which they laid on the head of the Victim, but laid it on whole ὁλοτύμβολον τῆς παλαιᾶς τροφῆς, saith *Suidas*, to shew the manner of the ancient feeding, before the grinding of corn was invented. This whole corn was called ὄλαι. They were wont also after their sacrifice and feast, to burn the tongue of the beast and besprinkle it with Wine, as *Homer* sheweth, γλῶσσαν δ' ἐν πυρὶ βάλλεν ἀνεμμένοισι δ' ἔπειτα: This was to shew that after drinking and feasting, the tongue should be silent: and nothing divulged what was then spoken. This was also done in honour of *Mercury* the god of Eloquence and of sleep; for about sleeping time the tongue was sacrificed. The Grecian Priests used to dance or run about their Altars, beginning first at the left hand, to shew the motion of the Zodiack, which is from the West called by Astronomers the left part of the world: then they danced beginning at the right hand, to shew the motion of the first sphear, which is from East to West. Their bloody sacrifices were called impure; but Frankincense, Myrrh, and such like were named by them, ἀγνὰ θύματα pure offerings. The flesh of the Victims were called *Theothyta*, but by the Christian Doctors *Idolothyta*. They that gathered the consecrated Corn were named *Parasiti*. They that met to sacrifice were called *Orgeones* from ὀργάζειν to sacrifice. *Phylothyta* were those who superstitiously upon all occasions were given to sacrifice. Sacred feasts were called θοῖναι from θόος, & τίνω, because much wine was drunk to the honour of the gods; and therefore μεθύειν is to be drunk, because they used to be drunk μετὰ τὸ θῦσαι after they had sacrificed. The burning of Incense or such like before the sacrifice were called *Prothymata*.

See *Suidas*, *Eustathius*, *Rhodiginus*, *Athenaeus*, &c.

Q. What Priests and Temples had the ancient Greeks?

Their Priests and Temples.

A. As they had multiplicity of gods, so they had of Priests anciently: The Priests of *Jupiter* and *Apollo* were young boyes, beautiful and well born. The Priests of *Ophele* were gelded; *Ceres*, *Bona Dea*, and *Bacchus* had their Women-priests. *Bellona*'s Priests used to sacrifice with their own blood. The *Athenian* Priests, called *Hierophantæ*, used to eat Hemlock or Cicuta, to make them impotent towards women. No man was made a Priest who had any blemish in his body. Their garments and shooes were white, if they were the Priests of *Ceres*. Purity was the chief thing they observed outwardly. They that sacrificed to the infernal gods, wore black garments, but purple if they were the Priests of the celestial deities. They used also to wear Crowns or Myters, with Ribbands or Laces. Their office was not only to pray and sacrifice, but also to purifie with brimstone and salt water. Their chief Priests, called *Hierophantæ*, were the same in authority with the *Pontifices*, at *Rome*. The Athenian noble Virgins, called *καταφόροι*, from bearing on their shoulders the *κάνης*, which was a basket or chest of gold, in which the first fruits and other consecrated things were carried in their *Panathenæan* pomps to the honour of *Minerva*; I say these Virgins did much resemble the Vestal Nuns at *Rome*. The *πρόπολος* or *νιριμόστης* was as a Bishop or overseer of their sacred mysteries; *πυρφόρος* was he that attended the sacred fire on the altar; they had their *κήρυκες*, Criers, or Preachers, and *ναοφύλακες*, Church-wardens, and other officers. Now for their Temples. At *Athens* the Temple of *Minerva* was built in the highest part of the City; so was *Jupiters* Temple at *Rome* built in the Capitol. The Temple of Mercy called *Asylum*, which was a Sanctuary for Delinquents, was erected at *Athens* by the sons of *Hercules*. *Theseus* had erected one before called *Theseum*, in imitation of which *Romulus* at *Rome* built such another. At first the Gentile gods had no Temples at all, but were worshipped either on hils or in Groves. *Cecrops* was the first (as some think) who built a Temple in *Athens*, and *Janus* in *Italy*. Before that time they had no other Temples, but the Sepulchres and Monuments of the dead. The Temples of the celestiall

gods

Gods were built upon the ground, of the infernal under. In the Country of *Sparta*, *Jupiter* had a Temple called σκοτίτας from the darkneſs therein, being obſcured with Groves. There was alſo γῆς ἱερὸν the Chappel of the Earth, and μουσῶν the Chappel of the *Deſtinies*, the place where they had their Aſſemblies and Sermons called ὁμιλία. Their Temples were called μιλάδρα from the black ſmoak of their ſacrifices and incenſe; ναὸς, or according to the Attick νεὼς was the general name for Temples, becauſe the gods dwelt in them, and becauſe they were conſecrated and holy, they were named ἱερὰ. σηκὸς was that part of the Temple where the Idol ſtood, the ſame with the Latine *Delubrum*; τέμενος from τέμνειν, to cut or ſeparate, did ſignifie the Temple, as it was ſet a part and ſeparated from other buildings. Such honour they gave to their Temples, that they durſt not tread of the threſhold thereof, but leapt over it; nor muſt they paſſe by any Temple without reverence to it: there they kept their treaſures for the more ſecurity; ſacriledge being held then an exectable crime, and ſo it was held an impiety to walk in the Temple of *Apollo Pythius*, and puniſhable with death by the Law of *Piſiſtratus*. Hence the Proverb, when any danger was expreſſed, or imputy, ἐν πυθίῳ περῆλθον ἢ ἀποκαθῆσθαι, it had been better you had walked in the *Pythium*; the word alſo ἀποπάλιον ſignifies eaſing of the body, which that none might do, the Images of Serpents were ſet over the gates of conſecrated places; *Pinge duos angues, ſacer eſt locus, extra me ite.* Their matrimoniall and funeral Rites were the ſame with the Romans.

But of theſe paſſages ſee the *Scholiaſt on Ariſtophanes*, *Suidas*, *Pol. Virgil*, *Cerda* on *Tertullian*, *Rhodiginus*, *Turnebus*, and *others*.

The Contents of the Fifth Section.

The Religions of the old Germans, Gauls, and Britains. 2. *Of the* Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, *and their neighbours.* 3. *Of the* Scythians, Getes, Thracians, Cymbrians, Goths, Lusitanians, *&c.* 4. *Of the* Lithuanians, Polonians, Hungarians, Samogethians, *and their neighbours.* 5. *Of divers Gentile-gods besides the above-named.* 6. *The ranks and arms of their gods.* 7. *With what creatures their Chariots were drawn.* 8. *Of peculiar gods worshipped in peculiar places.* 9. *The* Greek *chief Festivals.*

SECT. V.

Quest.

OF *what Religion were the* Germans, Gauls, *and* Britains?

Germans, Gauls, *and* Britains, their *Religions.*

Answ. The *Germans* at first had neither Images nor Temples, but abroad worshipped the Sun, Moon, and Stars. Mother *Earth* was in chief esteem among them; to her they dedicated a Chariot in a grove, which was lawful onely for the Priest to touch. He was never to leave the Chariot, which was always covered with cloath, and was drawn by two Oxen in Procession; then Holydays were appointed; at the end of her journey, she, with the Chariot and Cloaths were washed in a certain Lake, but the Ministers who performed this work, were never seen any more, but were swallowed by the Lake,

and

and the goddess restored again by her Priest to her Grove. The Ancient *Gaules* worshipped *Mercury* in the first place, as being the god of High-ways, Journies, Gain, and Merchandizing: After him they worshipped *Apollo*, *Jupiter*, *Mars*, and *Minerva*. They and the *Germans* were wont to sacrifice men sometimes; so did the ancient *Britains*, which with the *Gaules* had the same Religion and Priests, called *Druida*, from the Oaks under which they used to teach and sacrifice; for they expounded all religious mysteries, taught the youth, decided controversies and suits in Law, ordained rewards and punishments, and such as obeyed not their decrees, they excommunicated, debarring them from all Divine Exercises, and all commerce with men. These *Druida* had one chief over them, whose successor was always elected. They were free from paying taxes, from serving in the war, and had many other priviledges. They committed not the mysteries of their Religion to writing, but to the memory of their Disciples, who spent many years in learning by heart their precepts in verse. They believed the immortality of soules, they read Philosophy to their Scholars: It is thought by some that *Diana's* Temple stood where St. *Pauls* Church in *London* stands now. And *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland*, neer *Dalkeith*. The *Saxons* worshipped the seven Planets, among which *Thor*, the same with *Jupiter*, was chief; from him Thursday was denominated. Next was *Wodan*, or *Mars*, *Wednesday* is so called from him. *Frea*, or *Frico*, was *Venus*, to whom *Friday* was dedicated, as *Tuesday* to *Tuisco* the Founder of the *German* Nation. See *Tacitus*, *Cesars* Commentaries, *Camden*, and others.

Q. *Under what shapes and forms did the old Saxons worship their gods?*

A. They worshipped the Sun under the shape of half a naked man set upon a pillar, whose head and face was all beset with fiery rayes, holding on his breast a flaming wheel, by which they signified the Suns heat, light, and motion. They worshipped the Moon under the form of a woman with a short coat, and a hood with long eares, with the picture of the Moon before her breast; they gave her also piked shooes. *Verstegan* cannot find the reason of this habit;

Old Saxons worshiped their gods under diverse shapes and forms.

but perhaps the reason may be this, if I may have leave to conjecture; they gave her a short coat, to shew the swiftnesse of her motion: for a long coat signifieth a slow motion; therefore they painted *Saturne*, whose motion is the slowest of all the Planets, with a long coat. The hood, or chapron with long eares, was to represent her horns, or else to shew that sounds are heard afar off in the night, which is the time of her dominion. Her piked shooes also may resemble her hornes. *Tuisco* their third Idol is set out in the skin of some wilde beast, with a Scepter in his hand; this is thought to be the first and most ancient of that nation, from whom the *Germans* call themselves *Tuytshen*, or (as the *Flemings* pronounce it) *Duytshen*, as *Verstegan* observeth; but I think that under this name they worshipped *Mars*; for as *Tacitus* writes, *Mars* was one of the *German* gods. His hairy garments doth shew the fierce and truculent disposition of that warlike god; besides that, hairy *Sylvanus* is thought to be the same that *Mars*; his Scepter may signifie the power and command which Souldiers have in the world. But it is more likely by this Idol they meant *Mercury*; for next to the Sun and Moon he was, as *Tacitus* saith, the *Germans* chief god. His Scepter and hairy garment may signifie the power and command that eloquence and musick have over the most brutish natures; and of these two faculties *Mercury* was the inventer. And we must know, that as the *Romans* next to the Sun and Moon honoured *Mars* the patron of their city, for which cause they dedicated to him the third day of the week; so the *Germans* for the same cause dedicated to *Mercury* their chief founder and patron the same day, which from his name *Tuisco* is called *Tuesday* yet retained among us. Their fourth Idol was *Woden*, from whom *Wednesday* is so called. He was the *Germans Mars*, and is called *Woden*, from being wood, or mad, intimating hereby the fiercenesse of Souldiers, and fury of war. He is painted with a Crown on his head, a sword in his hand, and in compleat armour. Their fife Idol is *Thor*, which was their *Jupiter*, for they made him the god of the air, and commander of winds, rain, and thunder: they painted him sitting in a chair

of

of state, with a Scepter in his right hand, a golden Crown on his head, encompassed with twelve stars, by which they meant that he was King of the upper regions, and commander of the stars: from him *Thursday* is named, as among the *Romans*, *Dies Jovis* from *Jupiter*. Their sixth Idol was *Friga*, from her our Friday is denominated, and was the same that *Venus* among the *Romans*; she is painted in the habit of a man in arms, with a sword in one hand, and a bow in the other; so among the Romans she was *Venus armata*, and *barbata*, armed and bearded; she is called by the *Greeks* Θεὸς in the *masculin*, and by *Aristophanes* Ἀνόρδυτος, so by *Virgil*, *Deus*, *descendo ac ducente Deo flammam inter & hostes*. Their seventh Idol was *Seater*, whence comes the name Saterday, dedicated to him; *Verstegan* will not have this *Seater* to be the same that *Saturn*, because he was otherwise called *Crodo*, but this is no reason, for most of the gods had different names; the Sun is called *Apollo*, and *Phœbus*; the Moon, *Diana*, *Lucina*, *Proserpina*. The goddess of wisdom is called *Pallas*, and *Minerva*, *&c.* Doubtless then this Idol was *Saturn* as his picture shewes; for he is set out like an old man, and so he is painted among the *Romans*; the wheel in his left hand signifieth the revolution of time, the pail of water in his right hand, wherein were flowers and fruits, and the pearch under his feet, do shew the dominion Time hath over Sea and Land, and all things therein contained, for all sublunary things are subject to time and change. His long coat, as I shewed before, did signifie the slowness of *Saturns* motion, which is not finished but in 30. years. Other Idols they worshipped, but of lesse note, of which see *Verstegan*.

Q. *What was the Religion* of the Danes, Swedes, Moscovites, Russians, Pomeranians, *and their neighbours?*

Danes, Swedes, Muscovites, and their neighbours, their Religions

A. The *Danes* and *Swedes* worshipped the same gods that the *Saxons* did. They call upon *Thor* or *Jupiter*, when the pestilence is among them, because he ruleth in the air: In the time of war they call upon *Wodan* or *Mars*: in their mariages they invocate *Frico* or *Venus*. They had also their *Heroes*, or demi-gods; they used to kill nine males of each kind of sensitive creatures, and

to pacifie their gods with the blood thereof, then to hang up their bodies in the Grove next the Temple called *Ubsola*. In some parts of *Saxony* they worshipped *Saturn* under the name of *Crodo*, like an old man standing on a fish, holding in his hands a wheel and a pincher. *Venus* they worshipped in the form of a naked woman standing in a Chariot drawn with two Swans and two Doves. On her head she wore a Garland of Myrtle; in her right hand she had the Globe of the world, in the other three Oranges. Out of her breast proceeded a burning Taper. The three *Graces* naked with fruit in their hands waited on her. In *Westphalia* they worshipped an Idol all in Armour, holding a banner in his right hand with a Rose, and in the left a pair of scales. On his Breast was carved a Bear, on his Helmet a Lion. It seems by the Idol they understood *Mars*. The *Rugians* neer the *Baltick* sea worshipped *Mars* in the form of a monster with seven faces, and seven swords hanging by his side in their Scabberds; he held the eighth sword naked in his hand. The same *Rugians*, as also the *Bohemians*, worshipped an Idol with four heads, two of them looking forward, and two backward; in his right hand it held a horn, which the Priest every year sprinkled with Wine, in the left hand a bow: This also seems to be *Mars*. The *Sclavi* adored an Idol standing on a Pillar, with a Plow-share in one hand, a Lance and Banner in the other; his head was beset with Garlands, his legs were booted, and at one of his heels a bell did hang. Some of them did worship an Idol on whose breast was a Target, in which was ingraven an Oxe-head. It had a Pole-axe in its hand, and a little Bird sitting on its head. All these may seem to represent *Mars*. The *Moscovites* and *Russians* adored an Idol called *Perunsin* the shape of a man holding a burning stone in his hand, resembling Thunder; a fire of oken wood was continually maintained burning, to the honour of this Idol: It was death for the Ministers, if they suffered this fire to goe out. It seems this was *Jupiters* Image. The *Stetinians* in *Pomerania* worshipped a three-headed Idol, and used to ask Oracles or advice of a black horse: the charge of which

was

was committed to one of the Priests. In the countries about *Muscovia*, they worship an idol called *Zolata Baba*, the golden Hag. It is a Statue like an old woman holding an infant in her bosome, and neer to her stands another infant. To this Idol they offer the richest Sabel skins they have. They sacrifice Stags to her, with the blood whereof they anoint her face, eyes, and her other parts. The beasts entrails are devoured raw by the Priests. With this idol they use to consult in their doubts and dangers.

See *Saxo Grammaticus*, *Cranzius* on *Vandalia*, *Olaus*, *Guaguin*, and other Historians.

Q. *What Religion did the Scythians, Geres, Thracians, Cymbrians, Goths, Lucianians, & other Europeans profess*

A. The same Gentilisme with the rest, adoring Idols of stocks and stones in stead of the true God, or rather they worshipped the Divel, as appears by their inhumane humane sacrifices. The *Scythians* used to sacrifice every hundreth captive to *Mars*: So did the *Thracians*, thinking there was no other means to pacifie that angry and butcherly god, but by murthering of men. Of the same opinion were the old *Germans*, who sacrificed men to *Mercury*. The *Cymbrians* or *Cymmerians* by their women Priests used to murther and sacrifice men. These she-divels girt with brasse girdles, and in a white surplice, used to cut the throats of the captives, to rip up their bowels, and by inspection to foretel the event of the war, and withall to make drums of their skins. The *Goths* did not think they pleased the Divel sufficiently, except first they had tormented the poor captive by hanging him upon a tree, and then by tearing him in pieces among brambles and thorns. These *Goths* or *Getes* believed that the dead went into a pleasant place where their God *Tamolxius* ruled; to him they used still to send a Messenger chosen out among themselves by lot, who in a boat of five Oars went to supplicate for such things as they wanted. Their manner of sending him was thus; They took him hand and foot, and flung him upon the points of sharp pikes, if he fell down dead, they concluded that the god was well pleased with that messenger; if otherwise, they rejected him as an unworthy messenger; therefore they chose another to whom they gave instructions before he died, what he should say to their god; and so having

Scythians, Geres, Thracians, Cymbrians Goths, &c. *their religions.*

ving ſlain him upon their pikes, committed the dead body in the boat to the mercy of theſea. The *Lithuanians* uſed to burn their chief captives to their gods. The *Luſitanians* ripped open the bowels of their captives in their divinations, and preſented their right hands, being cut off, to their gods. The *Sclavi* worſhipped an Idol called *Suantovitus*, whoſe Prieſts the day before he ſacrificeth, makes clean the Chappel, which none muſt enter but he alone, and whileſt he is in it, he muſt not draw his breath, but hold his head out of the window, leſt with his mortal breath he ſhould pollute the Idol. The next day the people watching without the Chappel door, view the Idols cup; if they find any of the liquor which was put there waſted, they conclude the next years ſcarcity, but otherwiſe they hope for plenty; and ſo they fill the cup again, and pray to the Idol for victory and plenty; then pouring out old Wine at the idols feet, and offering to him a great cake, they ſpend the reſt of the day in gormandiſing. It is held a ſin and a diſhonour to the idol not to be drunk then. Every one payeth a piece of money to the idols maintenance; to which alſo is paid the third part of all booties taken in the war. To this purpoſe the idol maintained three hundred horſe, whom the Prieſt payed, being the Idols treaſurer. In *Lithuania*, *Ruſſia*, and the adiacent places, the Ruſticks offer a yearly ſacrifice of Calves, Hogs, Sowes, Cocks and Hens, about the end of *October*, when their fruits are all garhered in, to their idol *Ziemiennick*; they beat all theſe creatures to death, then offer them with prayers and thanksgiving; which done, they fall to eating and drinking, flinging firſt pieces of fleſh into every corner of the houſe.

See *Olaus Magnus*, *Saxo*, *Guaguinus*. *Johannes Magnus* *Aventinus* &c.

Q. *What did the* Lithuanians, Polonians, Hungarians, Samogetians, *and their Neighbours profeſſe?*

Lituanians, *Polonians*, *Hungarians*, *&c. their Religions.*

A. Their chief god was the Sun. They worſhipped alſo the Fire, which they continually maintained by Prieſts choſen for that purpoſe. They aſcribed alſo Divinity and worſhip to trees, and the taller the tree was, the more adoration it had. When Chriſtianity began to be preached among the *Lithuanians*, and were exhorted to cut their trees, none would venture to touch theſe gods, till the preachers encouraged them

by

by their example; but when they saw the trees cut down, they began to lament the losse of their gods, and complained to their Prince of the wrong done to them by the Christians, whereupon the Preachers were commanded presently to abandon the countrey, and so these dogs returned to their vomit. They adored also Serpents, which they entertained in their houses, and used by their Priests to ask Oracles or advice of the fire, concerning their friends when they fell sick, whether they should recover health again. The same idolatry was used by the *Polonians* or *Sarmatians*. The *Hungarians* or *Pannonians* did not onely worship the Sun, Moon and Stars; but also every thing they first met with in the morning. Most part of *Livonia* is yet idolatrous, worshipping the Planets and observe the heathenish customes in their burials and marriages. In *Samogethia* a countrey bordering on *Prussia*, *Livonia*, and *Lithuania*, they worshipped for their chief god, the *Fire*, which their Priests continually maintained within a Tower on the top of an high hill, till *Vladislaus* King of *Poland* beat down the Tower, and put out the fire, and withal caused their Groves to be cut down, which they held sacred, with the Birds, beasts, and every thing in them. They burn the bodies of their chief friends, with their horses, furniture, and best cloaths, and withal set down victuals by their Graves, believing that the departed souls would in the night time eat and drink there. The like superstition is used by the *Livonians*. So the *Lapponians* are at this day for the most part idolatrous; they hold that no marriage which is not consecrated by fire and a flint, is lawful; therfore by striking of the flint with iron, they shew that as the hid sparks of fire flie out by that union, so children are propagated by the conjunction of male and female. Many parts also of *Moscovia* at this day continue in their Gentilisme. See *Olaus*, *Munster*, in his Geography, and others.

Q. *What other gods did the Gentiles worship besides those above named?*

A. It were tedious to mention all; I will only name some of them. *Æolus* was god of the Winds, *Portunus* god of Harbours, *Agonius* god of Action, *Angerona* goddess of Squinzees, *Laverna* or *Furina* goddess of Theeves, *Aucula* *Gods of the Gentils.*

Aucula goddesse of maid servants. *Carna* goddesse of hinges, *Aristæus* god of honey, *Diverra* goddesse of sweeping, *Feronia* goddesse of Woods, *Dice* goddesse of Law-suits, *Fidius* of Faith, *Arnacus* of diverting hurt from Corn, *Hebe* of youth, *Meditrina* of Medicines, *Mena* of womens monthly flowers, *Myodes* or *Miagrus*, the same with *Belzebub* the god of Flies, *Limentinus* of thresholds, *Peitho* goddesse of Eloquence, *Abeo* of speech, *Pecunia* of mony, *Thalassius* of marriage, *Vacuna* goddesse of leisure or idleneſſe, *Vitula* goddesse of youthful wantonneſſe, *Sentinus* of ſenſe, *Tutanus* of defence, *Vallonia* of Vallies, *Vitunus* of life, *Collina* of hills, *Jugatinus* of the tops of mountains. We cannot meet with any creature, action, paſſion, or accident of mans life, which had not its peculiar deity.

Of theſe ſee *Auſtin, Lactantius, Tertullian, Plutarc, Arnobius, Euſebius, &c.*

Q. *How did they rank and arm their gods?*

How Ranked anc Armed.

A. Some of them they called Supernal, as *Saturn, Jupiter, Apollo, Mercurius, Mars, Vulcan, Bacchus, Hercules, Cybele, Venus, Minerva, Juno, Ceres, Diana, Toemis.* Some they named infernal, as *Pluto, Charon, Cerberus, Rhadamanthus, Minos, Æacus Proſerpina, Alecto, Tiſiphone, Megara, Chimera, Clotho, Lachesis, Atropos.* Some were deities of the Sea, as *Oceanus, Neptune, Triton, Glaucus, Palemon, Proteus, Nereus, Caſtor, Pollux, Phorbus. Melicerta, Amphitrite, Thetis, Doris, Galatæa,* and the other Sea-Nymphs, called *Nereides.* The Country gods, and of the Woods, were *Pan, Sylvanus, Faunus, Pales,* the *Satyres,* &c. There were three deities called *Graces,* or *Charites,* to wit, *Æglia, Thalia, Euphroſyne.* Three Fatal Siſters, called *Parcæ*; to wit, *Clotho, Lachesis, Atropos*; Three Furies, called *Eumenides,* to wit, *Alecto, Megera, Tiſiphone.* The chiefeſt of their gods they did thus arm; namely, *Saturn* with the Sithe. *Jupiter* with Thunder. *Mars* with the Sword. *Apollo* and *Diana* with Bows and arrows. *Mercury* with his *Caduceus,* or Rod. *Neptune* with the Trident, or three-forked Scepter. *Bacchus* with the *Thyrſus,* or Spear woven about with Vine-leaves. *Hercules* with his Clave, or Club. *Minerva* with her Lance and *Ægis,* or Target, having on it *Meduſa's* head. *Vulcan* with his Tongs, &c.

Of theſe ſee the Poets and their Commentators.

Q. *With what creatures were their Chariots drawn?*

A. *Jupiter,*

A. *Jupiter*, *Sol*, *Mars*, and *Neptune*, had their Chariots drawn by Horses. *Saturn* by Dragons. *Thetis*, *Triton*, *Leucothoe*, by Dolphins. *Bacchus* by Lynces and Tygers. *Diana* by Stags. *Luna*, or the Moon, by Oxen. *Oceanus* by Whales. *Venus* by Swans, Doves, and Sparrows. *Cybele* by Lions. *Juno* by Peacocks. *Ceres* by Serpents. *Pluto* by four black Horses. *Mercury*, instead of a Chariot, had wings on his head and heels. The mystical meaning of these things we have opened. *Their Chariots how drawn.* In *Myst. Poet.*

Q. *In what peculiar places were some gods peculiarly worshipped?*

In what peculiar places worshipped.

A. Though *Apollo* was worshipped in many places; as in the wood *Grynæum* in *Ionia*; on *Phaselis*, a hill in *Lycia*; in *Tenedos*, an Isle of the Ægean Sea; in *Delos* and *Claros*, two of the Cyclad Islands; on hill *Cynthus* in *Cyrrha*, a Town of *Phocis*: at *Rhodes*, on hill *Soraste*; on *Parnassus*, and other places; yet he was chiefly worshipped at *Delphi*, a town of *Phocis*. So *Venus* was honoured in *Cyprus*, and in *Paphos*, a Town of the same Isle; and in the Isle *Amathus* in the *Ægean* Sea, on hill *Eryx*; and in *Sicilie*, and elsewhere; yet her chief worship was at *Paphos*. So *Juno* was worshipped at *Samos*, an Isle of the *Icarian* Sea; at *Argos* and *Mycenæ*, Towns of *Achaia*, and in other places; yet she was principally honoured at *Carthage* in *Africa*. *Minerva* was worshipped in *Aracynthus*, a hill of *Ætolia*; in *Pyreus*, a hill of *Attica*, and elsewhere; yet She was chiefly honoured at *Athens*. *Bacchus* was worshipped at *Nysa*, a Town of *Arabia*; at *Naxos*, one of the *Cyclades*, but chiefly at *Thebis* in *Boeotia*. *Diana* was worshipped at *Delos*, on hill Cynthus; at *Ephesus*, and elsewhere. *Hercules* was honoured at *Gades*; at *Tybur*, a Town near *Rome*; at *Tyrintha*, near *Argi*; at *Thebis* in *Boeotia*, &c. *Jupiter*'s worship was maintained at *Rome*, in *Lybia*, on hill *Ida* in *Crete*, and elsewhere. *Mars* was adored at *Thermodon* in *Scythea*, on *Rhodope*, a hill in *Thracia*; among the *Getes*, and other Nations. *Vulcan* was chiefly honoured at *Lemnos*, *Quirinus* at *Rome*, *Faunus* in *Latium*, *Isis* in *Egypt*, *Æsculapius* in *Epidaurus*, a Town in *Peloponnesus*, *Cybele* in *Phrygia*, chiefly on the hills *Ida*, *Berecinthus*, and *Dindymus*. *Fortune* was honoured in *Antium* and *Præneste*, Towns of *Italy*, &c.

Who

Who would know more of these, let them consult with the Poets.

Q. *What were the* Greek *chief festivals?*

Greeks, their chief Festivals.

A. The *Greek* were these. *Anacalypteria*, kept by the Rusticks to *Ceres* & *Bacchus*, upon the taking in of their fruits; but I finde that the feast of *Proserpina*'s wedding with *Pluto*, called *Theogamia*, was called *Anacalypteria*, and so was the third day of each marriage from ἀνακαλύπτομαι, to disclose or discover, because then the Bride, who before had been shut up in her fathers house, came abroad to her Husbands house; and so the Presents that were given her by her husband that day, were called *Anacalypteria*. 2. *Antheſteria* were Feasts kept to *Bacchus*, so called from *Antheſterion*, the month of *February*, in which they were kept. But some will have this to be the moneth of *November*; others of *August*, which is most likely, because then grapes are ripe, and the Athenian children were crowned with Garlands of flowers. This feast also was called *Dionysia*. 3. *Aletis* was a feast at *Athens*, kept to *Icarus*, and *Erigone*. 4. *Antheſphoria*, kept to the honour of *Proserpina*, who was carried away by *Pluto* as she was gathering of flowers; ἄνθος is a flower: It was called also *Theogamia*, a divine marriage. 5. ἀσκωλιασμὸς, was an Athenian feast kept four days; *Erasmus* mentions only three. 6. *Ascolia*, were Attick feasts kept to *Bacchus*, from ἀσκὸς a bladder; because in the middle of the Theatre they used then to dance upon bladders that were blown and oyled, onely with one foot, that by falling they might excite laughter; this dancing was called *Ascoliasmus*, of which *Virgil* speaks: *Mollibus in pratis unctos saliere per utres.* 7. Βοηδρόμια, were Athenian feasts in the month of *September* called by them *Boedromion*: this feast was kept with vociferation and running. 8. χαρίσια, were love-feasts, in which kinsfolks entertained each other with good cheer and gifts. 9. χύτρια, were feasts at *Athens*, wherein all kinds of seeds were boiled to *Bacchus* and *Mercury*, in a pot called χύτρος; this feast was kept about the midst of *November*. 10. Διαμαστιγώσις, was the scourging feast among the *Lacedemonians*, in which the prime youth were whipt in the presence of their friends at the altar of *Diana*. 11. Διάσια, the

feasts

feasts of *Jupiter*; they were called also διπόλια: Here they were not very jovial, but sad, and σκυθρωπὰ, of sower countenance. 12. ἐλαφηβόλια, from ἐλαφὸς and βάλλω, were feasts kept to *Diana* in *February*, called *Elapheholion*, wherein Stags were sacrificed to *Diana*. 13. *Ephestia* at *Thebes*, were feasts kept to the honour of *Tyresias* the Prophet who had been both man & woman; therefore that day they cloathed him first in mans apparel, and then in a womans habit. 14. γαμήλια, from γάμος marriage: this was *Junos* feast kept in *January*, called *Gamelion*; and she having the charge of marriages, was called *Gamelia*. 15. *Hecatombe* to *Juno* in which 100 sacrifices were offered, and divers shews or sports exhibited to the people: He that overcame was rewarded with χαλκῆ ἀσπὶς, a brazen Targer, and a Myrtle garland. This feast was called also ἡρωΐα from *Junos* name; and the moneth of *July*, in which this feast was kept, is named ἑκατομβαιών. 16. ἑλενηφόρια Athenian feasts, in which certain holy Reliques were carried about in a chest called ἑλένη, by the Priests called *Helenophori*. 17. γυμνοπαιδία were *Lacedemonian* feasts, kept to the honour of *Apollo*, and his Boy *Hyacinthus*, whom he lost; therefore *Lycander* calls him πολυδρηνον much lamented. 18. *Hypocaustria* were feasts to *Minerva*, for avoiding the dangers that come by firing from ὑποκαίειν, to kindle or burn. 19. ὑσπία, was a feast at *Argos*, so called from ὗς a Sow, because by them then this beast was sacrificed to *Venus*. 20. λαμπάδεια, so called from λαμπὰς, a Torch, or Lamp: This feast was kept to *Bacchus*, into whose Temple in the night they used to carry burning Torches, and to place goblets full of Wine in all parts of the City. 21. μεγαλήσια were the feasts of *Cybele*, called *Magna Mater*, in which were exhibited divers spectacles to the people in the moneth of *April*. 22. μεταγείτνια, was *Apollo's* festival, who was called *Metageitnius*; and the moneth in which it was kept was named μεταγειτνιὼν, which some say is *May*, others *July*. 23. μονοτάλια, was a feast among the *Aegeans*, in which it seems they eat all of one dish, or else but once a day, or else each man apart. These are called μονοσίτοι. 24. μουνχία, the feast of *Minerva*, kept in the harbour of *Athens*, called *Munichium*. The moneth

moneth of *March* was also called μουνυχίων. 25. νηφάλια were sober sacrifices, without wine; therefore called ἄοινα; at *Athens* these sacrifices were performed to *Venus Urania*; likewise to *Mnemosyne*, *Aurora*, *Sol*, *Luna*, the Muses and the Nymphs, and even to *Bacchus* himself. Sometimes they offered instead of Wine ὕδωρ μελίκρατον, water mingled with honey. 26. νυκτελία were the night sacrifices of *Bacchus*, whence he was called νυκτέλιος. 27. οἰνοστήρια, were Athenian feasts; so called from the great cup of the same name, which being filled with Wine, beardlesse youths οἱ μέλλοντες ἀποκείρειν τὴν χόλλυν, saith *Athenaeus*, *being to cut* their long hair offered to *Hercules*. 28. *Ornea*, the festivals of *Priapus*, who was called ὀρνεάτης, from *Ornis*, a Town of *Peloponnesus*. 29. ὀσχοφόριον an Athenian feast, in which the noble youth carried ὄσχας, Vine branches into *Minerva*'s Temple. This feast was instituted when *Theseus* returned mourning from *Crete*, upon the report of his fathers death *Ægaeus*. 30. παναθήναια, the chief Athenian feast to the honour of *Minerva*; it was celebrated every fifth year. In this were divers shews; the youth then used to dance in armour, called πυῤῥικὴ, from *Pyrrhus* the inventer. The Image of *Pallas* was then carried in a Ship called *Panathenaica*, in which the sail called *Peplus* was spread; & on this was woven the Giant *Encellodus*, slain by *Pallas*. In this feast they used to run with lamps or torches; and so they did in the Feasts called *Ephestia* and *Promethea*, He that overcame, had for his reward καρπὸν ἐλαίας, the Olive fruit, that is, a pot of Oyl, whereof *Pallas* was the Inventer; and none but he could by the Law carry any Oyle out of the Attick Countrey. 31. πυανέψια, were feasts dedicate to *Apollo* in the moneth πυανεψιὼν which some take for *October*, others for *July*. This feast was so called from πύανα, from beanes, or other kind of *legumina* consecrated to *Apollo*. 32 σκίρα, an Athenian feast to *Minerva*; the moneth in which it was kept was called σκιροφοριὼν, from bearing about in procession σκίρον or σκιάδιον, a Fan to make a shadow from the Suns heat. The Fan was carried by *Minerva's* Priest, accompanied with the Gentry of *Athens* out of the Tower; from this they called *Minerva*,

va, Scirada. The moneth of this feast was thought to be *March* 33. θαργήλια this feast was dedicated to *Apollo* and *Diana* at *Athens* in the moneth of *April*, which was called θαργελιών. In it the first fruits of the earth were offered to these gods, and boiled in the pot called θάργελος. 34. Θοίνια, were feasts to *Bacchus* the god of Wine, who was therefore θοινος, and his Temple θοινιον, commonly called; this was an Athenian feast. 35. θεόξενα were feasts dedicated to all the gods together. This feast by the Latines is called *dies pandiculatis*, and *communicatus*. *Theoxenia* also were games exhibited to *Apollo*, who was called *Theoxenius*, and this κοινὴ σοφὴ common feast was at *Delphi*., consecrated peculiarly to *Apollo*. This feast was so called παρὰ τὸ ξενίζειν τοῖς θεοῖς, because all the gods were entertained at a feast. *Castor* and *Pollux* were the authors of this feast; for when *Hercules* was deified, he committed to these *Dioscuri* the care of the *Olympick* games, but they devised this new feast of *Theoxenia*. It was chiefly observed by the Athenians in honour of forreign gods; for among them θεοὶ ξενικοὶ πυθόγλαι, saith *Hesychius*, the forreign gods were worshipped. This feast is called by *Pindarus* ξενίαι τραπέζαι, hospitable tables, and the sacrifice ξενισμὸς 36. βῆα was the feast of *Bacchus*, in whose Temple three empty Vessels in the night time were filled with wine, but none knew how, for the doors were fast locked and guarded. *Thuia* also was the first Priestesse of *Bacchus*, from which the rest are called *Thyadæ*. 37. τριετηρικὰ were the feasts of *Bacchus* every third year, in Latine *Trienalia* and *Triennia*; of which *Ovid*. *Celebrant repetita Triennia Bacchæ*. Some other festivals the Greeks observed, but of lesse note.

Of these see *Suidas*, *Athenæus*, *Rhodiginus*, *Gyraldus*, *Hesychius*, *Tertullian*, *Austin*, *Plutarch*, *Jul. Pollux*, the Scholiast of *Aristophanes*, *Meursius*, and others.

The Contents of the Sixth Section.

Of the two prevalent Religions now in Europe. 2. *Of* Mahomets *Law to his Disciples.* 3. *Of the* Mahutans *opinions as this day.* 4. Mahomet, *not the Antichrist.* 5. *Of their Sects, and how the* Turks *and* Persians *differ.* 6. *Of the* Mahumetan *Religious Orders.* 7. *Of their other Hypocritical Orders.* 8. *Of their secular Priests.* 9. *Of the* Mahumetan *devotion, and parts thereof.* 10. *Of their Ceremonies in their Pilgrimage to* Mecca. 11. *The Rites of their Circumcision.* 12. *Their Rites about the sick and dead.* 13. *The extent of* Mahumetanism, *and the causes thereof.* 14. Mahumetanism, *of what continuance.*

SECT. VI.

Quest.

WHat are the two prevalent Religions this day in Europe?

Mahumetans, *their Religion.*

A. Mahumetanism, and Christianity. The former was broached by *Mahumet* the *Arabian*, being assisted by *Sergius* a *Nestorian* Monk, with some other Hereticks and Jews, about 600 years after Christ; for *Mahomet* was born under *Mauritius* the Emperor, *anno Christi* 591. and under *Heraclius*, *anno* 623. he was chosen General of the *Saracen* and *Arabian* Forces, and then became their Prophet, to whom he exhibited his impious doctrine and law,

law, which he pretended was delivered to him by the Angel *Gabriel*. But his Book, called the *Alcoran*, was much altered after his death, and divers different copies thereof spread abroad, many of which were burned, and one retained, which is now extant. This is divided into 124 Chapters, which are fraughted with Fables, Lyes, Blasphemies, and a meer hodge-podge of fooleries and impitties, without either Language or Order, as I have shewed in the Caveat I gave to the Readers of the *Alcoran*; yet to him that readeth this Book a thousand times, is promised a Woman in his Paradise, whose eye-brows shall be as wide as the Rainbow. Such honour do they give to their ridiculous Book called *Musaph*, that none must touch it till he be washed from top to toe; neither must he handle it with his bare hands, but must wrap them in clean linnen. When in their Temples it is publickly read, the Reader may not hold it lower then his girdle; and when he hath ended his reading, he kisseth the Book, and layeth it to his eyes. See *Lanicerus*, and others.

Q. *What Law did* Mahomet *give to his Disciples?*

A. His Law he divides into eight Commandements. *Their Law.* The first is to acknowledge onely one God, and onely one Prophet, to wit *Mahomet*. 2. The second is concerning the duty of Children to their Parents. 3. Of the love of Neighbours to each other. 4. Of their times of prayer in their Temples. 5. Of their yearly Lent, which is carefully to be observed of all for one moneth or thirty days. 6. Of their charity and alms-deeds to the poor and indigent. 7. Of their Matrimony, which every man is bound to embrace at 25 years of age. 8. Against murder. To the observer of these commands he promiseth Paradise; in which shall be silken Carpets, pleasant Rivers, fruitful Trees, beautiful Women, Musick, good Cheer, and choice Wines, store of gold and silver Plate with precious Stones, and such other conceits. But to those that shall not obey this Law, hell is prepared, with seven gates, in which they shall eat and drink fire, shall be bound in chains, and tormented with scalding waters. He proveth the Resurrection by the story of the seven Sleepers, which slept 360 years in a Cave. He prescribes also divers moral

and Judicial Precepts, as abstinence from Swines flesh, blood, and such as die alone: also from adultery and false witness. He speaks of their *Fridays* devotion, of good works; of their Pilgrimage to *Meccha*; of courtesie to each other; of avoiding covetousness, usury, oppression, lying, casual murther, disputing about his *Alcoran*, or doubting thereof. Also of prayer, alms, washing, fasting, and Pilgrimage. He urgeth also repentance, forbideth swearing, commends friendship, will not have men forced to Religion; will not have mercy or pardon to be shewed to enemies. He urgeth valour in Battel, promising rewards to the courageous, and shewing that none can die till his time come, and then is no avoyding thereof.

Q. *What other opinions do the* Mahumetans *hold at this day?*

Their opinions.

A. They hold a fatal necessity, and judge of things according to the success. They hold it unlawful to drink Wine, to play at Chess, Tables, Cards, or such like recreations. Their opinion is, that to have Images in Churches is Idolatry. They believe that all who die in their wars go immedittely to Paradise, which makes them fight with such cheerfulness. They think that every man who lives a good life, shall be saved, what Religion soever he professeth; therefore they say that *Moses*, *Christ*, and *Mahomet*, shall in the resurrection appear with three banners, to which, all of these three professions shall make their repair. They hold that every one hath two angels attending on him; the one at his right hand, the other at his left. They esteem good works meritorious of Heaven. They say that the angel *Israphil* shall in the last day sound his Trumpet, at the sound of which, all living creatures (angels not excepted) shall suddenly die, and the Earth shall fall into dust and sand; but when the said angel soundeth his Trumpet the second time, the souls of all that were dead shall revive again: then shall the angel *Michael* weigh all mens souls in a pair of scales. They say there is a terrible Dragon in the mouth of Hell; and that there is an iron bridge, over which the wicked are conveyed, some into everlasting fire, and some into the fire of Purgatory. They hold that the Sun at his rising.

rising, and the Moon at her first appearing should be reverenced. They esteem Polygamy no sin. They hold it unlawful for any man to go into their Temples not washed from head to foot; and if after washing, he pisse, go to stool, or break wind upward or downward, he must wash again or else he offends God. They say that the Heaven is made of smoak, that there are many seas above it; that the Moons light was impaired by a touch of the Angel *Gabriels* wing, as he was flying along; that the Devils shall be saved by the *Alcoran*. Many other savourless and sensless opinions they have, as may be seen in the Book called *Scala*, being an Exposition of the *Alcoran* Dialogue wise.

Q. *Was* Mahomet *that great Antichrist spoken of by* S. Paul, 2 Thess 2. *and by Saint* John *in the* Apocalypse?

A. No: For *Mahomet* was an Arabian, descended from *Ismael* and *Hagar*: but *Antichrist* (if we will beleeve the ancient Doctors of the Church) shall be a *Jew*, of the Tribe of *Dan*. 2. *Antichrist* shall come in the end of the world, and as the Church anciently beleeved, immediately before Christs second coming; but *Mahomet* is come and gone, above a thousand years ago. 3. The ancient Fathers believed that the two Witnesses which shall oppose *Antichrist*, and shall be slain by him, are *Henoch*, and *Elias*; but these are not yet come. 4. The tradition of the primitive Church was, that *Antichrist* shall reign but three years and a half, supposing that this period of time is meant by time and times, and half a time: but *Mahomet* we know reigned many more years. 5. Antichrist will wholly oppose himself against Christ, vilifie him, set himself up in his stead; and to extol himself above all that is called God: but *Mahomet* doth speak honourably of Christ, in calling him the Word of God, the Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of man, &c. as may be seen in his *Alcoran*. 6. Our Writers, as *Forbes*, *Cartwright*, &c. hold that Antichrist is described *Revel.* 9. under the name of that Star which fell from Heaven, having the key of the bottomlesse pit, and under the name of *Abaddon*, and *Apollyon*; but that *Mahomet* with his followers are set out in that same Chapter

Mahomet, *not that great Antichrist spoken of by Saint* Paul, *and Saint* John.

under the four Angels bound in the great River *Euphrates*. 7. The Apostle 2 *Thess.* 2. saith, *that Antichrist shall sit in the Temple of God as God, and shall exalt himself above all that is called God.* But this cannot be meant of *Mahomet*, for he never sate in the Temple of God, whether by this word we understand the Temple of *Jerusalem*, or the Church of Christ; for he and his Disciples separated themselves from the Church of Christ, and will have no communion with Christians. 8. Antichrist is to come with signs and lying wonders, and by these to raise his Kingdome. But *Mahomet* came with the sword, and by it subdued the neighbouring Nations, so that neither he nor his followers did or do pretend to any wonders. 9. Our Writers say that Antichrist is not to be taken for a particular person, but for a whole company or society of people under one head; but *Mahomet* was a particular person. 10. Antichrist is to be destroyed by the breath of the Lords mouth; but *Mahomet* died a natural death. By all these reasons then it appears, that *Mahomet* cannot be that Great *Antichrist* who is to come in the end of the world. Yet I deny not but he was an antichrist in broaching a doctrine repugnant to Christs Divinity. Such an antichrist was *Arius*; likewise in persecuting Christ in his members, he may be called *Antichrist*; and so might *Nero*, *Domitian*, *Diocletian*, and other persecutors. Besides, the number of the beast 666 is found in *Mahomets* name, and so it is found in divers other names. If we consider the miseries, desolation and blood that have followed upon the spreading of Mahumetanism in the world, we may with *Pererius* on *Revel.* 6. conclude that *Mahomet* is signified by death, which rideth on the pale Horse, followed by Hell or the Grave; to whom was given power over the fourth part of the earth, to kill with the sword, with famine, *&c.* for he was the death both of soul and body to many millions of people; upon whose wars followed destruction, famine, pestilence, and many other miseries, in that part of the world, where he and his successors have spread their doctrine and conquests.

Their Sects.

Q. Are all the Mahumetans for one profession?

A. No: for there be divers Sects amongst them; but the

the two main Sects are, that of the *Arabians*, followed by the *Turks*; and of *Hali* by the *Persians*. To this *Hali Mahomet* bequeathed both his Daughter and his *Alcoran*, which the *Persians* believe is the true Copy, and that of the *Turks* to be false. This *Hali* succeeded *Mahomet*, both in his Doctrine and Empire; whose interpretation of the Law they embrace for the truest. As the Saracen *Caliphs* of old, exercised both the Kingly and Priestly Office; so both are claimed by the modern *Persians*; for both were performed by *Mahomet* and *Hali*. But to avoid trouble, the Persian Sophi contents himself with the Secular Government, leaving the Spiritual to the *Mustaed Dini*, who is as the *Mufty* in *Turky*. These two Sects differ in many points: for the Arabians make God the author both of good and evil, but the Persians of good only; the Persians acknowledge nothing eternal but God; the Turks say that the Law is also eternal; the Persians say that the blessed souls cannot see God in his essence, but in his Effects or Attributes; the Turks teach that he shall be visible in his Essence. The Persians will have *Mahomets* soul to be carried by the Angel *Gabriel* into Gods presence when he received his *Alcoran*. The Turks will have his body carried thither also. The Persians pray but three times a day, the Arabians five times; other differences they have; but these are the chief Doctrinal differences: the main is about the true *Alcoran*, the true interpretation thereof, and the true successor of *Mahomet*; for they hold *Eubocar*, *Osmen*, and *Homar*, whom the Turks worship, to have been usurpers, and *Hali* the onely true successor of *Mahomet*, whose Sepulchre they visit with as great devotion as the Turks do the other three.

See *Borrius*, *Lanicerus*, *Knolles*, *Camerarius*, *Jovius*, &c.

Q. What religious Orders have the Mahumetans?

A. Most of their Religious Orders are wicked and irreligious. For those whom they call *Imailer* and *religious brothers of love*, are worse then beasts in their lusts, sparing neither women nor boys; their habit is a long coat of a violet colour, without seam, girt about with a golden girdle, at which hang silver Cymbals, which make a jingling sound; they walk with a book in their hand, containing love Songs and Sonnets, in the *Persian* tongue; these go about singing, and receive money for

Mahumetans, *their religious orders.*

their Songs, and are always bare-headed, wearing long hair, which they curle. The Order of *Calender* profeſſeth perpetual Virginity, and have their own peculiar Temples, or Chappels. They wear a ſhort coat made of Wool and Horſe hair, without ſleeves, they cut their hair ſhort, and wear on their heads Felt-hats, from which hangs tuffs of Horſe hair, about a hand-breadth. They wear iron rings in their ears, and about their necks and arms; they wear alſo in their Yard an iron or ſilver ring of 3 *lib.* weight, whereby they are forced to live chaſtely; they go about reading certain Rimes or Ballads. The Order of *Derviſes* go about begging almes in the name of *Haly*, Son in law to their god *Mahomet*. They wear two Sheep-skins dried in the Sun, the one whereof they hang on their back, the other on their breaſt; the reſt of their body is naked. They ſhave their whole body, go bare-headed, and burn their temples with an hot Iron. In their ears they wear rings, in which are precious ſtones, they bear in their hand a knotty club. They are deſperate Aſſaſſinates, will rob and murther when they finde occaſion; they eat of a certain herb called *Aſſerad* or *Matſlach* which makes them mad; then they cut and ſlaſh their fleſh; the madder they are, the more they are reverenced. In *Natolia* neer the Sepulchre of a certain Saint of theirs is a Covent of theſe Monks, being about five hundred, where once a year there is kept a general meeting of this Order, about eight thouſand, over whom their ſuperior called *Aſſambaba* is Preſident. On the Friday after their Devotions they make themſelves drunk with *Aſſerad* in ſtead of Wine; then they fall to dancing in a round, about a fire, ſinging Ballades, which done, with a ſharp knife they cut flowers and figures on their skins, for the love of thoſe Women they moſt affect. This Feaſt holdeth ſeven days, which ended, with banners diſplayed, and drums beating, they depart all to their ſeveral Covents, begging almes all the way as they march. Their fourth Order called *Torlachs*, are cloathed like the *Derviſes*, but that they wear alſo a Bears-skin inſtead of a Cloak, but they go bare-headed and ſhaven; they anoint their heads with Oyl againſt cold; and burn their temples

againſt

againſt defluxions. Their life is beaſtly and beggerly, living in ignorance and idleneſſe; they are begging in every corner, and are dangerous to meet with in Deſart places, for they will rob and plunder; they profeſſe Palmeſtry like our *Gypſies*, who uſe to pick ſilly Womens pockets as they are looking in their hands. They carry about with them an old man, whom they worſhip as a Prophet; when they mean to have money from any rich man, they repair to his houſe, and the old man there propheſieth ſudden deſtruction againſt that houſe; which to prevent, the Maſter of the houſe deſires the old mans prayers, and ſo diſmiſſeth him and his train with money, which they ſpend wickedly; for they are given to Sodomy and all uncleanneſs. See *Menavino*, *Nicholaus Nicholai*, *Septemcaſtrenſis*, &c.

Q. Are there no other hypocrytical Orders amongſt them?

A. Yes, many more. Some wherof go naked, except their privities, ſeeming no wayes moved either with Summers heat, or Winters cold; they can indure cutting and ſlaſhing of their fleſh, as it were inſenſibly, to have their patience the more admired. Some will be honoured for their abſtinence in eating and drinking ſparingly and ſeldome. Some profeſſe poverty, and will enjoy no earthly things. Others again profeſſe perpetual ſilence, and will not ſpeak, though urged with injuries and tortures. Some avoid all converſation with men. Others brag of Revelations, Viſions, and Enthuſiaſms. Some wear Feathers on their heads, to ſhew they are given to contemplation. Some have Rings in their ears, to note their ſubjection and obedience in hearkning to ſpiritual Revelations. Some bear chains about their necks and arms, to ſhew they are bound up from the world; ſome by their mean cloaths brag of their poverty. Some to ſhew their love to hoſpitality, carry Pitchers of clean water, which they proffer to all that will drink, without taking any reward. Some dwell at the graves of the dead, and live on what the people offers them. Some of them have ſecret commerce with Women, and then give out that they conceive and bear children without the help of men, purpoſely to extenuate the miraculous birth of Chriſt. Some are *Antinomians*, affirming that there is no uſe of the Law, but that men are ſaved by Grace.

Some

Some are for traditions and merits, by which salvation is obtained and not by Grace. These addict themselves wholly to Meditation, Prayer, Fasting, and other spiritual exercises; there be some who are accounted Heretiçks, for they hold that every man may be saved in his own Religion, and that Christs Law is as good as *Mahomets*; therefore they made no scruple to enter into Christian Churches, to sign themselves with the Crosse, and besprinkle themselves with Holy water. These Votaries have their Saints, to whom they have recourse in their wants, and to whom they assign particular Offices: some have the charges of travellers, some of children, some of child-bearing-women, some of secrets, and such like. They have also their Martyrs, Reliques, and lying miracles.

See *Georgiovitz*, *Septemcastrensis*, *Busbequius*, and others.

Q. What secular Priests have they?

A. They have eight Orders or Degrees; 1. The *Mophti* or their Pope, on whose judgement all depend, even the Great Turk himself, both in spiritual and secular affaires. 2. The *Caldelescher*, who under the *Mophti* is judge of all causes, both Civil and Ecclesiastical. 3. The *Cadi* whose Office is to teach the people. 4. *Modecii*, who have the charge of Hospitals. 5. *Antiphi*, who publiquely read the heads of Mahumetan superstition, holding in one hand a naked Sword, in the other a Semiter. 6. *Imani* who in their Temples have charge of the Ceremonies. 7. *Meizin*, who on their Towers sing and call the people to prayer. 8. *Sophi*, who are their singing-men in their Temples. The higher Orders are chosen by the grand Seigniour. The inferior by the people, who have a small pension from the Turk, which being insufficient to maintain them, they are force to work and use trades. There is required no more learning in them, but to read the Alcoran in *Arabian*, for they will not have it translated. To strike any of these is the losse of a hand in a Turk, but of life in a Christian. In such esteem they have their beggerly Priests.

Their secular Priests.

See *Cuspinian*, *Knolles*, &c.

Q. Wherein doth the Mahumetans *devotion consist chiefly?*

A. In their multitudes of Mosches, or Temples, the chief of which is Saint *Sophi* in *Constantinople*, built or

Their devotion.

or rather repaired by *Justinian*. 2. In their Hospitals; both for poor and strangers. 3. In their Monasteries and Schools. 4. In their washings, whereof they have three sorts. One of all the body. Another of the private parts onely. The third of the hands, feet, face, and organs of the five senses. 5. In giving of alms either in money or in meat; for their manner is to sacrifice beasts, but not as the *Jews* upon Altars; these beasts they cut in pieces and distribute among the poor. Their other sacrifices, which either they offer, or promise to offer when they are in danger, are so divided, that the Priests have one share, the poor another; the third they eat themselves. 6. In making of Vows, which are altogether conditional; for they pay them if they obtain what they desire, otherwise not. 7. In adorning their Temples with multitudes of Lamps burning with oyl, and with Tapestry spread on Mats, upon which they prostrate themselves in prayer. On the walls are written in golden letters, *There is but one God, and one Prophet Mahomet.* 8. In praying five times a day, and on *Friday* which is their Sabbath (because *Mahomets* birth-day,) six times, bowing themselves to the ground, twice as often as they pray. Whosoever absents himself, chiefly on *Friday*, and in their Lent, is punished with disgrace, and a pecuniary Mulct. 9. In divers ridiculous ceremonies acted by their Priests, as pulling off the shooes, which all people are tyed to do when they enter into their Temples; in stretching out the hands and joyning them together, in kissing the ground, in lifting up the head, in stopping of the ears with their fingers, in praying with their faces to the South, because *Mecca* is there, in wiping their eyes with their hands, in observing a Lenten Fast for one moneth in a year, changing the moneth every year, so that they fast one whole year in twelve; and then they abstain from all meat and drink, till the stars appear. In plucking off their hairs at the end of their Fast, and in painting of their nayls with a red colour. 10. In Pilgrimages to *Mecca*, in circumcision of their children, in feasting at the Graves of the dead, and in other such vain ceremonies. See *Georgio-vitz, Knolles, Purchas*, &c.

Q. What

Q. *What Ceremonies observe they in their Pilgrimage to* Mecca?

Their Pilgrimage to Mecca.

A. This journey is undertaken and performed every year, and it is held so necessary, that he who doth not once in his life go this Pilgrimage, shall be assuredly damned; whereas Paradise and remission of sins is procured to them that go it. The way is long and tedious to those of *Greece*, being six moneths journey, and dangerous by reason of *Arabian* theeves, mountains of sand, with which divers are overwhelmed; and want of water in those sandy and barren desarts. Their chief care is to be reconciled to each other where there is any difference, before they go; for if they leave not behind them all grudges and quarrels, their Pilgrimage will do them no good; they begin their journey from *Cairo*, about three weeks after their *Easter*, called *Bairam*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Janizaries* on Camels with eight pieces of Ordnance, a rich vesture for the Prophet, and a green Velvet covering wrought with gold to cover his Tomb, which the *Bassa* delivers to the Captain of the Pilgrims. The Camels that carry these Vestures are covered with cloth of gold, and many small bells; the night before their departure is kept with great feasting and triumphs. No man may hinder his wife from this Pilgrimage, and every Servant is made free that goeth it. The Camel that carrieth the box with the *Alcoran* is covered with cloth of gold and silk, the box with silk onely during the journey, but with gold and Jewels at their entring into *Mecca*. Musicians also and singers encompass the Camel, and much vain Pomp is used in this Pilgrimage. They use divers washings by the way when they meet with water. When they come to *Mecca*, the house of *Abraham*, which they fable was miraculously built, receiveth a new covering and a new Gate; the old vesture is sold to Pilgrims, which hath a vertue in it to pardon sins; after many idle Ceremonies performed, they go round about *Abrahams* house seven times; then they kisse a black stone, which they believe fell down thither from Heaven; at first it was white, but by the often kissing of sinners it is become black; then they wash themselves in the

pond

Pond *Zunzun*, without the Gate five paces; this Pond the Angel shewed to *Hagar* when she wanted water for *Ismael*. Of this also they drink, and pray for pardon of their sins. After five days abode at *Mecca*, they go to the *Hill of pardons*, 15 miles distant, and there they leave all their sins behind them, after they have heard a Sermon, and prayed, and offered Sacrifices. Upon their return they must not look back to the Hill, lest their sins follow them. From hence they repair to *Medina*, where *Mahomets* Sepulchre is thought to be; but by the way they run up a certain Hill, which they call the Mount of Health; they run, that they may sweat out all their sins. Thence they come pure to the Seducers Tomb, which notwithstanding they may not see, being hanged about with a Silk Curtain, which by the *Eunuchs*, being 50 in number to attend on the Tomb, and to light the Lamps, is taken down when the Pilgrims Captain presenteth the new one; without, each man gives to the Eunuchs handkerchiefs, or such like, to touch the Tomb therewith; this they keep as a special Relique. When they return to *Egypt*, the Captain presenteth the *Alcoran* to the *Bassa* to kisse, and then it is laid up again; the Captain is Feasted, and presented with a Garment of cloth of Gold. They used to cut in pieces the Camel with his Furniture which carried the *Alcoran*, and reserve these pieces for holy Reliques. The *Alcoran* also is elevated, that all might see and adore it, which done, every one with joy returns to his own home. See *Vertoman Lanicerus*, and others.

What Ceremonies use they about their Circumcision? *Their Circumcision.*

A. They are circumcised about eight years of age; the Child is carried on horse-back, with a Tullipant on his head to the Temple, with a torch before him, on a spear decke with flowers, which is left with the Priest as his Fee, who first nippeth the end of the skin of the Childs yard with pincers, to mortifie it, then with his sizzers he nimbly cuts it off, presently a powder is laid on to ease the pain, and afterward salt. The childs hands being loosed, looketh, as he is taught by the Priest, towards Heaven, and lifting up the first finger of his right hand, saith these words: *God is one God, and* Mahomet *is his Prophet.* Then he is carried home

home in state after some prayers and offerings at the Church. Sometimes the child is circumcised at home; and receiveth his name, not then, but when he is born. They feast then commonly three days, which ended, the child is carried with Pomp to the Bath, and from thence home, where he is presented with divers gifts from his Parents Friends. Women are not circumcised, but are tied to make profession of their *Mahumetan* faith.

See *Georgiovitz* and others.

Their Rites about the sick and dead.

Q. What Rites do they observe about the sick & dead?

A. Their Priests and chief friends visit them, exhort them to repentance, and read Psalms to them. When any dieth, the Priest compasseth the Corps with a string of beads, made of *Lignum Aloes*, praying God to have mercy on him; then the Priests carry it into the Garden, wash it, and cover it with its own garments, with flowers also and perfumes, and his Turband is set on his head. Women perform this office to the body of a Woman. This done, the body is carried to the Temple with the head forwards, and set down at the Church-door, whilst the Priests are performing their service; then it is carried to the burial-place without the City: the Priests pray for his soul, are paid for their pains, and feasted at home. Some part of their good cheer is set on the grave, for the soul to feed on, or for alms to the poor. They believe there are two angels, who with angry looks, and flaming fire-brands, examine the dead party of his former life, whom they whip with fiery torches if he be wicked; if good, they comfort him, and defend his body in the grave till the day of judgement; but the bodies of the wicked are knocked down nine fathoms under ground, and tormented by their angry angels, the one knocking him with an hammer, the other tearing him with an hook, till the last day; against this torment the *Turks* use to pray at the graves of the dead. The Women there do not accompany the dead to the grave, but stay at home weeping, and preparing good cheer for the Priests and others of the departed mans friends. They believe that when the Corps hath been in the grave one quarter of an hour, that a new spirit is put into it, is set upon its knees, and is examined by the

forsaid

foresaid angels of his faith and works. They believe also that it is a work of charity, and conducible to the soul of the defunct, if the birds, beasts, or ants be fed with the meat which they set on the graves of the dead. See *Menavino*, *Belonius*, &c.

Q. *How far hath the* Mahumetan *Superstition got footing in the world?*

A. Though it be not so far extended as Gentilism, yet it hath over-reached Christianity; not in *Europe*, where Christianity prevaileth, but in *Africa* where it hath thrust out the ancient Christian Churches, and erected the half-Moon in stead of the Crosse, except it be among the *Abyssins*, and some small places held by the *Spaniard* or *Portugal*: But in *Asia* it hath got deeper footing, having over-run *Arabia*, *Turkie*, *Persia*, some part of *Mogols* countrey, and *Tartaria*, onely here and there some small Congregations of Christians are to be found. In *America* indeed it is not as yet known. Now the reasons why this superstition is not so far spread, are these. *Their Superstition how far spread.*

1. The continual jars, frivolous debates, and needless digladiations about questions of Religion among Christians, which hath made the world doubt of the truth thereof, and takes away the end and scope of Religion, which is to unite mens affections; but the remedy is become the disease, and that which should cure us, woundeth us. 2. The wicked and scandalous lives both of Christian Laity and Clergy: for the Mahumetans generally are more devout in their religious duties, and more just in their dealings. 3. The Mahumetans conquests have in those parts propagated their Superstition. 4. Their religion is more pleasing to the sense then Christianity; for men are more affected with sensitive pleasures, which *Mahomet* proffers in his Paradise, then with spiritual, which are lesse known, and therefore lesse desired. 5. The greatnes of the *Turkish* tyranny over Christians; the rewards and honours they give to those that will turn *Muselmen*, or *Mahumetans*, are great inducements for weak spirits to embrace that Religion; for a Christian Runegado that will receive circumcision among them, is carried about the streets with great joy and solemnity, is presented with many gifts, and made free from all taxes; for which very cause, many, both

Greeks

Greeks and *Albanians*, have received circumcision. 6. The liberty which is permitted to multiply Wives, must needs be pleasing to carnal-minded men. 7. They permit no man to dispute of their *Alcoran*; to call any point of their Religion in question; to sell the *Alcoran* to Strangers, or to translate it into other languages: It is death to offend in any of these, which is the cause of much quietnesse and concord among them. 8. They inhibit the profession of Philosophy among them, and so they keep the people in darknesse and ignorance, not suffering the light to appear and to detect their errors. 9. They teach, that all who live a good life shall be saved, whatsoever his religion be; this makes many weak Christians revolt from their holy faith without scruple or check of conscience; for what care they, whether they serve *Christ* or *Mahomet*, so they be saved? 10. They hold, that after a certain time of torments in Hell, the wicked shall be released from thence; *this doctrine is more pleasing to wicked men then Christianity, which admits of no redemption from Hell, nor any mitigation of eternal torments.* 11. Men are much taken with moral outsides, whereby the Turks exceed Christians; for they are more modest in their conversation generally then we; Men and Women converse not together promiscuously, as among us; they are lesse sumptuous in their buildings; lesse excessive and phantastical in their cloathes; more sparing in their dyet, and altogether abstemious; more devout and reverent in their Churches, so that they will not suffer a piece of paper to be trod upon, or lie on the ground, but will take it up, kisse it, and lay it in some place out of danger; and this is, because the name of God and *Mahomets* Law is written upon paper; they are also more sober in their speeches and gesture, and more obedient to their Superiors then we are. 12. There is nothing more pleasing to our nature then private revenge, which by Christs Law is prohibited, but by the Mahumetan Law is allowed; for they are to hate, and to kill their enemy, if they can. 13. *Arianism* had infected most of the Eastern Churches; therefore it was no wonder if they received *Mahomets* Doctrine, which was grounded upon *Arius* his Heresie. 14. They suffer

suffer no man to blaspheme Christ, but honour him, and speak reverently of him; so they do of *Moses* and *Abraham*; which makes that neither *Jews* nor *Christians* are in those parts much averse from, or violent against their Religion. 15. They have been always very zealous and diligent in gaining Proselytes, and yet so do no man. For these, and such like reasons, let us not wonder at the great encrease of Mahumetanism in the world.

Q. *Of what continuance is Mahumetanism?*

A. *Mahomet* was born in the year of Christ. 592. in the time of S. *Gregory* the Pope, and *Mauritius* the Emperour; according to *Genebrard* he lived 63 years, of which he spent 23 years in spreading of his doctrine, then died in the year of our Lord 655. *Constance* being Emperour, and *Eugenius* the first Pope; So that Mahumetanism hath lasted already above 1000 years, to the great oppression and vexation of the Church of Christ, and to the eternal dishonour of Christian Princes, who if they had spent but the tenth part of that blood against the Turks, which they have shamefully and sinfully shed in their own private quarrels, there had not been at this day any remainder of that damnable Sect, which hath longer continued a scourge to the Church of Christ, then ever any enemy did against Gods people of old. For the *Egyptians* oppressed the *Israelites* scarce 200 years; the *Canaanites* 20 years; the *Moabites* 18 years; the *Philistines* 40 years; the *Assyrians* and *Chaldeans* from the first to the last, did not vex and oppress Gods people above 300 years; afterward they were oppressed by *Antiochus Epiphanes* 40 years, the Christian Church from *Nero* till *Constantine* was afflicted about 260 years; and afterward by the *Goths* and *Lombards* near 300 years. But this oppression of the Church by *Mahomet* hath, as I said, lasted above a thousand years. The reasons are divers as I have shewed in the former question, to which may be added these. 1. By this long persecution and tyranny of the Turks, God will try and exercise the faith, patience, constancy, and other vertues of his people, which would corrupt and putrifie like standing water, or *Moab* settled upon the Lees, not being poured from vessel to

Mahumetanism, of what continuance.

vessel. How can the courage of a Souldier be known but in a skirmish? or the skill of a Mariner, but in a storm; *Marcet sine adversario virtus*; that tree, saith *Seneca*, is most strongly rooted in the ground, which is most shaken with the wind. *Nulla est arbor fortis & solida, nisi in quam venti sæpius incursant, ipsa enim vexatione constringitur, & radices certius figit.* 2. God is pleased to continue this tyranny and power of the Mahumetans, to the end that Christian princes may love each other, and stick close together against the common Enemy; that their Military Discipline might be exercised abroad, and not at home: For this cause the wisest of the Romans were against the utter destruction of *Carthage*, fearing lest the Romans wanting an Enemy abroad, should exercise their Swords against themselves; which fell out accordingly. For the same cause God would not utterly destroy the *Philistines*, *Ammonites*, *Moabites*, and other neigbouring Enemies of the *Jewes*. But such is the madness of Christians, that though we have so potent an enemy close at our doors, ready to devour us, yet we are content to sheath that Sword into our own bowels, which we should imploy against the common foe. 3. God will have this Sword of Mahumetanisme to hang over our heads, and this scourge to be still in our eyes, that thereby we may be kept the more in awe and obedience; that if at any time we start aside like a broken bowe, we may return again in time, considering God hath this whip ready and at hand to correct us. Thus God left the Canaanites among the Jewes, to be pricks in their eyes, and goads in their sides. *I will not* (saith the Lord) *drive out any from before them of the Nations which Joshua left when he died; that through them I might prove Israel, whether they will keep the way of the Lord to walk therein, &c. therefore the Lord left these Nations without driving them out hastily.* See *Judg.* 2. 21, 22. and 3. 1, 2, 3, &c. 4 God is content to continue this Mahumetan Sect so long, because Justice is exercised among them, without which, a State or Kingdom can no more stand, then a tree without a root, or an house without a foundation: they are also zealous and devout

in

in their way; and great enemies to Idolatry, ſo that they will permit no Images to be painted or carved among them; knowing that God is not offended ſo much againſt any ſin as againſt Idolatry, which is ſpiritual adultery, moſt deſtructive of that matrimonial conjunction between God and us. 5. The Lord by the long continuance of the Mahumetaniſm, will puniſh the perfidiouſneſs and wickedneſs of the Greek Emperours, as likewiſe the multitude of Hereſies and Schiſms hatched in that Church. 6. This Sect of Mahumetaniſm is ſo made up of Chriſtianiſm, Judaiſm, and Gentiliſm, that it abates the edge of any of theſe Nations, from any eager deſire of its extirpation.

The Contents of the Seventh Section.

The Chriſtian Religion propagated. 2. *The decay thereof in the Eaſt by* Mahumetaniſm. 3. *Perſecution and Fierceſie the two great Enemies thereof.* 4. Simon Magus *the firſt Heretick with his diſciples.* 5. Menander, Saturninus, *and* Baſilides, *Hereticks.* 6. *The* Nicholaitans *and* Gnoſticks. 7. *The* Carpocratians. 8. Cerinthus, Ebion, *and the* Nazarites. 9. *The* Valentinians, Secundians, *and* Ptolemians, 10. *The* Marcites, Colarbaſii, *and* Heracleonites. 11. *The* Ophites, Cainites, *and* Sethites. 12. *The* Archenticks *and* Aſcothypitæ. 13. Cerdon *and* Marcion. 14. Apelles, Severus, *and* Tacianus. 15. *The* Cataphrygians. 16. Pepuzians, Quintilians, *and* Artotyrites. 17. *The* Quartidecimani, and Alogiani. 18. *The* Adamians, Eccleſians, *and* Theodocians. 19. *The* Melchiſedicians, Bardeſanists, *and* Noetians. 20. *The* Valeſians, Catheri, Angelici, *and* Apoſtolici. 21. The Sabellians, Originians, *and* Origiaiſts. 22. *The* Samoſatenians *and* Photinians. 23. *The* Manichæan *Religion.* 24. *The* Hierachites, Melitians, *and* Arians. 25 *The* Audians Semi-arrians, *and* Macedonians. 26. *The* Ærians, Æetians, *and* Apollinariſts. 27 *The* Antidicomarianits, Meſſalians *and* Metangiſmonites. 28. *The* Hermians, Proclianites, *and* Patricions. 29. *The* Aſcites, Pattalorinchites, Aquarii, *and* Coluthiani. 30. *The* Floriani, Æternales, *and* Nudipedales. 31. *The* Donatiſts, Priſcillaniſts, Rhetorians, *and* Feri. 32. *The* Theopaſchites, Tritheits Aquri, Melitonii, Ophei, Tertullii, Liberatores, *and* Nativitarii. 33. *The* Luciferians, Jovinianiſts, *and* Arabicks. 34. *The* Collyridians, Paternians, Tertullianiſts, *and* Abelonites. 35. *The* Pe-

Pelagians, Predestinati, and Trinotheans. 36. The Nestorians, Eutychians, and their Spawn.

SECT. VII.

Quest.

What is the other great Religion professed in Europe?

A. *Christianity*, which is the Doctrine of Salvation, delivered to man by Christ Jesus the Son of God, who assuming our nature of a pure Virgin, taught the Jews the true way to happiness, confirming his doctrine by signes and miracles; at length sealed it with his blood, and so having suffered death for our sins, and rose again for our justification, he ascended to his Father, leaving twelve *Apostles* behind him to propogate this doctrine through the world, which they did accordingly, confirming their words with miracles, and their own blood; and so this light of the Gospel scattered all the fogs and mists of Gentile superstition; at the sight of this *Ark* of the new Covenant, the Dagon of idolatry fell to the ground: when this Lyon of the Tribe of *Judah* did roar, all the beasts of the forrest, that is, the Pagan Idols or Devils rather hid themselves in their dens. *Apollo* complained that his Oracles failed him, and that the Hebrew child had stopped his mouth. When it was proclaimed at *Palotes* by *Thanus* the Egyptian Ship-master, that the great god *Pan* was dead, all the evil spirits were heard to howl and bewail the overthrow of their Kingdom, *Porphirie* complained that the preaching of Christ had weakened the power of their gods, and hindred the gain of their Priests. The bones of *Babylas* so hindred *Apollo* that he could deliver no Oracle while they were there. The *Delphick* Temple fell down with earthquake and thunder, when *Julian* sent to consult with the Oracle. Such was the irresistible power of the two-edged sword which came out of Christs mouth, that nothing was able to withstand it. The little stone cut out of the mountain without hands

Christianity, its beginning.

ſmote the great Image of *Nebuchadnezzar*, and brake it in pieces; to the Doctrine of twelve poor weak Fiſhermen, did the great Potentates of the world ſubmit their Scepters. Thus the ſtone which the builders refuſed, became the head of the corner; it was the Lords doing, and its marvellous in our eyes. The terrible beaſt which with his iron teeth deſtroyed all the other beaſts, is deſtroyed by the weakneſs of preaching, againſt which the more the *Roman* Empire ſtruggled, the more it was foiled, and found by experience, that the blood of Martyrs was the ſeed of the Church, which conquered the great Conquerors, not with acting, but with ſuffering; not by the Sword, but by the Word, and more by their death then by their life: like ſo many *Samſons* triumphing over theſe *Philiſtines* in their death and torments.

Q. 2. *Seeing the power of Religion was ſo irreſiſtible in the beginning, that it carried all like a torrent before it, how came it to grow ſo weak within 600 years, that it yielded to* Mahumetaniſm?

Yeelds to Mahumetaniſm.

A. When God ſaw that the ungrateful profeſſors of Chriſtianity began to loath that heavenly *Manna*, and to covet for Quales of new Doctrine, he gave them leave to eat and poyſon themſelves therewith. He was not bound to caſt pearls before ſwine, and to give that which was holy to dogs. In his juſt judgements he removed the Candleſtick from thoſe who rejected the light, and delighted themſelves in darkneſs; it was fit the Kingdom of God ſhould be taken from them, and given to a people that ſhould bring forth the fruits thereof. They deſerved to be plagued with a famine who grew wanton and ſpurned againſt their ſpiritual food. Beſides, when the Devil perceived he could do no good by open hoſtility and perſecution, but the more burthen he laid upon the Palm the more it flouriſhed, and the oftner he flung the Gyant of Religion to the ground, the ſtronger it grew with *Antæus*: he reſolved at laſt to joyn the Foxes tail to the Lions skin, and to try whether the heat of the Sun would not make the Traveller ſooner forſake his cloak, then the impetuoſity of the Winde. He choaks all Zeal and Sincerity with the baits of Wealth and Honour;

he

he poysons them with ambition, pride, covetousness, and envy; the evil man sowed the tares of dissention and heretical Doctrines in the Lords fields; the spiritual husbandman grew careless and idle, the Shepherds neglect their flocks, the dogs grow dumb, and so the Lords sheep are suffered to stray, and become a prey to the wolves. The watch-men being inebriated with honour, wealth, ease, and security, fall asleep on the walls, and let the enemy seise upon the Lords City. It was not then the weakness of Christian Religion that was the cause of *Mahomets* prevailing; for the heat of the Sun is not weak, though it cannot soften the clay; nor is the good seed that is cast into barren ground, to be blamed, if it doth not fructifie; neither is the preaching of the Gospel impotent and weak, because it doth not alwayes edifie. All the water in the sea cannot mollifie a rock, nor all the rain in the clouds secundate a stony barren ground. The subject must be capable, or else the agent cannot operate. *Mahumetanism* then prevailing upon Christianity, proceeded from the voluntary perverseness of mens hearts, from the malice and craft of the Devil, and from the just judgements of the Almighty.

Q. 3. *What were the Engines that Satan used to overthrow Religion in the beginning?*

A. Open Persecution and Heresie; with the one he destroyed the bodies, with the other he poysoned the souls of Christians. Persecution with *Saul* killed its thousands, but Heresie with *David*, ten thousand. Persecution was the Arrow that did fly by day, but Heresie the Pestilence that raged in the darkness. Persecution was the pruning-knife that lopped the branches of Religion, but Heresie the axe laid to the root of the tree. Persecution was the Dragon that drove the Woman into the wilderness, but Heresie the Beast that spake Blasphemies. Open persecution began in *Nero* a Tyrant, but heresie in *Simon* a Witch. Open persecution began about 66 years after Christs ascention, but heresie immediately after Christs departure, about the sixth year, in the beginning of *Caligula*'s reign. Persecution is the wilde Boar of the Forest, but Heresie the little Fox that eateth up the Grapes of the Lords Vineyard. *Religion by what Engines battered.*

Q 4. *Who was the first Heretick that opposed the Orthodox Religion, and what were his opinions?*

Hereticks and Heresies, namely Simon Magus.

A. *Simon* called *Magus*, because he was a Witch; a *Samaritan* by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for money, *Act.* 8. 13. He denyed the Trinity, and affirmed himself to be the true God. He taught that the world was made by the Angels, not by God. And that Christ came not into the world, nor did he truly suffer. He denyed also the Resurrection of the flesh, and permitted promiscuous marriages. He likewise affirmed that the true God was never known to the Patriarchs and Prophets. This point was afterward maintained by *Menander*, *Cerinthus*, *Nicholas*, *Saturninus*, and *Basilides*, succeeding Hereticks. Upon this Doctrine also the *Tertullianists*, and *Anthropomorphites* grounded their Heresie, in ascribing a humane body to God. His denying of the trinity, begot afterwards the *Sabellians*, *Samosatenians*, *Montanists*, *Praxians*, *Photinians* and *Priscillianists*. His Heresie of the Creation of the world by Angels, begot the *Marcionites*, *Manichees*, and the *Angelick* hereticks, who worshipped *Angels*. In saying that Christ came not, nor suffered, he gave occasion to the Heresies of *Valentinians*, *Cerdonians*, *Marcionites*, *Aphthardocites*, *Docits*, *Samosatenians*, and *Mahumetans*. Upon his denyal of the Resurrection, *Basilides*, *Valentinus*, *Carpocrates*, *Apelles*, and the *Hierarchits*, grounded their Heresies. Besides, *Epicurism*, *Libertinism*, and *Atheism* got vigour hereby. By permitting licentiousness and promiscuous copulation, he gave occasion to the *Basilidians*, *Gnosticks*, *Manichees*, *Acatians*, *Eunomians*, and *Mahometans* to live like beasts, and to slight Marriage. Besides these impious opinions, he held Magick and Idolatry lawful. He gave to the Angels barbarous names. He slighted the Law of *Moses*, as being not from God, and blasphemously denyed the Holy Ghost to be a substance, but a bare vertue or operation, and caused his Disciples to worship his whore *Helena*, or *Selene*, for a goddesse.

See *Austin*, *Irenæus*, and *Epiphanius*, upon this subject, in their books they wrote against Heresies.

Q 5. *Why did Simon Magus and his Scholars, with many other Hereticks since him, besides Jews and Mahumetans deny the Trinity.*

A. Partly

A. Partly the malice of Satan who hates and persecutes the truth, partly the pride of Hereticks who would seem wiser then the Church partly their ignorance, because by natural reason they cannot comprehend this ineffable mystery, and partly malice against Christ whose Divinity is denyed by Jews and Mahumetans; bred this Heresie: notwithstanding the truth is plainly set down both in the old and new Testament, asserted by all the Greek and Latin Fathers, confirmed by all General Concils, and proved by all Orthodox Divines, that it is no more repugnant to natural reason for the Father, Son and Holy Ghost to be one God, then for the soul, mind, and body to be one man; but because this Doctrine is sufficiently proved by all Divines both ancient and modern, and all objections to the contrary answered and refuted, I will forbear to set down what is so plain and obvious, already handled by so many Pens, and will onely shew that the Doctrine of the Trinity was not unknown even by the light of nature to the Gentile Philosophers, Poets & Sybills. *Zoroastres* speaketh of the Father, *who having perfected all things hath delivered them to the second Mind, which Mind* (saith he) *hath received from the Father knowledge and power.* Here is a plain testimony of the first and second person. Concerning the third, he saith *that the Divine love proceeded from the Mind or Intellect*, what else is this Divine love but the Holy Ghost? The *Chaldaan Magi*, which were their Philosophers acknowledged three beginnings, to wit *Ormases, Mitris*, and *Ariminis*, that is God, the Mind, and Soul, *Mercurius Trismegistus* taught his *Egyptians that God who is life and light begot the* Word, *who is the other* Intellect, *and maker of all things & together with him another who is the* firie *God*, *or* Spirit; here the three persons are distinctly named. He sheweth also *that the subtil intellectual Spirit by the power of God did move in the Chaos*; this is consonant to the words of *Moses*, *the Spirit of God moved on the waters. Orpheus* singeth the praises *of the Great God, and of his Word which he first uttered. Pythagoras* and his Schollars were not ignorant of this Mystery, when they placed all perfection in the number of three, and made love the Original of all things. *Zeno* the *Stoick* confesseth *that* λόγος *the Word is God*, and

Trinity denyed by Simon Magus and his Scholars, with others besides Jews and Mahumetans, and why.

and the Spirit of Jove. Socrates acknowledgeth *God to be the* Mind *or* Intellect, *that the Essence of God is his* Idea, *which he begets by the knowledge of himself, and by which he made the World. Numenius* the *Pythagorean, Plotinus, Famblichus* and others, do write very plainly of the three *Hypostases* or persons in the Trinity, so that no Christian can write more fully, as may be seen in their own words, as they are alledged by *Du-Plessis* in his Book of the truth of Christian Religion; who citeth also certain Oracles of *Serapis* the Egyptian chief Idol or Devil; and of *Apollo* out of *Suidas*, by which we may see how the evil Spirits are forced to confess the Trinity. I could also alledge the testimonies of the *Sybills* to the same purpose, but because I study brevity, and these Heathen testimonies and Sybillin verses, are cited by *Clemens Alexandrinus, Origin* against *Celsus, Cyril* against *Julian, Eusebius* in his preparation, Saint *Augustine* in his books of the City, &c. I forbear to insist any more on this subject. And as the Gentiles gave testimony to this plurality of persons, so did the Jewes also, though now they reject this Doctrine, thinking that we by worshipping the Trinity, do worship three Gods; but their ancient Rabbins do prove the Trinity out of the Old Testament, as *Rabbi Simeon*, the son of *Johai* brings a place out of *Rabbi Ibba* upon *Deut. 6. Hearken, O Israel, the Lord our God is one God.* In the Hebrew thus יהוה אלהינו יהוה אחד *Jehovah Elohenu Jehovah Echad.* He shewes that the first *Jehovah* is God the Father; the second word *Elohenu* our God, is God the Son; for so he is called by the Prophet, and Evangelist, *Emanuel, God with us.* The third word *Jehovah*, is God the holy Ghost. And the fourth word *Echad*, that is *One*, is to shew the Unity of Essence in this plurality of persons. Many other passages I could alledge out of the writings of the ancient Rabbies to confirm this truth; but this is already performed by *Galatinus* in his Books *De arcanis Catholicæ veritatis.*

Q. 6. *Who were* Simons *principal Scolars, and what were their opinions?*

Menander. *A. Menander* a Samaritan also, and a Magician. He flourished at *Rome*, in the time of *Titus* about 40. years after Christ. He held the same impious Opinions that

Simon

Simon did; but differed from him in saying that himself and not *Simon*, was the Saviour of the world; and that therefore all should be baptized in his name, and not in the name of *Simon* or Christ, and that all such should in power excel the Angels, and should live immortally here; so he denied the Resurrection of the flesh. To him succeeded *Saturninus* and his fellow Scholar *Basilides*, about the fifteenth year of *Adrian* the Emperour, and after Christ the hundredth. *Saturninus* was of *Antioch*, and infected *Syria* with his poyson, as *Basilides* did *Egypt*. *Saturninus* held the same impieties with *Simon* and *Menander*, but differed from them in saying that the world was made onely by seven Angels, and not by all, against the Will and Knowledge of God. He taught also that some men were naturally good, and some naturally evil; and that nothing must be eat that hath life in it, which was the Doctrine afterward of the *Manichees*. And impiously affirmed that some of the ancient holy Prophets spake, and were sent by Satan. *Saturninus*.

Basilides also was a *Simonian* Heretick, but differed from him, in holding there were so many Heavens as dayes in the year, to wit 365. the chief god he called Ἀβρασάξας, in the letters of which name are contained 365. He held also that this inferiour World and Man was created by the 365th, or last Heaven. He taught also that the superiour god *Abraxas* begot the *Minde*, this the *Word*: Of the *Word* came *Providence*, and of *Providence Wisdom*: Of *Wisdom* the *Angels* were begot, the last of which was the God of the Jewes, whom he calls an ambitious and a turbulent God, who had attempted to bring all nations in subjection to his people. He said that Christ was sent by *Abraxas* to oppose the turbulent God of the Jewes, and doth not call him *Jesus* and Saviour, but *Goal* a Redeemer. He held it unlawful to suffer Martyrdom for Christ; He permitted Idolatry, and taught that no voluntary sin was pardonable, and that Faith was not the gift of God, but of Nature, as also Election. The other Errors which this *Egyptian* held (for he was of *Alexandria*) were the same that *Simon* maintained. *Basilides*. See *Irenaus*, *Austin*, *Theodoret*. *Tertullian*, *Epiphanius*, &c.

Q. 7. *What was the Religion of the* Nicholaitans *and* Gnosticks?

A. The

Nicholaitans. A. The *Nicholaitans*, so called from *Nicholas* one of the seven Deacons, *Act.* 6. and whose works Christ hated, *Rev.* 2. gave themselves to all uncleanness and filthy lusts, teaching that men ought to have their Wives in common. They made no scruple of eating things offered to Idols. At their meetings or love Feasts, they used to put out the lights, and commit promiscuous adulteries with each others Wife. They taught that the world was made by the copulation of light and darkness, out of which angels, dæmons, and men were procreated. Mans seed and menstruous blood

Gnosticks. were with them sacred, and used by the *Gnosticks* in their divine service, whereby they brought an odium upon Christianity. They would not have God but angels creators of this inferiour world, which angels they called by divers barbarous names. *Nicholas* the father of this Sect, was by birth an *Antiochian*, whose doctrine began to spread about the beginning of *Domitians* reign, after Christ 52 years, before S. *Johns* banishment into *Pathmos*. The professors of this Sect did long retain the name of *Nicolaitans*, but were called *Gnosticks* from γνῶσις Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men. But their knowledge was so whimsical, that neither they, or any else understood it; they bab'led much concerning their *Æones*, and of *Faldabaoth*, who made the heavens, and all things we see, of water. They ascribed divers sons to their chief *Æon*, to wit, *Ennoia*, *Barbeloth*, and *Prunicon*, which they named Christ. They held that most things were procreated of the *Chaos*, and the *Abysse* of water and darkness. They taught also that in faithful men were two souls, one holy, of the divine substance the other adventitious by divine insufflation, common to man and beasts. These are the souls that sin, and which passe from man to beast, after the opinion of *Pythagoras*, they held also there were two Gods, a good and an evil; as the *Manichees* afterward did. They made Jesus and Christ two distinct persons, and that Christ descended into *Jesus* when he was thirty yeers old, and then he wrought miracles. On this Doctrine the *Eutychians* and *Nestorians* grounded

their

their Hereſies. They would have none to ſuffer Martyrdom for Chriſt, who they ſaid converſed on the earth after his Reſurrection 18 moneths. This Hereſie was much ſpread in *Aſia* and *Egypt* about 129 years after Chriſt, and in *Spain* it flouriſhed after Chriſt 386 years. Out of this Sink, the *Valentinians*, *Manichees* and *Priſcillianiſts* ſucked their poyſon. See *Irenæus*, *Tertullian*, *Auſtin*, *Theodoret*, &c.

Q. 8. *Of what Religion were the* Carpocratians?

A. Carpocrates by birth an *Alexandrian* in *Egypt*, who flouriſhed about the year of Chriſt 109. in the time of *Antonius Pius*, and was contemporary with *Saturnius*; this *Carpocrates*, I ſay, taught there were two oppoſite Gods; that the Law and good works were needleſs to thoſe that had faith: that we could not avoid the rage of evil ſpirits, but by doing evil, for that was the way to pleaſe them. Therefore they gave themſelves over to Magick and a Libidinous life. They taught alſo that Chriſt was a meer man, and that their maſter *Carpocrates* was the better man; hence ſprung up the *Samoſatenians* and *Arrians*. They ſaid alſo that Chriſt was begot as other men, of *Joſeph* and *Mary*; and that onely his ſoul aſcended into Heaven. They held *Pythagorean* tranſanimation, but denyed the Reſurrection, and that this world was not made by God, but by Satan. Because their diſciples ſhould not publiſh their abominable myſteries, they put a mark by a bodkin on their right Ear. *Carpocrates* carryed about with him his Punk *Marcellina*. *Carpocrates*. See the Authors above named, *Euſebius* alſo, and *Clemens Alexandrinus*.

Q. 9. *What was the Religion of* Cerinthus, Ebion, *and the* Nazarites?

A. Cerinthus being a Jew by birth, and circumciſed, taught that all Chriſtians ought to be circumciſed: He lived in the time of *S. John* the Apoſtle, who would not enter into the ſame Bath with that pernicious Heretick. He ſpred his Hereſie in *Domitians* time, about 62 years after Chriſt. He held the ſame impious Tenets that *Carpocrates*, and taught that it was *Jeſus* who died and roſe again, but not Chriſt. He denyed the Article of life eternal, and taught that the Saints ſhould enjoy in *Jeruſalem* carnal delights for 1000 years; the maintainers of this whimſie afterward were the *Origeniſts*, *Chiliaſts*, or *Millenaries*, & on this *Mahomet* founded *Cerinthus*.

founded his paradise. *Ebion* was a *Samaritan* by birth, but he would be esteemed a Jew. He lived also in *Domitians* time. He denied Christs Divinity, and held the necessity of the Ceremonial Law, with *Cerinthus*: and that the use of flesh was unlawful, because all flesh was begot of impure generation. The *Ebionites*, of all the New Testament admitted onely S. *Matthews* Gospel, because it was written in Hebrew. The *Ebionite* Heresie did not continue long under the name of *Ebion*; but under other names, to wit, *Sampsei*, and *Elcesita*. Against these Hereticks S. *John*, who lived in their time, wrote his Gospel, to prove Christs Divinity; they rejected S. *Pauls* Epistles, because they refell the Ceremonial Law. As for the *Nazarites* or *Nazareus*, they were before *Cerinthus* and *Ebion*, about the end of *Nero*, 37 years after Christ. They were the first that retained Circumcision with Baptism, and the ceremonial Law with the Gospel. They were led much with private Revelations and Enthusiasms. They had more Gospels then one; to wit, the Gospel of *Eve*, and that which they called the Gospel of perfection. They were much addicted to fables. *Noahs* wife they called *Onria*, which signifieth fire in *Chaldee*; she often times set the ark on fire, which therefore was so many times rebuilt. They make her also the first that imparted to mankinde the knowledge of Angels.

Ebionites.

Nazarites.

See *Epiphanius*, *Eusebius*, *Austin*, &c.

Q. 10. *What was the Heretical Religion of the* Valentinians Secundians, *and* Ptolemians?

Valentinians.

A. The *Valentinians*, who from their whimsical knowledge were called *Gnosticks*, had for their master, *Valentinus* an *Egyptian*, who lived in the time of *Antoninus Pius* Emperor, about a 110 years after Christ. He taught that there were 30 *Æones*, Ages, or Worlds, who had their beginning from *Profundity* and *Silence*; that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *Understanding* and *Truth*, who brought forth eight *Æones*. Of the *Understanding* and *Truth* were begot the *Word* and *Life*, which produced 10 *Æones*. The *Word* and *Life* brought forth *Man* and the Church, and of these were procreated 12 *Æones*; these 8. 10. and 12. joyned together, made up the 30. the last of these 30 being abortive,

tive, produced the Heaven, Earth and Sea. Out of his imperfections were procreated divers evils, as darkneſs out of his fear, evil ſpirits out of his ignorance, out of his tears ſprings and rivers; and out of his laughter light. They alſo taught that Chriſts body was meerly ſpiritual, and paſſed through the Virgin, as through a conduit or pipe. Evil was natural (they ſaid) to the creature, and therefore they made God the author of evil, which afterward was the Doctrine of the *Manichees*. They held that onely the Soul was redeemed, and that there ſhould be no Reſurrection of the Body. Faith (they taught) was natural, and conſequently ſalvation, which all did not attain for want of good works; this was the *Pelagian* Doctrine afterward. They made three ſorts of men; to wit, ſpiritual, who were ſaved by Faith onely: theſe they called the ſons of *Seth*, hence the *Sethian* Hereticks. The ſecond ſort are animal, or natural, who are ſaved by Works, and are of *Abel*; hence the *Abelites*. The third ſort are carnal, who cannot be ſaved; theſe are of *Cain*; hence the *Cainite* Hereticks. They eat of things offered to Idols, ſlighted good Works as needleſs, and rejected the old Prophets. *Valentinus* his chief Scholar and Succeſſor was *Secundus*, whoſe Diſciples called *Secundians*, changed the name, but retained the Doctrine of *Valentinus*, permitting all kinde of vicious life, in that they held Knowledge without good Works would bring men to Heaven. *Valentinus* held that the *Æones* were onely the effects of the divine Minde; but *Secundus* ſaid they were true Eſſences, ſubſiſting by themſelves. He added alſo Light and Darkneſs to the eight principal *Æones*, and ſo made up ten. To *Secundus* ſucceeded *Ptolomæus* in *Valentinus* his School. He gave to *Bathos*, or *Profundity*, two Wives; to wit, Ἔννοια, that is *Cogitation*; and Θέλησις, that is *Will*. By the former Wife, *Bythus*, he procreated Νοῦν, the *Minde*; and by the other he begot Ἀλήθειαν, the *Truth*. *Ptolomæus* alſo ſlighted the Old Law. *Secundians*. *Ptolomæans*. See *Irenæus*, *Epiphanius*, *Auſtin*, with his Commentator *Danæus*, &c.

Q. 11. *Of what opinions were the* Marcites, Colarbaſii, *and* Heracleonites?

A. Marcus was a notable Magician, who lived under *Antoninus Pius*, about 115. years after Chriſt. His Scholars *Marcites*.

Scholars called themselves *Perfect*, and bragged that they were more excellent then *Peter* or *Paul*. They denied Christs humanity, & the resurrection of the flesh. They held two contrary beginnings, or Gods; to wit, Σιγὴ that is, *Silence*; and λόγος, that is, *Speech*. From these the *Marcionites* and *Manichees* borrowed their two principles. They retained their *Æones* of *Valentinus*, but reduced them to four; to wit, *Silence*, *Speech*, and two unnamed, so in stead of the *Christian Trinity*, they held a *Quaternity*. They taught that all men, and every member in mans body, were subject to, and governed by certain letters and characters. They baptized not in the Name of the Father, Son, and Holy Ghost; but in the name of the Father unknown, of Truth the Mother of all, and of him who descended upon Jesus. By Magical words they bragged that they could turn the Sacramental Wine into blood, and bring down the grace of God from Heaven into the chalice. The *Colarbasians*, so called from *Colarbas*, or *Colarbasus* the Author of that Sect, ascribed the life, actions, and events of man, and all humane affairs to the seven Planets, as Authors thereof. They held also but one Person in the Deity, called by different names. They divide Jesus from Christ, as the *Nestorians* afterward; and taught that Christ was as a flower compacted and made up of the 30 *Æones*. *Heracleon*, Father of the *Heracleonites*, lived about 110 years after Christ. These divided the *Æones* into good and bad, and held two beginnings, to wit, *Profundity* and *Silence*: *Profundity* they held to be the most ancient of all; and that of this with *Silence*, all the other *Æones* were procreated. They said that man consisted of a soul, body, and some third substance; they held it no sin to deny Christ, in danger of life, with the mouth, if so be the heart believed in him. They used in their prayers Superstitious and Magical words, to drive away Devils. And they thought by anointing their dead with Water, Oyl, and Balsam, to free them from eternal death.

Colarbasians.

Heracleonites.

See *Tertullian*, *Irenæus*, *Epiphanius*, *Austin*, &c.

Q. 12. *Of what Religion were the* Ophites, Cainites, *and* Sethites?

A. These were called also *Ophei* and *Ophiomorphi* from ὄφις the Serpent which they worshipped. This Sect began

Ophites.

gan about the year of Christ 132. They taught that Christ was the Serpent which deceived *Eve*; and that he in the form of a Serpent entred the Virgins Womb: In the Eucharist they used to produce a Serpent by inchanting words out of his hole, or rather box, in which they carried him about; neither did they think that the Sacramental bread was consecrated till that Serpent had first touched it, or tasted thereof; they denyed also the Resurrection of the flesh, and Christs incarnation. The *Cains* were so called because they worshipped *Cain* as the author of much goodnesse to mankind, so they worshipped *Esau*, *Core*, *Dathan*, *Abiram*, and *Judas*, who betrayed Christ, saying that he fore-knew what happiness should come to mankind by Christs death, therefore he betrayed him. Some of this Sect were called *Arimanni*, that is, resisters of God, for they opposed him what they could in his Laws, therefore rejected the Law of *Moses* as evil, and worshipped the wicked angels, whom they pleased by their evil actions, they taught also that we were evil by nature, and that the Creator of the world was an unknown God, and envious to *Cain*, *Esau* and *Judas*. The *Sethites* so called from *Seth*, *Adams* Son whom they worshipped, lived most in *Egypt*. About the same time that the *Cainites* flourished. They thought that *Seth* was born of a superiour *Vertue* which they called *Mother*. She of the chief God brought forth *Seth* the Father of all the Elect: So they make *Seth* a part of the Divine substance who came in place of *Abel*, who by the envy of some Angels stirring up *Cain* against him, was slain. They prate also that by the cunning of some Angels some of *Cains* posterity were preserved in the Ark, from the flood which was sent by this great Mother to punish the *Cainites* for the murthering of *Abel*. Of this posterity of *Cain* proceed all wicked men. They denied the Resurrection, and held that the Angels had carnal commerce with women, and of this copulation two men were produced, the one Earthly the other Heavenly being an Hermaphrodite, who was created to Gods image, who as they blasphemously taught is an Hermaphrodite and so *Adam* also. They make Christ who was born of the Virgin, to be no other then *Seth*.

Cainites.

Sethites.

See the above named Authors.

Q. 13. *What Religion did the* Archonticks *profesſe and the* Aſcothyptæ?

Archonticks. A. These were the laſt of the *Valentinian* Hereticks; called *Archontici*, from ἀρχὴ, or ἀρχόντων, that is, *Principalities*, these they worshipped as inferior gods, Father of the angels, and creators of the world; of *Pherenia* the Mother, were the angels begot by these *Archontes*. One *Peter* an *Anachoris*, and a Monk of *Paleſtina* was author of this Sect, in the time of *Conſtantius* the Son of *Conſtantine*, about the year of Chriſt 308. These ſpawned another Sect, which they called *Aſchothyptæ*, *Aſcothyptæ.* becauſe they brake in pieces all the Plate and Veſſels uſed in the Sacrament; for they rejected the Sacraments of the Church. They deſpiſed good works, and gave themſelves to all uncleanneſſe, and ſlighted the Old Teſtament, denied the Reſurrection, and Sacraments, as is ſaid, thinking it unlawful to repreſent Spiritual and Heavenly things by corporal and earthly. They thought that the Devil begot *Cain* and *Abel* of *Eve*; both theſe ſons were Reprobates. And that a man who hath knowledge and faith may be ſaved, let his life be never ſo vitious, and that the Devil was the ſon of the Jewiſh, but not of the Chriſtian God. They alſo affixed to each Heaven or Sphere an angel, as the *Peripateticks* did an *Intelligence*.

See Auſtin, Theodoret, Iſidorus, &c.

Q. 14. *What was the religion of* Cerdon *and* Marcion?

Cerdon. A. *Cerdon* lived about the time of *Valentinus* the Hereticke, under *Antoninus Pius* Emperor, 110 years after Chriſt; he taught that there were two contrary gods; the one a god of mercy and pitty, the other of juſtice and ſeverity, whom he called evil, cruel, and the maker of the world. The former God he called good, and the Father of Chriſt, and Author of the Goſpel, but *Moſes* Law they rejected and the Old Teſtament, as proceeding from the other god, to wit, of juſtice. The *Cerdonians* alſo denyed the Reſurrection of the fleſh and Humanity of Chriſt: Affirming that he was not born of a Virgin, nor ſuffered but in ſhew.

Marcion. *Marcion*, by birth a *Paphlagonian* neer the *Euxin* Sea, was *Cerdons* Scholar; whoſe opinions he preferred to the Orthodox Religion, out of ſpleen becauſe his Father Biſhop *Marcon* excommunicated him for Whoredom, and

and because he could not without true repentance be received again in the Church, therefore he professed and maintained *Cerdons* Heresies at *Rome*, in the time of *M. Antonius Philosophus*, 133 years after Christ, but he refined some points, and added to them some of his own phansies. With *Cerdon* he held two contrary gods, and denied Christs incarnation of the Virgin, and therefore blotted his Genealogy out of the Gospel, affirming his body to be from Heaven, not from the Virgin. He denied that this world, by reason of the Ataxie and Disorder in it, could be the work of the good god. He rejected the Old Testament and the Law, as repugnant to the Gospel, *which is false for their is no repugnancy.* He denied the Resurrection, and taught that Christ by descending into hell, delivered from thence the souls of *Cain*, *Esau*, the *Sodomites*, and other reprobates, translating them into heaven. He condemned the eating of flesh, and the married life; and renewed baptism upon every grievous fall into sin. If any of the *Catechumeni* died, some in their name were baptized by the *Marcionites*. They also baptized and administred the *Eucharist* in presence of the *Catechumeni*, against the custom of the Church. They permitted Women also to baptize. They condemned all Wars as unlawful, and held transmigration with the *Pythagoreans*. See *Epiphanius*, *Eusebius*, *Austin*, *Theodoret*, &c.

Q. 15. *What was the Religion of* Apelles, Severus, *and* Tatianus?

A. Apelles whose scholars were called *Appellitæ*, was *Marcions* Disciple, and a *Syrian* by birth. He flourished under *Commodus* the Emperor, about 150 years after Christ. He taught that there was but one chief God, to whom was subordinate a fierie God who appeared to *Moses* in the bush, who made the world, and gave the Law to the *Israelites*, and was their God. He gave to Christ a body composed of the Starry, and Elementary substance, and appeared in the shape onely of man. This body when he ascended, he left behind him, every part thereof returning to their former principles; and that Christs spirit is onely in Heaven. He rejected the Law and Prophets, and denied the Resurrection. *Apelles.*

Severus, author of the *Severians*, was contemporary *Severus.*

temporarie with *Apelles* under *Commodus*, 156 years after Christ. He used the company of one *Philumene* a Strumpet and Witch. He taught his Disciples to abstain from Wine, as being poyson begot of Satan in the form of a Serpent, with the Earth. The world he said was made by certain Powers of Angels, which he called by divers barbarous names. He hated Women and Marriage, denied the Resurrection, the Old Testament, and Prophets; using in stead of them, certain Apocryphal Books. *Tatianus*, a bad Scholar of a good Master, *Justin Martyr*, was a *Mesopotamian* by birth, and lived under *M. Antoninus Philosophus*, 142 years after Christ; his Disciples were called *Tatiani* from him, and *Encratitæ* from ἐγκράτεια temperance or continence, for they abstain from Wine, Flesh, and Marriage. They were called also *Hydro-Parastatæ*, users of Water, for in stead of Wine they made use of Water in the Sacrament. They held that *Adam* was never restored to mercy after his fall. And that all men the sons of *Adam* are damned without hope of salvation except the *Tatiani*. They condemned the Law of *Moses*, the eating of flesh, and the use of wine, and held Procreation of Children to be the work of Satan; yet they permitted, though unwillingly, *Monogamy*, or the marrying once, but never again, they denied that God made male and female, and that Christ was the seed of *David*.

Tatianus.

See *Irenæus*, *Tertullian*, *Eusebius*, *Austin*, *Theodoret*, *Epiphanius*, &c.

Q. 16. *Of what Religion were the* Cataphrygians?

A *Montanus* Disciple to *Tatianus* who was his contemporary, was author of this Sect, who for a while were from him called *Montanists*, but being ashamed of his wicked life, and unhappy end, they were afterward from the Country where he was born, and which was first infected with his heresie, called *Cataphrygians*, κατὰ φρύγας: they were named also *Tascodrugita*, because they used in praying to thrust their fore-fingers into their Nostrils, to shew their devotion, and anger for sin. *Tascus* in their Language, signifieth a long stick, or staff, and *Druggus* their Nose, as if you would say *Perticonasati*, as the Interpreter of *Epiphanius* translates it. They loved to be called *Spirituales*, because they bragged much of the gifts of the Spirit; others that were not of their opinion, they called natural men,

Cataphrygians.

This

This Heresie began about 145 years after Christ, and lasted above 500 years. He had two Strumpets which followed him, to wit *Prisca* and *Maximilla*, these forsook their Husbands, pretending zeal to follow *Montanus*; whereas indeed they were notorious Whoors: they took upon them to prophesie, and their dictates were held by *Montanus* as Divine oracles, but at last, he and they, for company hanged themselves. He blasphemously held himself not onely to be in a higher measure inspired by the Holy Ghost, then the Apostles were, but also said that he was the very Spirit of God, which in some small measure descended on the Apostles; he condemned second marriages, and yet allowed Incest. He trusted altogether to Revelations and Enthusiasmes, and not to the Scripture. In the *Eucharist*, these wretches mingled the Bread with Infants Blood; they confounded the persons of the Trinity, affirming the Father suffered; See *Epiphanius*, *Eusebius*, *Austin Theodoret*, *Isidor*, &c.

Q. 17. *What was the Religion of the* Pepuzians, Quintilians, *and* Artotyrites?

A. These were Disciples of the *Cataphrygians*: *Pepuzians* were so called from *Pepuza*, a Town between *Galatia* and *Cappadocia*, where *Montanus* dwelt, and *Quintillians* from *Quintilla* another whorish prophetess, and companion to *Prisca* and *Maximilla*. They held *Pepuza* to that new *Jerusalem* foretold by the Prophets, and mentioned in the Epistle to the *Hebrews*, and in the *Revelation*. In this they said we should enjoy life eternal. They perferred Women before Men, affirming that Christ assumed the form of a Women, not of a Man. And that he was the author of their wicked Tenets. They commended *Eve* for eating the forbidden fruit, saying, that by so doing, she was the author of much happiness to man. They admitted Woman to Ecclesiastical functions, making Bishops and Priests of them, to preach, and administer the Sacraments. They mingled also the Sacramental Bread with humane Blood. The *Artotyrites* were so called from offering Bread and Cheese in the Sacrament in stead of Wine, because our first Parents offered the fruits of the Earth, and of Sheep, and because God accepted *Abels* sacrifice which was the fruits of his Sheep, of which *Pepuzians*, *Quintilians*. *Artotyrites*.

Cheese cometh; therefore they held cheese more acceptable then wine. In other points they were *Pepuzians*, and differed from them onely in cheese offering; therefore they were called *Artotyrita*, from ἄρτος bread, and and τυρὸς cheese.

See Epiphanius Austin, Theodoret;

Q. 18. *What was the Religion of the* Tessareſcæ Decatitæ, *or* Quartadecimani *and of the* Alogiani?

Quartadecimani.

A. The former of these were so called from observing *Easter* on the fourteenth day of the Moon in *March*, after the manner of the *Jews*, and they made Saint *John* the author of that custome which was observed by the Oriental Churches, till Pope *Victor* excommunicated them as Schismatick, in dissenting from the custom of the Western Church. This controversie fell out about the 165 year of Christ, *Severus* then being Emperor, and from the first Original thereof continued 200 yeares. This Heresie was condemned by the council of *Nice*, and ordered that *Easter* should be kept after the manner of the Western Church, which derived their custom from Saint *Peter*. These Hereticks also denied repentance to those that fell after baptism; which was the *Novatian* Heresie. *Alogiani* so called from ἀ the privative, and λόγος the word, because they denied Christ to be the word, and consequently they denied his Divinity, as *Ebion* and *Cerinthus* had done before, *Samosatenus*, *Arrius* and the *Mahumetans* afterward. These *Alogiani* rejected Saint *Johns* Gospel and his Apocalypse, as not written by him, but by *Cerinthus*, *which is ridiculous, for Cerinthus devised Christs Divinity, which Saint John asserted in writing, that the Word was God.* These Hereticks were named also *Berilliani* from *Berillus* a Bishop in *Arabia*, who taught that Christ was a man, and then became the Word of God. The first broacher of this Heresie is thought to be *Artemon* a profane man, who lived about the time of *Severus* Emperour 167 years after Christ, from him they were called *Artemonita*.

Alogiani.

See Epiphanius, Austin, Theodoret, Isidor, &c.

Q. 19. *What was the Religion of the* Adamians, Elcesians, *and* Theodotians?

A. The *Adamians* or *Adamites*, so called either from one *Adam* their author, or from *Adam* the first man, whose nakednesse they imitate, sprung up shortly after

Adamians.

the

the *Gnosticks*, and were called *Prodiciani* from one *Prodicus*, whom they followed. Of this Sect there be many extant at this day. They held it unlawful for men or women to wear clothes in their congregation and assemblies, seeing their meetings were the only Paradise on earth, where they were to have life Eternal, and not in Heaven; as *Adam* then in his Paradise, so Christians in theirs should be naked, and not cloathed with the badges of their sin and shame. They rejected marriages as diabolical; therefore they used promiscuous copulation in the dark; they rejected also all prayers to God, as needlesse, seeing he knew without us what we wanted. The *Elcesei*, so called from *Elcesa*, an impostor; and *Sampsei* from a spotted kind of serpent, which they represented in their changeable dispositions, were much addicted to judicial Astrology and Sooth-saying. They held two Priests, one below made of the Virgin, a meer man, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christs Sister, but in a masculine name, to both which persons they give longitude, latitude and locality. To water they ascribe a Divinity, and so they did to two Whoores *Marthar* and *Marthana*, the dust of whose feet and spittle they worshipped as holy reliques. They had a certain *Apocrypha* book, the reading whereof procured remission of sins, and they held it no sin to deny Christ in time of persecution. This Heresie began to spread, about 210 years after Christ under *Gordian* the Emperor. See *Origen* who writ against it. The *Theodocians* so called from one *Theodotus*, or *Theodosius*, who lived under *Severus* Emperor, 170 years after Christ. He was a *Byzantian* by birth, and a Tanner by profession, who taught that in times of persecution we may deny Christ, and in so doing, we deny not God, because Christ was meerly man, and that he was begotten of the seed of man. He also added to, and took from the writings of the Evangelists what he pleased.

Elcesians.

Theodocians.

Of these *Heresiarks see Tertullian, Eusebius, Epiphanius, Annius, Theodoret*, &c.

Q. 10. *What was the Religion of the* Melchisedecians, Bardesanists, *and* Noetians?

A. The former were called *Melchisedecia* for believing that *Melchisedeck* was not a man, but a Divine

Melchisedecians.

power superior to Christ, whom they held to be a meer man. One *Theodotus* Scholar to the former *Theodotus* the Tanner, was author of this Sect, who lived under *Severus* about 174 years after Christ. The *Bardesanists* were so called from one *Bardesanes* a Syrian, who lived under *Verus* the Emperor, 144 years after Christ. He taught that all things, even God himself were subject to Fate, or a Stoical necessity, so that he took away all liberty, both from God and man, and that vertue and vice depended on the Stars. He renewed also the whimsies of the *Æones*, by which he overthrew Christs divinity, and denied the Resurrection of the flesh. The *Noetians*, so called from *Noetus* born in *Smyrna*, taught that there was but one Person in the Trinity, which was both mortal and immortal, in heaven God, and impatible; on earth Man, and patible. So they made a Trinity, not of Persons, but of Names and Functions. *Noetus* also taught, that he was *Moses*, and that his brother was *Aaron*. This Heretick was buried with the burial of an Ass, and his City *Smyrna* was overthrown eight years after he broached his Heresie. He lived about 140 yeas after Christ, under M. *Antoninus*, and L. *Verus* Emperours.

Bardesanists.

Noetians.

See the authors already named.

Q. 21. *Of what Religion were the* Valesians, *the* Cathari, Angelici, *and* Apostolici?

Valesians.

A. The *Valesians* so called from one *Valens*, an Arabian, who out of the doctrine of the *Gnosticks* or *Tatians* condemned Marriage and Procreation. Therefore his Scholars after the example of *Origen*, gelded themselves, thinking none can enter into Heaven but Eunuchs. *Whereas the Eunuch Christ speaks of be such, as by continence subdue the lusts of the flesh;* This Heresie springing under *Julianus Philippi*, Emperor about the year of Christ 216. The *Cathari* καθαροὶ so called by themselves, as if they were purer then other men, derived most of their Tenets from *Novatus*, hence they were named *Novatians*. This *Novatus* lived under *Decius* the Emperour, after Christ 220 years He was an African born. This Heresie lasted till the time of *Arcadius*, to wit, 148 years; they denied repentance to those who fell after Baptism, they bragged much of their Sanctity and good works. They condemned second Marriages

Cathari.

as

as adulterous. They used rebaptization as the *Donatists* did afterward. They rejected also oyl or *Chrism* in Baptism. The *Angelici* were also called from worshipping of Angels; it seems this Heresie was begun in the Apostles time, who condemneth it; but had its growth shortly after the *Melchisedecians*, about the year of Christ 180. The *Apostolici* were so called from imitating the holiness of the Apostles, these were the spawn of the *Encratites*, about the year of Christ 145. They rejected all married people as uncapable of heaven, and held that the Apostles perpetually abstained from marriage. They had all things in common, holding those unfit for Heaven who had any thing peculiar to themselves. They denied repentance and reconciliation to those that fell after Baptism. In stead of the Evangelists, they used Apocrypha books, as the Gospel, according to the Egyptians; the acts of *Andrew* and *Thomas*. These Hereticks were called also *Apotactitæ* by the Latines, and by the Greeks Ἀποταξάμενοι from renouncing of the world.

Angelici.

Apostolici.

See the authors above named.

Q. 22. *What was the Religion of the* Sabellians, Originians, *and* Originists?

A. The *Sabellians* were indeed all one in opinion with the *Noetians*, but this name grew more famous then the other; for *Sabellius* an African by birth, was a better scholar then *Noetus*. *Sabellianism* began to be known about the year of Christ 224. under the persecution of *Valerian*. They held there was but one person in the Trinity: whence it followeth that the Father suffered; therefore they were named *Patripassiani*. This one Person or Ὑποστασις, say they, is called by divers names as occasion serves. The *Originians* were so called from one *Origines* a Monk, who lived in *Egypt* and was Disciple to *Antony*. These condemned marriage, extolled concubinat, and yet were enemies to propagation, committing the sin of *Onan*. They also reject such books of the old and new Testament, as seem to favour marriage. The *Originists* or *Adamantians* were so called from that famous *Origen*, who for his constancy in times of persecution, and for his inexhausted labours, was named *Adamantius*. His errors began to spread about the year of Christ 247. under *Aurelian* the Em-

Sabellians.

Originians.

Originists.

Emperor, and continued above 334 years. They were condemned first in the council of *Alexandria* 200 years after his death; and again in the fifth general council of *Constantinople* under *Justinian* the first; they held παλιγγενεσιαν, or a revolution of souls from their estate and condition after death, into the bodies again, to converse in the world; and so denying the perpetuity of our future estate, either in heaven or hell, by consequence they denied the Resurrection of the flesh. They held also that the punishment of the Devils and Reprobates should last only a 1000 years, and then should be saved. They taught that Christ and the holy Ghost do no more see the Father, then we see the angels; that the Son is coessential to the Father, but not coeternal; because, say they, the Father created him, as he did also the holy Spirit. That the souls were created long before this world, and for sinning in Heaven were sent down into their bodies, as into prisons. They did also overthrow the whole historical truth of Scriptures by their allegories.

See *Eusebius*, *Epiphanius*, *Austin*, *Theodoret*, &c.

§. 23. *What was the Religion of the* Samosatenians, *and* Photinians;

Samosatenians.

A. Paulus Samosatenus was so called from *Samosata*, where he was born, near *Euphrates*. His Scholars were called *Paulinians* and *Samosatenians*, and afterward *Photinians*, *Lucians*, and *Marcellians*, from these new teachers. Their belief was, that Christ was meerly man, and had no being till his incarnation. This Heresie was taught 60 years before *Samosatenus*, by *Artemon*, and was propagated afterward by *Photinus*, *Lucian*, and *Marcellus*, *Arrius*, and *Mahomet*. They held that the Godhead dwelt not in Christ bodily, but as in the Prophets of old, by grace and efficacy, and that he was only the external, not the internal word of God. Therefore they did not baptize in his name; for which cause the council of *Nice* rejected their baptism as none, and ordered they should be rebaptized, who were baptized by them. This heresie under the name of *Samosatenus* brake out about 232 years after Christ; and hath continued in the Eastern parts ever since.

Photinians.

The *Photinians*, so called from *Photinus*, born in the lesser *Galatia*, held the same heresie with

Sa-

Samosatenus, and began to propagate it about the year of Christ 323 at *Syrmium*, where he was Bishop; under *Constantius* the Emperor; and before him, *Marcellus* his master under *Constantine* the great, publickly taught it, affirming also that the Trinity was the extention of the Divinity, which is dilated into three, and contracted again into one, like wax being contracted, may be dilated by heat. This heresie was much spread under *Valens* the *Arrian* Emperor 343 years after Christ.

See *the foregoing Authors.*

Q. 24. *What was the* Manichean *Religion?*

Manichees.

A. *Manes* a *Persian* by birth, and a Servant by condition, was Father of the *Manichean* Sect; which was the sink of almost all the former heresies, for from the *Marcionites* they derived their opinion of two Principles, or gods, one good, the other bad. With the *Encratites* they condemned the eating of flesh, eggs, and milk; they held also with the *Anthropomorphites*, that God had members, and that he was substantially in every thing, though never so base, as dung and dirt, but was separated from them by Christs coming, and by the Elect, *Manicheans* eating of the fruits of the Earth, whose intestins had in them a cleansing and separating vertue. They condemned also the use of wine as being the gall of the Princes of darkness. With *Marcion* also they rejected the Old Testament, and curtilated the New, by excluding Christs Genealogies; and said that he who gave the Law, was not the true God. They babled also, that there was a great combat between the Princes of darkness, and of light; in which, they who held for God, were taken captives, for whose redemption God laboureth still. With the *Ophites* they held that Christ was the Serpent which deceived our first Parents; and with divers of the precedent Hereticks, not only did they deny Christs Divinity, but his Humanity also; affirming that he fained himself to suffer, die, and rise again; and that it was the Devil who truly was crucified. With *Valentinus* they taught that Christs body was fixed to the Stars, and that he redeemed only our souls, not our bodies; With the former Hereticks, they denied the Resurrection, and with *Pythagoras*, held transanimation. With *Montanus*, *Manes* held that he was the true *Paraclet*.

clet, or comforter, which Christ promised to send. With the Gentiles they worshipped the Sun, Moon, and some Idols, with *Anaxagoras*, they held the Sun and Moon to be Ships; and told that one *Schacla* made *Adam* and *Eve*. They make no scruple to swear by the creatures; they give to every man two contrary souls, which still struggle in him. With the Poets they held that the heaven was supported by the shoulders of one whom they called *Laturanius*. They make the soul of man, and of a tree, the same in essence, as being both of them a part of God; with the former Hereticks also they condemned marriage, and permitted promiscuous copulation; and that not for procreation, but for pleasure. They rejected baptism as needless, and condemned alms-giving, or works of charity, they make our will to sin, natural, and not acquired by our fall; as for sin they make it a substance, communicated from Parents to Children; and not a quality, or affection. These wicked opinions raged in the world 340 years after *Manes* was excoriated alive for poysonning the Persian Kings Son; these Hereticks were three Sects; to wit, *Manichees*, *Catharists*, or Puritans; and *Macarii*, or blessed.

Of these see *Clem. Alexandrinus*, *Epiphanius*, *Theodoret*, and *Austin*, who had been himself a *Manichee*.

Q. 25. *What was the Religion of the* Hierachites, Melitians, *and* Arrians?

Hierathites.

A. The *Hierachites*, so called from *Hierachs*, an *Egyptian*, and a Monk who lived shortly after *Origen*, under *Gallienus*, 234 years after Christ, taught that married people could not enjoy Heaven; nor infants, because they cannot merit; they admitted none in their Church, but those that lived single. They denied that Paradise in which man was created, had any earthly or visible being. They held *Melchisedeck* to be the Holy Ghost, and denied the Resurrection. The *Melcians* (so called from *Meletius*, a *Theban* Bishop in *Egypt*; who because he was deposed for offering to Idols, in spleen he taught the Novatian Heresie, in denying pardon of sins to those that fell though they repented) rejected all from their communion, who in time of persecution fell from Christ, though they afterward repented. They used Pharisaical washings, and divers Judaical ceremonies, and in their humiliations to appease Gods anger

Melcians.

with

with dancing, singing, and gingling of small bells. This Heresie began under *Constantine* the Emperor 286 years after Christ. The *Arrians* so called from *Arrius* a *Lybian* by birth and a Presbyter of *Alexandria* by Profession, were called also *Exuocntii*, for saying that Christ was ἐξ οὐκ ὄντων, created of nothing. This heresie brake out under *Constantine* 290 years after Christ, and over-run a great part of the Christian world. They held Christ to be a creature; and that he had a mans body, but no humane soul, the divinity supplying the room thereof. They held also the holy Ghost a creature, proceeding from a creature, to wit, Christ. The *Arrians* in their *Doxologies* gave glory not *to the Father, and to the Son, and to the Holy Ghost*, but *to the Father by the Son in the Holy Ghost*. They rebaptized the *Orthodox* Christian; and baptized onely the upper parts to the *Navel*, thinking the inferiour parts unworthy of baptism. *Arrians.* See *Epiphanius, Austin, Eusebius, Rufinus, Socrates*, and *Theodoret*, in their Histories.

Q. 46. *What was the Religion of the* Audians, Semiarrians, *and* Macedonians?

A. The *Audiani* so called from *Audeus* a *Syrian*, who appeared under *Valentinian* the Emperor 338 years after Christ, were named afterwards *Anthropomorphita*, for ascribing to God a humane body; these as afterward the *Donatists*, forsook the Orthodox Church, because some wicked men were in it. They held darkness; fire and water eternal, and the Original of all things. They admitted to the Sacrament all sorts of Christians even such as were profane and impenitent. *Audians.*

The *Semiarrians* were those who neither would have Christ to be ὁμοούσιον, of the same individual essence with the Father, as the Orthodox Church held; nor yet ὁμοιούσιον, of a like essence; but ἑτεροούσιον, of a different Essence, but of a like Will: and so they taught, that Christ was not God in Essence, but in Will onely and Operation. This Heresie also held that the Holy Ghost was Christs creature. It began under *Constantius* the Emperor 330 years after Christ. The chief author thereof was one-eyed *Acatius*, Bishop of *Cesarea Palestina*, successor to *Eusebius*; hence they were called *Acatiani*. *Semi-arrians.*

The *Macedonians*, so called from *Macedonius*, Bishop of *Constantinople*, held that the holy Ghost was crea- *Macedonians.*

a creature, and the servant of God, but not God himself; and withal that by the holy Spirit was meant only a power created by God, and communicated to the creatures. This Heresie sprung up, or rather being sprung up long before, was stiffly maintained under *Constantius*, the Son of *Constantine* 312 years after Christ; and was condemned in the second Oecumenical councel at *Constantinople* under *Theodosius* the great. These Heretick were called πνευματομάχοι, fighters against the spirit.

See *Socrates*, *Sozomen*, *Theodoret*, *Isidor*, *Austin*, *Epiphanius*, &c.

§. 27. *Of what Religion were the* Aerians, *Aetians, or* Eunomians, *and* Apollinarists?

Aerians.

A. The *Aerians* so called from *Aerius* the Presbyter, who lived under *Valentinian* the first 340 years after Christ; held that there was no difference between a Bishop and a Presbyter, that Bishops could not ordain, that the dead were not to be prayed for; that there should be no set or anniversary fasts, and with the *Encratitae*, or *Apostactitae* admitted none to their communion, but such as were continent, and had renounced the world. They were called *Syllabici* also, as standing captious upon Words and Syllables. They are said also to condemn the use of flesh: the

Aetians.

Aetians, were called so from *Aetius* a Deacon whose successor was *Eunomius* about the year of Christ 331 under the Emperor *Constantius*; he was Bishop of *Cyzicum* whose Disciples were called *Eunomians*, and *Anomei* for holding that Christ was no way like the Father. They were called also *Eudoxiani*, *Theophroniani*. When they were banished, they lived in holes, and caves, and so were called *Troglodita* and *Gothici*, because this heresie prevailed much among the *Goths*, by means of *Ulphilas* their Bishop. These hereticks held that God could be perfectly here comprehended by us, that the Son was neither in power, essence, or will, like the Father, and that the Holy Ghost was created by the Son; that Christ also onely assumed mans body, but not his soul. They permitted all kind of licentiousness, saying that faith without good works could save. The

Eunomians.

Eunomians did rebaptize the *Orthodox* professors, and baptized in the name of the Father uncreated, the Son created, and the Holy Ghost created by the Son. The *Apollinarists*

so

so called from *Apollinarii* Presbyter in *Laodicea*, divided Christs humanity in affirming that he assumed mans body and a sensitive soul, but not the reasonable or intellective soul of man, because that was supplied by the divinity; from this division they were named *Duplarei* and *Dimoirita*. In stead of the Trinity they acknowledge onely three distinct degrees of power in God: the greatest is the Father, the lesser is the Son, and the least of all the Holy Ghost. They held that Christs flesh was consubstantial with his divinity, and that he took not his flesh from the Virgin, but brought it from Heaven. They held that Christ had but one will, that mens souls did propagate other souls, that after the Resurrection the ceremonial Law should be kept as before. This heresie brake out 350 years after Christ, under *Valens* the Emperor. *Apollinarists.* See *the Authors above named.*

Q. 28. *What did the Antidicomarianites, Messalians, and Metangismonites professe?*

A. The former of these were so called, because they were ἀντίδικοι Μαρίας, adversaries to *Maries* Virginity. Whence they were named *Antimarita*, and *Helvidians*, from *Helvidius* the author, who lived under *Theodosius* the great, 355 years after Christ. These held that *Mary* did not continue Virgin after Christ was born, but that she was known by *Joseph*, whereas she was indeed ἀειπάρθενος a perpetual Virgin. The *Messalians* were so named from the *Caldaicks* word *Tsalah* which signifieth to pray therefore in *Greek* they were called εὐχίται from εὐχὴ prayer, because they did pray continually; and *Martyriani* for worshipping as a Martyr one of their Sect who was killed by a Souldier. They were called also *Enthusiasta* from their pretended inspirations, and *Euphemita* from εὐφημίαι, praises or elogies which they sung to God, and *Satanici* from worshipping of Satan, whom they held to be the governour of mankind. They held that nothing was required to salvation, but prayer; therefore they rejected faith, preaching, and sacraments; and taught that God was visible to our bodily eyes, and that Satan was to be worshipped that he might do no hurt, they bragged that they could visibly expel Satan, whom they could see come out of the mouth like smoak, and *Antidicomarianites.* *Messalians.*

In

in form of a Sow with her Pigs, into whose place the holy Ghost did visibly succeed. They live idly, and hate working, so that they excommunicate any of their Sect that labour; they condemn all alms giving, except to those of their own Sect: They allow lying, perjury, and dissembling in Religion. They slighted the Sacraments, and held that baptism was of no use, but onely for sins past. This Heresie prevailed under *Valentinian* and *Valens* Emperors, 341 years after Christ. The *Metangismonites* were so called from μεταγγισμόν, that is, transfusation, or putting one vessel, or ἀγγεῖον, in Greek, into another; for they held that the Son was in the Father, as a lesser vessel in a bigger; and so they make the Divine Essence bigger and lesser then it self, they held also that God was corporeal.

Metangismonites. See *Philaster*, *Austin*, *Damascen. Theodoret*, &c.

Q. 39 *What was the Religion of the* Hermians, Proclianites, *and* Patricians?

Hermians.

A. The *Hermians* or *Hermogenians*, so called from *Hermius* or *Hermogenes* an African under *Severus* the Emperor, 177 years after Christ, are by Saint *Austin* reckoned the same with the *Seleucians*. These held that the elements or matter of the world was coeternal with God. That the angels were made of spirit and fire, and that they were the creators of mans souls. That evil was partly from God, partly from the matter, that Christ in his ascension left his body in the Sun; they denied that there was ever any visible Paradise, that there shall be any Resurrection, and that baptism by water was to be used.

Proclianites.

The *Proclianites* were so called from one *Proclus* or *Proculus*, an obscure man, who held the *Hermogenian* opinions, and withal taught that Christ was not yet come into the flesh.

Patricians.

The *Patricians* were so called from one *Patricius* whom *Danæus* thinks lived under *Arcadius* the Emperor, 387 years after Christ. These held that not God, but Satan made mans flesh, and that therefore men may lawfully kill themselves, to be rid of the flesh; they admit and reject what Books of the Old Testament they please.

See *Austin*, *Isidor*, *Gratian*, and others.

Q. 40 *What did the* Ascitæ, Pattalorinchitæ, Aquarii, *and* Coluthiani, *profess?*

Ascitæ.

A. The *Ascitæ* so named from ἀσκὸς, a Bottle used to

to carry about Bottles filled with Wine, and stopped, bragging that they were the new Evangelical Bottles filled with new Wine; and such they held necessary for all good Christians to carry about; in this they placed the main of their Religion. These and divers other Heresies like *Jonas* his gourd were quickly up and quickly down. The *Pattalorinchita* were so named from πάτταλος a staff or stick, and ῥὶς the Nose, for they used to thrust their fingers into their Nose and Mouth, to hinder them from speaking; for they placed all their Religion in silence. Hence they were called *Silentiarii*. The *Aquarii* were so called from *Aqua* water, because in stead of pure Wine, they offered Water in the Sacrament. These were the spawn of the *Severians*, *Encratites*, and *Helcesaites*. The *Coluthiani* were so called from *Coluthus*, Presbyter of *Alexandria*, and coetanial with *Arrius*, under *Constantine*, 290 years after Christ. Their opinion was, that God could not be the author of punishment, because it is evil; whereas *Amos* the Prophet shews the contrary, *shall there be no evil in the City, which the Lord hath not done*, Amos 3.6. and in *Esay*, *the Lord formeth the Light and Darkness, making peace, and creating evil*, Is. 45.7.

Pattalorinchita.

Aquarii.

Coluthiani.

See *Philaster*, *Austin*, *Theodoret*, *Isidor*, &c.

Q. 31. *What were the Religious Tenets of the* Floriani, Æternales, *and* Nudipedales?

A. The *Floriani* were so called from *Florinus*, or *Florianus* a *Roman* Presbyter, who lived under *Commodus* the Emperor, 153 years after Christ. These hereticks were spawned by the *Valentinians*, whose Doctrines concerning the *Æones*, and other of their Tenets they maintained, and withal, that God made evil and sin; *whereas* Moses *tells us that all things which he made were very good*. They retained also the Jewish manner of keeping *Easter*, and their other Ceremonies. *Æternales* from the opinion of the worlds eternity; for they held there should be no change after the Resurrection, but that the world should continue as it is now. This Heresie in *Philaster* and *Austin* hath neither, name nor author. The *Nudipedales* were those who placed all Religion in going bare-foot; because *Moses* and *Joshua* are commanded to pull off their shoes, and *Isay* to walk bare-foot; *whereas these were extraordinary, & peculiar*

Floriani.

Æternales.

Nudipedales.

See *Philaster*, *Austin*, &c.

precepts and signs of particular things, not enjoyned to be imitated.

Q. 32. *What was the Religion of the* Donatists, Priscillianists, *the* Rhetorians, *and the* Feri?

Donatists.

A. The *Donatists*, so called from *Donatus* a *Numidian*, who because *Cecilian* was preferred before him to the Bishoprick of *Carthage*, accused him and all the Bishops that ordained him to be *Traditores*, that is, such as had delivered the Bibles to be burned by Idolaters under the persecution of *Maximinus*: though this accusation was found false, yet *Donatus* persisted obstinate, and separated himself, and congregation from all others, accounting that no Church where any spot or infirmity was to be found; and that such a pure Church was onely to be found among the *Donatists*, and yet they would have no man to be forced, or urged to a godly life, but must be left to himself, *which was to open a Gap to all impurity*, they did also slight the magistracy, and would not suffer them to punish Hereticks. They held the efficacy of the Sacraments to depend upon the dignity of the Minister, and not on the Spirit of God; they rebaptized also the *Orthodox* Christians as if their baptism had not been baptism. They held it no sin to kill themselves rather then to fall into the hands of the Magistrate; and so they made no scruple to kill others that were not of their faith, when they found any advantage. They used certain magical purifications, and bragged much of Enthusiasms and Revelations. They also with the *Arrians* made the Son lesse then the Father, and the Holy Ghost then the Son. This Heresie was divided into divers schisms, the chief whereof were the *Circumcellions* so called from their Cells and Cottages in which they lived, to shew their austerity; these made no bones to murther all they met, that were not of their Religion, so that they were more dangerous then High-way Robbers. The *Donatists* were named also *Paymenianists* from *Parmenianus* one of *Donatus* his disciples. At *Rome*, they were named *Campites* from the Camp, or Field, and *Montenses* from the Hill where they use to hide themselves. The *Priscillianists*, were so named from *Priscillianus* a *Spaniard*, who under *Gratian* the Emperor, spread his Heresie first

Priscillianists.

first in *Spain*, 348 years after Christ. From thence like a canker it run through all the West: his Heresie was made up of former Heresies, for with the *Manichees* he held that the world was made by an evil god. With the *Sabellians* he confounded the persons of the Trinity, with the *Origenests*, he taught that mens souls were made before their bodies in some receptacle of Heaven; and with the *Manichees*, that they were parcels of the Divine Essence. With Astrologers they held that all humane events depended on the Stars; and with the *Stoicks* that we sin necessarily, and coactively. With the *Gnosticks* they condemned marriage; with the *Encratites*, the eating of flesh; with the *Audians* they allowed lying, and perjury in matters of Religion; and with the *Gnosticks* they rejected the ancient Prophets as fanatical and ignorant of the will of God. The *Rhetorians* so called from one *Rhetorius*, held the same Tenet, which the *Mahumetans* do at this day, namely that every man shall be saved by the Religion he professeth, and that therefore no Religion should be forced, but men should be left to their own choice, and will. The *Feri* or wild Hereticks were such as held it unlawful to eat or converse with men; therefore they held none should be saved, but such as lived alone: They taught also that the holy Ghost was a creature. *Rhetorians.* *Feri.* See *Philaster*, *Austin*, *Isidor*, &c.

Q. 33. *What were the* Theopaschitæ, Tritheitæ, Aquei, Melitonii, Ophei, Tertullii, Liberatores, *and* Nativitarii?

A. The *Theopaschites*, held that the Divinity of Christ suffered as there had been in him but one nature, because one person. The *Tritheits* divided the Essence of God into three parts; the one they called the Father, the other the Son, and the third the Holy Ghost; as though either of the persons had not bin perfectly God. The *Aquei* held that the water was not created but coeternal with God; this Heresie was culled out of the *Hermogenian* and *Audian* Tenets. The *Melitonii* so named from one *Melito*, taught that not the soul, but the body or man was made after Gods Image, and so with the *Anthropomorphites* they made God corporeal. The *Ophei*, so called from one *Opheus*, held there were innumerable worlds. The *Tertullii*, from one *Tertullus*, taught *Theopaschitæ.* *Tritheitæ.* *Aquei.* *Melitonii.* *Ophei.* *Tertullii.*

taught that the souls of wicked men should be converted into Devils, and Savage Beasts. *Liberatores*, are those who taught that Christ by his descending into Hell, did set at liberty all wicked that then believed in him. *Nativitarii*, were such as taught that Christs Divine Nativity had a beginning, because it is written, *Ps.* 2. [*Thou art my Son, this day have I begotten thee*] so they acknowledged the Eternity of his Essence, but not of his Filiation. These were but branches of former Heresies, broached by obscure or unknown authors, and of short continuance.

Liberatores.

Nativitarii:

Of which see *Philaster*, *Austin*, *Isidor*, &c.

Q. 34 *What were the* Luciferians, Jovinianists, *and* Arabicks?

Luciferians.

A. The *Luciferians*, so called from *Lucifer* Bishop of *Caralitanum* in *Sardinia*, who lived under *Julian* the Apostate, 333 years after Christ, taught with the *Cerinthians*, and *Marcionites*, that this world was made by the Devil. That mens souls were corporeal, and had their being by propagation or traduction. They denyed to the Clergy that fell, any place for repentance, or reconciliation; neither did they restore Bishops or inferiour Clerks to their Dignities, if they fell into Heresie, though they afterward repented. This was the Doctrine of the old *Novatians*, and *Meletians*, these *Luciferians* were named also *Hononymians*, for using the word flesh ambiguously in their disputations. The *Jovinianists* were so called from *Jovinian* a Roman, who lived under *Jovinian* the Emperor, 335 years after Christ. These held with the Stoicks that all sins were equal; that after baptism we could not sin: that fasting was needless, that Virginity was not better then the married life, and that the blessed Virgin in bearing Christ lost her Virginity. The *Arabicks*, were so named from *Arabia*, the Countrey where this Heresie was broached and maintained, under *Philip* the Emperor, 217 years after Christ; they held that mens souls died with their bodies, and that both in the last day should rise again! From this Heresie they were called θνητοψυχίται, that is, mortal souls; not much different from them are the *Psychopannychitæ* of this age, who make the soul sleep in the Grave with the body till the Resurrection.

Jovinianists.

Arabicks.

See the above named authors, and *Hierom* against *Jovinian.*

Q. 35.

Q. 35. *What were the* Collyridians, Paterniani, Tertullianists, *and* Abelonitæ?

A. The *Collyridians* were hatched also in *Arabia*, and so named from a kind of Cakes or Buns, which the Greeks call κολλυρίδας; these Cakes they presented every year with great ceremony to a certain Maid sitting in a chair of State, and covered with a vail, in honour of the Virgin *Mary*: these flourished under *Theodosius* the great, 357 years after Christ. *Paterniani* so called from one *Paternus* an obscure fellow, were named also *Venustiani* from *Venus*, which by their venereal actions they honoured more then God, These held that all the lower parts of mans body, from the Navel downward, were made by the Devil; and therefore they gave themselves to all lasciviousnesse and uncleannesse, therefore they were called ἠθιοπροσκοπταὶ; deriders of good manners and honesty. The *Tertullianists* were so called from that famous Lawyer and Divine *Tertullian*, who lived under *Severus* the Emperor, about 170 years after Christ. He being excommunicated by the Roman Clergy for a *Montanist*, fell unto these heretical opinions; to wit, that God was corporeal, but without delineation of members; that mens souls were not onely corporeal, but also distinguished into members, and had corporeal dimensions, and did encrease and decrease with the body; and that the soul had its Original by propagation or traduction. He held also that the souls of wicked men after death were converted into Devils; that the Virgin *Mary*, after Christs birth, did marry once, and with the *Cataphrygians*, he bragged much of the Paraclet or Spirit, which they said was poured on them in a greater measure, then on the Apostles. He condemned all use of arms, and wars among Christians; and with the *Montanists* rejected second marriages, as no better then adultery. The *Abelonitæ* were so called from *Abel*, *Adams* Son; these taught that *Abel* was married, but had no carnal, commerce with his Wife, because there is no mention made of his children, as there is of *Cain*'s and *Seth*'s. For this cause these *Abelites* did marry Wives, but not use them as Wives for propagation, for fear of Original sin, whereof they would not be authors; therefore they con-

Collyridians.

Paterniani.

Tertullianists.

Abelonitæ.

condemned copulation, as a work of the flesh, and altogether Satanical. But for the conservation of their Sect, they used to adopt other mens Children. This Heresie sprung up under *Arcadius* the Emperor, 370 years after Christ, in the Territories of *Hippo*, where Saint *Austin* was Bishop. This Heresie lasted not long.

Of which see *Austin*.

Q. 36. *What Tenets in Religion held the* Pelagians, Prædestinati, *and* Timotheans?

Pelagians.

A. The *Pelagians* were so called from *Pelagius* a Brittain by birth, and a Monk at *Rome*, afterward a Presbyter, under *Theodosius* the yonger, 382 years after Christ. They were named also *Cælestiani* from *Cælestius* one of *Pelagius* his Scholars. These taught that death was not the wages of sin, but that *Adam* should have died, though he had not sinned. That *Adams* sin was hurtful onely to himself, and not to his posterity; that concupiscence was no sin, that Infants did not draw original sins from their Parents, that Infants might be saved without baptism, that they should have life eternal, but out of the Kingdom of God; that man after the fall had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they rejected the Doctrine of predestination, *perhaps because the Heretick; called* Prædestinati, *made Predestination a cloak for all wickedness, security and desperation*; for they taught that the Predestinate might sinne securely, for he could not be damned; and that such as were not predestinate, should never be saved, though their life were never so holy. This Heresie was not long before *Pelagianism*, and is the same with that of the *Libertins*. The *Timotheans*, so called from *Timotheus Ælurus*; (that is, the Cat, from his bad conditions) sprung up under *Zeno* the Greek Emperor, 447 years after Christ. These taught that the two natures of Christ were so mixed in the Virgins Womb, that they ceased to be what they were before, and became a third substance made up of both, as a mixed body is made up of the Elements, which lose their names and forms in the mixtion. These Hereticks afterward lost the name

Prædestinati.

Timotheans.

hame of *Timotheans* from *Timotheus* their Author, Bishop of *Alexandria*, and were called *Monothelites* and *Monophysites* from ascribing onely one will, and one nature to Christ. Of the *Pelagians* see *Austin*, and the other Fathers who have written against them. Of the *Timotheans* see *Pet. Lombard*, *Evagrius*, and *Nicephorus*.

Q. 37. *What was the Religion of the* Nestorians, Eutychians, *and of those Sects which sprung out of them?*

A. The *Nestorians* were so called from *Nestorius* Patriarch of *Constantinople*, who broached his Heresie under *Theodosius* the younger, 400 years after Christ. He taught that in Christ were two distinct persons, to wit, the Son of God, and the Son of *Mary*; that the Son of God in Christs baptism descended into the Son of *Mary*, and dwelt there, as a lodger doth in a house; therefore he will not call the Virgin *Mary* Θεοτόκον the Mother of God, but χριστοτόκον the Mother of Christ. Besides he made the humanity of Christ equal with his Divinity, and so confounded their properties and operations. This Heresie was but the spawn of some former Heresies, chiefly of *Manicheism*, and *Arrianism*. It was condemned in the Councel of *Ephesus* under *Theodosius* the younger, in which *Cyril* Bishop of *Alexandria* was President, and the author *Nestorius* was deposed and banished, where his blasphemous tongue was eat out with Worms, and his body with *Core* and his seditious complices swallowed up by the Earth. The *Eutychians* so named from *Eutyches Archimandrite* or Abbot of *Constantinople*, who lived in the latter end of *Theodosius* the younger, held opinions quite contrary to *Nestorius*, to wit, that Christ before the Union had two distinct natures, but after the Union onely one, to wit, the Divinity which swallowed up the Humanity, and so they confounded the property of the two natures, affirming that the Divine nature suffered and died; and that God the Word, did not take from the Virgin humane nature. This Heresie was first condemned in a Provincial Synod at *Constantinople*; then it was set up again by *Dioscurus* Bishop of *Alexandria*, in the theevish Councel

Nestorians.

Eutychians, and their spawn.

of *Epheſus* called, Ἀκέφαλοι, and at laſt condemned by the general councel of *Chalcedon* under *Marcian* the Emperour. From the *Eutychians* ſprung up the *Acephali*, or headleſſe Heretieks, ſo called becauſe they had neither Biſhop, Prieſt, nor Sacrament amongſt them; theſe held that in Chriſt were two natures, which notwithſtanding they confounded, as they did alſo the properties, ſaying that the humanity loſt it ſelf and properties, being ſwallowed up by the divinity, as a drop of Vineger is loſt in the Sea. *Severus* Biſhop of *Alexandria* was author of this Sect, under *Anaſtaſius* Emperor, 462 years after Chriſt. They were called alſo *Theodoſians* from *Theodoſius* their chief Patron, and Biſhop of *Alexandria*. 2. The *Monophyſites* were all one with the *Eutychians*, differing onely in name. 3. The *Agnoeta*, ſo called from ἄγνοια ignorance, becauſe they held that Chriſts Divinity, which with them onely remained after the Union, was ignorant of the day of judgement, and where *Lazarus* after his death was laid. This Hereſie was revived by *Theodoſius* Biſhop of *Alexandria*, under *Mauritius* the Emperour, 572 years after Chriſt. 4. The *Jacobites* ſo called from *Jacobus* the Syrian, held the ſame opinions that the *Eutychians*; and ſcoffed the Chriſtians with the name of *Melchites*, becauſe they followed the Emperour in their Faith. Theſe under *Phocas* the Emperor drew all *Syria* into their Hereſie, 575 years after Chriſt. 5. The *Armenians* ſo named from *Armenia*, infected with that Hereſie, held that Chriſt took not a humane body from the Virgin, but that it was immortal from the firſt minute of its Conception; hence they were called φθαρτολάτραι and σηπολάτραι; they again in ſcorn called the Orthodox Chriſtians *Manicheans* and *Phantaſiaſts*; theſe held a Quaternity of Perſons, and that the Divinity ſuffered; and kept their *Eaſter* after the Jewiſh manner. They ſprung up under *Phocas* the Emperour, 577 years after Chriſt. 6. The *Monothelites* in words held there were two natures in Chriſt, but in effect denyed them, by giving him one Will

only

onely. All these branches of *Eutychianism* were condemned by the fifth General Council held at *Constantinople* under *Justinian* the first, who confirmed the council of *Chalcedon*, to which these Διαφυσίται, or doubting Hereticks (for so they called themselves) would not subscribe. At last sprung up *Mahumetanism*, 589 years after Christ. Of which we have spoken already. Of all these see *Isidor*, *Theodoret*, *Evagrius*, *Nicephorus*, *Socrates*, *Sozomen*, and others.

The

The Contents of the Eighth Section.

Of the opinions in Religion held the seventh Century. 2. The opinions of the eighth Century. 3. The Tenets of the ninth and tenth Centuries, 4. The opinions of the eleventh and twelfth Centuries. 5. Of the Albigenses *and other Sects in the twelfth Century. 6. The Sects of the thirteenth Century. 7. The Sects of the fourteenth Century. 8. Of the* Wicklevites. *9. The opinions of the fifteenth Century. 10. The opinions of the sixteenth Century, to wit, of* Luther *and others. 11. Of Sects sprung out of Lutheranism. 12. Of Protestants. 13. Of the other opinions held this Century. 14. The chief heads of* Calvins *Doctrine. 15. Of other opinions held this age. 16. Of divers other opinions in this age, and the causes of this variety, and confusion in the Church.*

SECT. VIII.

Quest.

Hereas we have had a view of the different Heresies in Christian Religion, the first 600 years after Christ; now let us know what were the chief opinions and authors thereof in the seventh Century?

Hereticks of the seventh Century.

Answ. The *Heiciæ* professed a Monasticall life, but withal taught that the service of God consisted in holy dances and singing with the Nuns, after the example of *Moses* and *Miriam*, Exod. 15. *upon the overthrow of* Pharaoh *in the Red Sea.* *Gnosimachi* were haters and despisers of all learning, or Book knowledge; teaching that

that God required nothing from us, but a good life. *Of these we have too many in this age. But Christ tells us that life Eternal consists in knowledge: And God complaineth by the Prophet, that his people perish for want of knowledge: So Christ sheweth that destruction fell on* Jerusalem, *because she knew not her day; and the Lord complained that his people had less knowledge then the Ox or the Ass. Therefore God hath given lips to the Priest, to preserve knowledge, and Christ by his own knowledge hath justified many, saith the Prophet.* The *Armenii* taught that the holy Ghost proceeded only from the Father, and not from the Son. That Christ rose from the dead on the Sabbath day; *whereas the Scripture tells us plainly, that he arose the third day.* They observed also the Jewish sacrifices. They used first to baptize the Crosse, then to worship it. They taught it was not man that sinned, but Satan by tempting him: and that man had not propagated by carnal Copulation, if he had not sinned. They denied Original sin, and held that all who died before Christ, were damned for *Adam's* sin. They ascribed no efficacy to the Sacraments, and yet held baptism absolutely necessary. They placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradise; if of unfaithful, in Hell. They never baptized without administring the *Eucharist*. They held baptism without chrism ineffectual, they used rebaptization. They permitted the husband to dissolve Matrimony when he pleased, and denied prayers for the dead, and the eternity of hell fire. And that the souls were not in blisse till the Resurrection. And taught that then there should be no women at all, but that they should be converted into men. *Chazinzarii* were so called from *Chazus*, which in their language signifieth the Crosse: for they taught that the Crosse was onely to be worshipped; therefore they were named *Staurolatræ*, or Cross-worshippers. They professed also *Nestorianism*. The *Thnetopsychitæ* held that the souls died with the bodies. *Theocatagnostæ* were such as reprehended some of Gods actions and words. *Ethnophrones* were Paganising Christians, who with Christianity taught *Gentile* superstition. The *Lampetians* so called from *Lampetius*, their

their author, taught that there should be no distinction of garments among religious men. They condemned also all Vows. The *Maronits* so named from one *Maron*, held with *Eutyches*, *Dioscorus*, and the *Acephali* that Christ had but one nature and will; these were afterward reconciled to the Church of *Rome*.

See *Damascen*, *Nicephorus*, *Sanders*, *Baronius*, &c.

Q. 2. *What opinions were held in Religion within the eighth Century?*

Hereticks of the eighth Century.

A. The *Agonyclitæ* held that it was superstition in prayer to bowe the knees, or prostrate the body: therefore they used to pray standing. The *Iconoclasta*, or *Iconomachi* taught that it was idolatry to have Images in Temples. The *Aldebertins*, so called from *Aldebertus* a French man their author, beleeved that he had holy reliques brought to him by an angel, from the farthest part of the world. They equalled him with the apostles; and rejected Pilgrimages to *Rome*; they held that his hairs and nailes were as well to be worshipped, as the reliques of Saint *Peter*; they beleeved that he knew their sins, and could forgive them without confession. The *Albanenses* held that all Oaths were unlawful, that there was no original sin, nor any efficacy in the Sacraments, nor any use of extream unction, nor of confession; nor of excommunication; that the Sacraments lost their efficacy, if given by wicked Priests; that there was no free will; some write that they held transanimation, and the eternity of the world, and that God did not fore-see evil. That there should be no Resurrection, nor general Judgment, nor Hell.

See *Sanderus*, *Baronius*, *Gualterus*, &c.

Q. 3. *What were the opinions held in the ninth and tenth Centuries?*

Hereticks of the ninth and tenth Centuries.

A. *Claudius* Bishop of *Taurinum*, condemned Pilgrimages, Images, Invocation of Saints, and taught that baptism without the sign of the cross, was no baptism. One *Godescalcus*, whom some say was a French man, held the Heresie of the *Prædestinati*, and that God would not have all men to be saved; and consequently that Christ died not for all. *Photius* a *Grecian* denied the Procession of the holy Ghost from the Son, and held that there was no reward for the good or bad, till the general Judgement; that there was no purgatory; he condemned second marriages, and prayers for the dead; he

he held it no sin to hurt an enemy, even with lying and perjury. Fornication with him was no sin, he dissolved marriages at pleasure. He maintained usury, sacrilledge, and rebaptization; and taught that Children were not to bee baptized till the eighth day. He gave the Eucharist to Infants, the cup to the Laity, denyed extream unction; and administred the Sacrament in Leavened Bread. *Johannes Scotus* a Benedictine Monk, and Scholar of *Bede* (not *Duns Scotus subtilis*) held that in the Eucharist was onely the figure of Christs body. *Bertramus* a Presbyter taught that the body of Christ which is in the Eucharist, was not the same who was born of the Virgin. The same opinions were maintained by some in the tenth Centurie. See the above named authors.

Q. 4. *What were the opinions of the eleventh and twelfth Centuries?*

Hereticks of the eleventh and twelfth Centuries.

A. *Berengarius Archdeacon* of *Anjou*, taught that Christs body was not corporally, but figuratively in the Sacrament: *Horibers* and *Lisoius* in *France*, taught Manichæism. The *Simoniacks* held it lawful to buy and sell Church preferments. The *Reordinantes*, would admit no Simoniack Priests till they were reordained. At *Millan* a new Sect of *Nicolaitans* brake out, teaching the necessity of promiscuous Copulation. *Sabellianism* brake out also this age. In the twelfth Century, *Marsilius* of *Padua* taught that the Pope was not Christs successor: that he was subject to the Emperor: that there was no difference between Bishops and Priests, and that Church-men should not enjoy temporal estates. The *Bongomilii*, whose author was one *Basil*, a Physician renewed the Heresies of *Arrius*, the *Anthropomorphites*, and the *Manichees*. They rejected the Books of *Moses*, made God with a humane shape, taught that the world was made by evil angels, and that *Michael* the Arch-angel was incarnate. They condemned Image-worsh p, and despised the cross, because Christ died on it. They held the Churches baptism to be the baptism of *John*, but their own to be the true baptism of Christ: they slighted the Church Liturgy, and taught there was no other Resurrection, but from sin by repentance: they held also that men might dissemble in Religion. At *Antwerp* one *Tandenus*, or *Tanchelinus*, being

being a Lay-man undertook a Reformation; teaching that men were justified, and saved by faith onely; that there was no difference between Priests and Laymen; that the Eucharist was of no use; and that promiscuous copulation was lawful. The *Petrobrussians* so called from *Peter de Bruis* of *Antwerp*, held that baptism was needless to Infants; and likewise Churches were useless, that crosses should be broken, that Christ was not really in the Eucharist, and that prayers for the dead were fruitless. One *Peter Abailard* taught that God was of a compounded Essence, that he was not the Author of all goodness; that he was not onely eternal; that the angels helped him to create the world; that power was the property of the Father; wisdom of the Son, goodness of the holy Spirit. He denied that Christ took our flesh to save sinners, or that the fear of God was in him; he said that the holy Ghost was the soul of the world, that man had no free will; that all things, even God himself, were subject to necessity, that the Saints do not see God, that in the life to come there should be no fear of God, and that we are in matters of faith to be directed by our reason. His chief Disciple was *Arnoldus Brixiensis*, who denied also temporalities to the Clergy. *Gilbert Porretanus* Bishop of *Poytires*, taught that the Divine Essence was not God, that the Proprieties and Persons in the Trinity were not the same; that the Divinity was not incarnate in the Son. He rejected also merits, and lessened the efficacy of baptism. The *Henricians* so called from one *Henry* of *Tholouse* a Monk, and fomented by *Henry* the Emperor, taught the same Doctrines that *Peter de Bruis* did, and withal that the Church musick was a mocking of God. The *Pasareni* taught also the same things. The *Apostolici* so named from saying they were Apostles immediately sent from God, despised marriage, all meats made of Milk; the baptizing of Infants, Purgatory, prayers for the dead, invocation of Saints, and all Oaths. They held themselves to be the onely true Church. One *Eudon* gave himself out to be the Judge of the quick and dead. The *Adamites* started up again in *Bohemia*. The *Waldenses* so called from *Waldo* of *Lions*, who having distributed his wealth, professed

fessed poverty; he rejected Images, prayers to Saints, Holy days, Churches, Oyl in Baptism, Confirmation, the *Ave Mary*, auricular confession, indulgences, purgatory, prayers for the dead, obedience to the Prelates, distinction of Bishop and Priest, Church canons, merit, Religious orders, extream unction, miracles, exorcisms, Church musick, Canonical hours, and divers other Tenets of the Church of *Rome*. They held that Lay-men might preach, and consecrate the Bread, and that all ground was alike holy. They rejected all prayers except the Lords prayer, and held that the Eucharist consecrated on on the Friday had more efficacy then on any other day. That Priests and Deacons falling into sin, lost their power in consecrating, and Magistrates in governing if they fell. That the Clergy should possesse no temporalities, that the Church failed in Pope *Sylvesters* time. They rejected the Apostles Creed and all oaths, but permitted promiscuous copulation; and taught that no man ought to suffer death, by the sentence of any Judge. See *Baronius*, *Genebrard*, *Sanderus*, *Gualterus*, &c.

Q. 5. *What were the* Albigenses, *and what other Sects were there in this twelfth Century?*

A. These not long after the *Waldenses*, swarmed in the Province of *Tolouse*, and were overthrown by *Simon* Earl of *Montferrat*; these taught that they were not bound to make profession of their faith; they denied purgatory, prayers for the dead, the real presence, private confession, images, bells in Churches, and condemned the eating of flesh, eggs and milk. The Romish Writers affirm that they held two Gods; that our bodies were made by Satan, that the Scriptures were erroneous, all Oaths unlawful, and Baptism needless. They rejected the old Testament and marriage, and prayers in the Church; they held there were two Christs, a good born in an unknown Land, and a bad born in *Bethlehem* of *Judea*, That God had two Wives, of which he begot Sons and Daughters, and more such stuff, as may be seen in the above-named Authors. The *Correrii* held the *Petrobrussian* Tenets, and withal that the Virgin *Mary* was an Angel: that Christs body was not glorified in Heaven, but did putrifie as other dead bodies, and so should remain after the day of judgment. *Albigenses*, *and their opinions.*

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They taught also that the souls should not be glorified till the Resurrection. *Joachimus Abbas* taught that in the Trinity, the Essence generated the Essence, which opinion was condemned in the general councel of *Lateran*, under *Innocent* the third: not long after started up *Petrus Johannis*, who maintained the error of *Joachimus*, and withal taught that the reasonable soul was not the form of man; that the Apostles preached the Gospel after the literal, not after the spiritual sense; that grace was not conferred in baptism; that Christs side was pierced with a Lance whilest he was yet alive, *which is directly against the words of Saint John*; therefore this opinion was condemned in the councel of *Vienna*; he held also *Rome* to be *Babylon*, and the Pope to be Antichrist.

See *Baronius*, *Sanderus*, *Bellarmin*, *Vigas*, and the Authors above named.

Q. 6. *What opinions in Religion were professed the thirteenth Century?*

Hereticks of the thirteenth Century.

A. Almaricus a Doctor in *Paris*, taught that if *Adam* had not sinned, there had been no procreation, nor distinction of Sex. This was condemned in the councel of *Lateron*, under *Innocent* the third. He held that the Saints do no wayes see God in himself, but in his creatures. He denyed the Resurrection, Paradise, and Hell, also the real presence, invocation of Saints, Images, and Altars. He said that in the Divine minde might be created *Ideas*. He transformed the minde of a contemplative man, into the Essence of God; and taught that charity made sin to be no sin. *David Dinantius* taught that the first Matter was God, *which was to make God a part, and the meanest part of all his creatures. Guielmus de sancto amore*, taught that no *Monks* ought to live by alms, but by their own labours, and that voluntary poverty was unlawful; the same doctrine was taught by *Desiderius Longobardus* affirming it a pernicious opinion that men *should* leave all for Christ. *Raymundus Lullius* taught that in God were different Essences, that God the Father was before the Son; that the holy Ghost was conceived of the Father & the Son, *whereas the Doctrine of the Church is that he proceeds from the Father & the Son; not by way of Generation or Conception, but of Eternal & Spiritual dilection*, h: also taught that it was injustice *to punish* any man for opinions in Religion or

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Hereſie. The *Whippers* taught that whipping of themſelves with rods full of knots and ſharp pricks did more expiate and aboliſh ſin, then confeſſion; that this their voluntary whipping was before Martyrdom, which was inflicted by outward force: that now there was no uſe of the Goſpel, nor of the Baptiſm of Water, ſith the Baptiſm of Blood was better; that holy water was needleſs; that no man could be ſaved who did not ſcourge himſelf. They alſo held perjury lawful. The *Fraticelli* whoſe author was one *Hermannus Italus*, held community of Wives lawful; which Doctrine they put in practiſe, at their meetings to pray; then putting out their lights, they uſed promiſcuous copulation: and the children born of ſuch commixtion they put to death. They taught that all things amongſt Chriſtians ſhould be in common; that Magiſtracy did not conſiſt with Chriſtianity, and that the Saints did not ſee God till the day of Judgement. *Gerardus Sagarellus* of *Parma*, whoſe Diſciples were named *Pſeudo-apoſtoli*, that is, falſe Apoſtles, becauſe they bragged that they did imitate the Apoſtles poverty, therefore they would not take or keep money, or reſerve any thing for the next day; he taught that to make vows, or to ſwear at all, was unlawful; that marriages might be diſſolved by ſuch as would embrace their Religion; and that they were the onely Chriſtians; they were enemies to Tythes, Churches, which for prayer they accounted no better then Hogs Styes. See the above named Authors.

Q. 7. *What were the opinions in Religion the fourteenth Century?*

A. The *Beguardi* who profeſſed a Monaſtical life, taught that we might attain to as much perfection and beatitude in this life, as in Heaven; that all intellectual natures were bleſſed in themſelves, not in God; that it was a ſin to kiſs a Woman, but not to lie with her, becauſe nature inclined to this, but not to that. That perfect and ſpiritual men were freed from obedience to ſuperiors, from faſting, praying, and good works, and that ſuch men could not ſin, nor encreaſe in grace, being perfect already. They would have no reverence to be uſed in the Euchariſt, nor at all to receive it, for that did argue imperfection. The *Beguina* profeſſed the ſame *Hereticks of the fourteenth Century.*

same Tenets, and withal were against vows and voluntary poverty. The *Beguini* taught that wealth consisted not with Evangelical perfection, and therefore blamed Pope *John* 22, for permitting the *Franciscans* to have corn in their barns, and wine in their cellars. They held that the state of *Minorites* was more perfect then that of Bishops; that they were not bound to give an account of their faith when they were demanded by the Inquisitors; and that the Pope had no power to dispense with Vows. The *Lolhards*, so called from *Walter Lolhard* their author, held that *Lucifer* was injuriously thrust out of Heaven; that *Michael* and the blessed Angels should be punished eternally; that *Lucifer* should be saved; that the blessed Virgin lost her Virginity after Christs birth; and that God did neither see, nor would punish sins committed under ground; therefore they gave themselves to all uncleanness in their vaults and caves. *Richardus Armacanus* taught that voluntary poverty was unlawful; and that Priests could bless, and confer orders as well as Bishops. One *Janovesius* taught, that in the year 1360 on *Whitsunday*, Antichrist would come, who should pervert all *Christians*, and should mark them in their Hands and Fore-heads, and then should be damned eternally: And that all *Jews*, *Saracens*, and *Infidels*, who were seduced by Antichrist should after his destruction be converted to Christ, but not the Christians that fell off from Christ. The *Turelupini* taught that we should not be ashamed of those members we have from nature; and so, like the *Cynicks*, they gave themselves openly to all uncleanness; they held also, that we were not to pray with our voice, but with the heart onely.

See the above named Authors.

Q. 8. *What were the Tenets of the* Wicklevites *who lived in this Century?*

Wickliffes opinions.

A. They were so called from *John Wickliff* an *Englishman*, and taught that the substance of bread and wine remained in the Sacrament; that neither Priest, nor Bishop, remaining in any mortal sin could consecrate, or ordain; that the Mass had no ground in Scripture; that outward confession was needless where there was true contrition; that a wicked Pope had no power over the faithful; that Clergy-men should have

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no poſſeſſions; that none ſhould be excommunicate by the Church, but he who is firſt excommunicate by God; that the Prelate who excommunicates a Clerk appealing to the King, is a traitor; and ſo is he that being excommunicate, refuſeth to hear, or to preach; that Deacons and Prieſts may preach without authority of the Biſhops; that the King might invade the Churches Revennes; that the people may puniſh their Kings; that the Laity may detain or take away the Tythes; that ſpecial prayers for any man were of no more force then general; that religious orders were unlawful, and that ſuch ſhould labour with their hands; that it was a ſin in *Conſtantine*, and others, to enrich the Church; that the Church of *Rome* was Satans Synagogue; they rejected alſo the Popes election by Cardinals Indulgences, decretal Epiſtles, the Popes excommunications, and his ſupremacy; they held alſo that *Auſtin*, *Beues*, and *Bernard* were damned for inſtituting religious orders; that God ought to obey the Devil; that he who gives alms to Monaſteries ſhould be excommunicate: that they are *Simoniacks* who pray for their Parents or Benefactors: that Biſhops reſerved to themſelves the power of ordination, confirmation, and conſecration for lucres ſake: that Univerſities, Degrees and Schools of Learning were hurtful to the Church. Theſe, and ſuch like Tenets of *Wickliff* are ſet down in the councel of *Conſtance*, where they were condemned. Other opinions are fathered upon him: to wit, that man had no free will: that the ſins of the Predeſtinate were venial, but of the Reprobate, all mortal; that the Saints were not to be invocated, nor their reliques kept, nor the croſs to be worſhipped, nor images to be placed in Churches; they rejected alſo Vows, Canonical hours, Church Muſick, Faſting, Baptizing of Infants, Benedictions, Chriſm, and Epiſcopacy. He held alſo that the brother and ſiſter might marry, that every creature may be called God, becauſe its perfection is in God.

See *Florimundus*, *Raymundus* of the Original of *Hereſies*, *Genebrard*, *Bellarmine*, *Praeolus*, *Gregory de Valentia*, *and others.*

Q. 9. *What opinions were taught the fifteenth Century?*

A. *John Hus* of *Bohemia* publickly maintained the Doctrine of *Waldus* and *Wickliff*, and withal taught that Saint *Peter* was never head of the Church, that the Church is onely of the Predeſtinate: that Saint *Paul*,

Opinions and Hereſies, of the fifteenth Century.

Paul, when he was a perſecutor, was not a member of Satan; that the Divinity and the Humanity made up one Chriſt, "whereas the perſonal union conſiſted in- "deed, not between the two Natures, but between the "Perſon of the Word and the Humane Nature: That the Pope was ſubject to *Ceſar*: that the Pope was not Head of the church, nor Vicar of Chriſt, nor Succeſſor of *Peter*: that Biſhops were murtherers, in delivering over to the ſecular power ſuch as did not obey them; that canonical obedience was a humane invention; that Prieſts, though excommunicate, ought to preach: that Excommunications, Suſpenſions and Interdicts, were invented to maintain the clergies pride. Theſe, and ſuch like points did he defend, for which he was condemned in the councel of *Conſtance*. Theſe ſame opinions were maintained by *Hierom* of *Prague*, for which he was alſo by the ſame councel condemned the next year. One *Pickard* of *Flanders* renewed in *Bohemia* the Hereſie of the *Adamites*. The *Huſſites* divided themſelves into three Sects, to wit, the *Pragenſes*, the *Thaborites*, ſo called from mount *Thabor*, where Chriſt was transfigured, which name *Ziſca* their Captain gave them, calling the caſtle where they uſed to meet, *Thabor*, as if they had ſeen there Chriſts transfiguration: The third Sect were called *Orphans* after *Ziſca*'s death, as having loſt their Father and Patron: all theſe uſed barbarous cruelty againſt Prieſts, Monks, Churches, Images, Reliques, and ſuch as profeſſed the Roman Catholick Religion. The *Moſcovites* or *Ruſſians* fell off to the Greek Religion, and held that the Pope was not the chief Paſtor of the church; that the Roman church was not head of the reſt. They rejected alſo the Latine Fathers, the definitions, canons, and decrees of the general councels, and uſed leavened bread in their Euchariſt. One *Riſſuich* a *Hollander*, taught that the Angels were not created; that the ſoul periſhed with the body; that there was no Hell; that the matter of the Elements was coeternal with God. He blaſphemed Chriſt as a Seducer, and not the Son of God. He held that *Moſes* never ſaw God, nor received his Law from him; that the Scriptures were but Fables; that the Goſpel was falſe: *and ſuch like blaſphe-*

Hierom of *Prague*.

Huſſites.

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mous stuff did he spue out, for which he was burned. See the above named Authors.

Q. 10. *What opinions did the Sixteenth Century hold?*

A. *Martin Luther*, an *Augustin* Frier, taught that Indulgences were unlawful; that the Epistle to the *Hebrews*, the Epistle of *James*, the second of *Peter*, the two last of *John*, the Epistle of *Jude*, and the *Apocalypse*, were not canonical. He opposed invocation of Saints, Image-worship, Free-will, the Popes Supremacy, Excommunication, temporal possessions of the clergy, merits of Works, possibillity of fulfilling the Law, the Monastical life, cælibat, canonical obedience, distinction of Meats, Transubstantiation, communion under one kind, the Mass, articular confession, Absolution, Purgatory, extream Unction, and five of the Sacraments. He held also that general councels might erre; that *Antichrist* was not a particular person; that Faith onely justified; that a faithful man may be assured of his salvation; that to the faithful sin is not imputed; that the first motions are sin; that Sacraments did not confer grace. Divers other opinions are fathered upon him by his adversaries, as may be seen in the above named Authors. The *Anabaptists*, so called from Re-baptizing, had for their author one *Nicolas Stork*, who pretended familiarly with God by an Angel, promising him a Kingdom if he would reform the church, and destroy the Princes that should hinder him. His Scholar *Muncer* raised an army of 4000 Bores and Tradesmen in *Suevia* and *Franconia* to maintain his Masters dreams; but they were overthrown by Count *Mansfield*. *John* of *Leyden*, a Taylor, renewed the said dreams, and made himself King in *Munster* of the *Anabaptists*, whose Viceroy was *Knipperdoling*; but this phantastical Monarchy was soon destroyed, the Town taken after 11 moneths Siege, where the King and his Viceroy, with their chief Officers were put to death. Their Tenets were that Christ was not the Son of *Mary*, nor true God; that we were righteous not by faith in Christ, but by our own merits, and sufferings. They rejected original sin, Baptism of Infants, communion with other churches, Magistracy among *Christians*, Oaths, and punishments of Malefactors. They refused to swear allegeance to Princes;

A. Martin Luther, an *Augustin* Frier, taught that Indulgences were unlawful; that the Epistle to the *Hebrews*, the Epistle of *James*, the second of *Peter*, the two last of *John*, the Epistle of *Jude*, and the *Apocalypse*, were not canonical. He opposed invocation of Saints, Image-worship, Free-will, the Popes Supremacy, Excommunication, temporal possessions of the clergy, merits of Works, possibillity of fulfilling the Law, the Monastical life, cælibat, canonical obedience, distinction of Meats, Transubstantiation, communion under one kind, the Mass, articular confession, Absolution, Purgatory, extream Unction, and five of the Sacraments. He held also that general councels might erre; that *Antichrist* was not a particular person; that Faith onely justified; that a faithful man may be assured of his salvation; that to the faithful sin is not imputed; that the first motions are sin; that Sacraments did not confer grace. Divers other opinions are fathered upon him by his adversaries, as may be seen in the above named Authors. The *Anabaptists*, so called from Re-baptizing, had for their author one *Nicolas Stork*, who pretended familiarly with God by an Angel, promising him a Kingdom if he would reform the church, and destroy the Princes that should hinder him. His Scholar *Muncer* raised an army of 4000 Bores and Tradesmen in *Suevia* and *Franconia* to maintain his Masters dreams; but they were overthrown by Count *Mansfield*. *John* of *Leyden*, a Taylor, renewed the said dreams, and made himself King in *Munster* of the *Anabaptists*, whose Viceroy was *Knipperdoling*; but this phantastical Monarchy was soon destroyed, the Town taken after 11 moneths Siege, where the King and his Viceroy, with their chief Officers were put to death. Their Tenets were that Christ was not the Son of *Mary*, nor true God; that we were righteous not by faith in Christ, but by our own merits, and sufferings. They rejected original sin, Baptism of Infants, communion with other churches, Magistracy among *Christians*, Oaths, and punishments of Malefactors. They refused to swear allegeance to Princes;

Opinions of the fixteenth Centurie.

Luther his opinions.

Anabaptists.

Of these see *the above-named Author, and besides, Pontanus Bullinger, Sleidan, Osiander, and others.*

and held that a *Christian* may have many Wives, and that he may put away his Wife if she be of another Religion, and marry another. That no man must possesse any thing in proper, that re-baptization may be used; that before the day of Judgement the godly should enjoy a Monarchy here on Earth; that man had free-will in spiritual things; and that any man may preach, and give the Sacraments.

Q. 11. *What are the Anabaptists of* Moravia?

Anabaptists of Moravia.

A. These at first called themselves Apostolical, because they did imitate the Apostles in going bare-foot, and in washing one anothers feet, in having also all things in common amongst them. But though this custom be now left, yet at this day in *Moravia* they have a common Steward who doth destribute equally things necessary to all. They will admit none into their Society, but such as have some trade, and by their handy work can get their livings. As they have a common Steward for their temporals, so they have a common Father for their spirituals, who instructs them in their Religion, and prayeth with them every morning before they go abroad to work. These publike prayers, are to them instead of Sermons. They have a general governour or head of their church, whom none knoweth, but themselves; for they are bound not to reveal him. They communicate twice in the year; the men and women sit promiscuously together. On the Lords day they walk two and two through the Towns and Villages, being clothed in black, and having staves in their hands. They are much given to silence; at table for a quarter of an hour before they eat, they sit and meditate covering their faces with their hands: the like devotion they shew after meat. All the while their governour stands by, to observe their gesture, that if any thing be unbeseeming, he may tell them of it, When they come to any place, they discourse of the last Judgment, of the eternal pains of Hell, of the cruelty of Devils tormenting mens bodies and souls; that so they may affright simple people into their Religion; then they comfort them by shewing them away to escape all those torments if they will be but rebaptized, and embrace

their

their Religion. They observe no festival days, nor will they admit of any disputations.

Of these see *Florimundus Raymundus de origine Hæres.*

Q. 12. *What Sects are sprung out of* Lutheranism?

Sects sprung out of Lutheranism.

A. Besides the Anabaptists already mentioned; there be *Adiaphorists* of which *Melanthon* is thought to be author; these hold the customs and constitutions of the church of *Rome* to be things indifferent, and that they may be professed or not professed without scruple. 2. *Ubiquitaries.* These hold that Christs Humanity as well as his Divinity is every where; even in Hell. *Brentius* is thought to be Father of this opinion. "But if Christs humanity be every where, then we must "deny the articles of his Resurrection, Ascension, and "comming again to judge the quick and the dead, for "what needs there such motions if he be every where. 3. *Majorists*, so called from one *George Major* one of *Luther*'s disciples, who taught that no man, (nay not infants) can be saved without good works. "But its "ridiculous to expect good works from Infants who "have not as yet the use of reason, nor organs fit for operation. 4. *Osiandrists*, so called from *Andrew Osiander* a *Lutheran*, who taught that Christs body in the Sacrament suffered, was corruptible, and died again, "directly against Scripture saying that Christ being risen from "the dead, dieth no more, death hath no more dominion over him. He taught also that we are not justified by faith or works, but by the Essential righteousness of Christ dwelling in us. "But the Essential righteousness of Christ, is the righteousness of his Divinity, "which is not communicable, nor separable from him. 5. *Augustinians* in *Bohemia*, these taught that none went to Heaven or to Hell, till the last judgement: "whereas Christ tells the contrary to the good thief, "*This day thou shalt be with me in Paradise*, and affirmeth that the soul of *Lazarus* was carried by *Angels* into *Abraham*'s bosom, and *Dives* into Hell. "Wherefore did Christ ascend to Heaven but that we "might be where he is. They make also dormice or swallows of mens souls, saying, that they sleep till the resurrection; if Saint *Steven* when he was dying had known "this Doctrine, he would not have called upon the Lord "Jesus to receive his spirit. The story also of *Lazarus*

and *Dives* doth overthrow this conceit. They say also that Christs humane nature is not as yet ascended into Heaven, "which directly overthroweth our Creed in "that article; as likewise, the Scriptures, and withall "the hope and comfort of a Christian. 6. *Stancarians* so called from one *Francis Stancarus* a *Mantuan*, who taught that Christ justifieth us, and is our Mediator onely according to his humane nature; whereas our redemption is the work of the whole person, and not of one nature alone. 7. *Adamites* so called from one *Adam* author of the Sect; they use to be naked in their Stoves and conventicles, after the example of *Adam* and *Eve* in Paradise. And therefore when they marry they stand under a Tree naked, having onely leaves of Trees upon their privities; they are admitted as brethren and sisters, who can without lust look upon each others nakedness; but if they cannot, they are rejected. 8. *Sabbatharians*, so called because they reject the observation of the Lords day, as not being commanded in Scripture, and keep holy the Sabbath day onely, because God himself rested on that day, and commanded it to be kept. *But they forget that Christ came to destroy the Ceremonial Law, whereof the Sabbath in respect of the seventh day was a branch; and therefore Christ himself brake it, when he commanded the sick man whom he cured, to carry home his bed on that very day.* 9. *Clancularii* were those who professed no Religion with their mouth, thinking it sufficient to have in their heart. They avoid all churches and publick meetings to serve God; thinking their private houses to be better then Temples; *whereas they should remember, that private prayers cannot be so effectual as publick, neither is it enough to believe with the heart, except we also confesse with the mouth; for he that is ashamed to confess Christ before men, shall not be confessed by Christ before his Father and his holy Angels.* 10. *Davidists* so called from one *David George a Hollander*; he gave himself out to be the *Messiah* sent by the holy Spirit, to restore the house of *Israel*, that the Scriptures were imperfect, and that he was sent to bring the true Law and Doctrine, that the soul was pure from sin, and that the body onely sinned; *whereas indeed they both concur in the act of sinning, and therefore*

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are both punishable, especially the Soul which is the chief Agent, the Body is but the Instrument. He taught also that a man may have many Wives to replenish spiritual Paradise, that it was no sin to deny Christ with the mouth, so long as they believed on him in their heart. He rejected also the books of *Moses*. 11. *Mennonists* so called from one *Mennon* a *Friesslander*. These deny Christ to be born of *Mary*, affirming that he brought his flesh from Heaven; he called himself the Judge of men and Angels. 12. *Deistæ* and *Tritheistæ* who taught there were three distinct Gods differing in degrees. One *George Paul* of *Cracovia* is held to be author of this Sect. 13. *Antitrinitarians*, these being the spawn of the old *Arrians* and *Samosatenians*, deny the Trinity of Persons, and the two natures of Christ, their author was *Michael Servetus* a Spaniard, who was burned at *Geneva*. 14. *Antimarians*, who denied *Maries* Virginity, affirming she had other children besides Christ, because there is mention made of Christs brethren in the Gospel; *this is the old Heresie of* Cerinthus *and* Helvidius; *whereas they consider not that in Scripture those of the same kindred are called brothers. So is* Lot *called* Abrahams *brother; and* Laban Jacobs *Uncle is called his brother.* 15. *Antinomians* who reject the Law, affirming, there is nothing required of us but Faith, *this is to open a wide gap for all impiety. Christ came not (as he saith himself) to abolish the Law, but to fulfill it. If there be no use of the Law, then they must deny Gods justice; and that it is now an useless attribute of the Divinity.* 16. *Infernales*; these held that Christ descended into no other Hell but into the grave onely, and that there is no other Hell but an evil conscience; *whereas the Scripture speaketh of Hell fire, prepared for the Devil and his Angels, and calls it the bottomlesse pit*, &c. 17. *Boquinians* so called from one *Boquinus* their Master, who taught that Christ did not die for the wicked, but onely for the faithful, "and so they make him not to be the Savior of "mankind, and of the world, but a particular Saviour "onely of some; whereas Saint *John* saith, that Christ is

"the

" the reconciliation for our sins, and not for ours onely, "but also for the sins of the whole world, 1 *Joh.* 2. 2. 18. *Hussites* so called from one *John Hus* who take upon them to prefix the very day of Christs coming to judgement, "whereas of that day and hour knoweth no man, " nay not the Angels in Heaven. 19. *Invisibles*; so called because they hold that the Church of Christ is invisible; "which if it be, in vain did he compare it to a " City built upon a Hill, in vain also doth he counsel us " to tell the Church, if our brother will not be reformed, " in vain also doth the Apostle warn Bishops and Pres- " byteries to look to their flock, to rule the Church " which Christ hath purchased with his blood, *Act.* 20. *How can he be called the shepherd of that flock which he never saw?* 20. *Quintinists*, so called from one *Quintine* of *Picardy* a Tailor. He was author of the *Libertins*, who admit of all Religions. Some of them mock at all Religions, as that *Lucianist* who wrote a book of the three Impostors. Some of them deny the souls immortality, and doubt whether there be any other Deity except Heaven and Earth. 21. The Family of Love, whose author was one *Henry Nicolas* a Hollander. They reject all Sacraments, and the three last petitions of the Lords prayer. They say that Christ is onely the image of God the Fathers right hand, and that mans soul is a part of the Divine Essence 22. *Effrontes*, so called from shaving their foreheads till they bleed, and then anoint them with oyl, using no other baptism but this; they say the holy Ghost is but a bare motion inspired by God into the mind; and that he is not to be adored: "all which is directly repugnant to Gods word, which " proves that the holy Ghost is true God. *Thou hast not* " *lyed*, saith Saint *Peter*, *unto man*, *but unto God*, mean- " ing the holy Ghost. This Sect took up their station " in *Transylvania*. 23. *Hofmanists*, these teach that God took flesh of himself, " whereas the Scripture saith that " Christ was made of a Woman. They deny pardon to those that relapse into sin; "and so they abridge the " grace of God, who wils us to repent, and thereupon re- " ceives us into favour. 24. *Schewenkfeldians*, so called from one *Gaspar Schewenkfeld* a Silesian, he taught that the Scripture was needless to Salvation, and with the

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old *Manichees* and *Valentinians* that Christ was not conceived by the holy Ghost in the Virgins Womb, but that God created a man to redeem us, and joyned him to himself, and that this man became God, after he ascended into Heaven; they confound the Persons of Father and Son, and say that God did not speak these words, *This is my beloved Son*. That faith is the very essence and nature of God. That all Christians are the Sons of God by nature, procreated of the Divine Essence. That the Sacraments are useless; that Christs body is every where. Of these Sects and many more of less note, see *Florimundus Raymundus*; hence we may see what a dangerous Gap hath been made, since *Luther* began to oppose the church of *Rome, for the little Foxes to destroy Christs Vineyard; what multitudes of Tares have grown up amongst the good Corn in the Lords field; what troublesome Frogs, worse then those of Egypt, have crawled into most mens houses; what swarms of Locusts have darkned the Sun of Righteousness whilst he was shining in the Firmament of his Church.*

Q. 13. *What other opinion in Religion were maintained this age.*

A. Carolostadius, Arch Deacon of *Witeberg*, and *Oecolampadius*, Monk of the Order of S. *Bridget*, opposed *Luthers* Doctrine in the point of the real presence shewing that Christ was in the bread onely Sacramentally, or significativly. The *Libertins*, whose author was one *Quintinus* a Taylor of *Picardy*, taught that whatsoever good or evil we did, was not done by us, but by Gods Spirit in us; that sin was nothing but an opinion; that in reproving of sinners, we reproved God himself; that he onely was regenerate who had no remorse of conscience; that he onely repented who confessed he had committed no evil: that man in this life may be perfect and innocent; that the knowledge we have of Christ, and of our Resurrection, is but opinion; that we may dissemble in Religion, *which is now the opinion of Master Hobbs*; and lastly, they slight the Scriptures, relying on their own inspirations; and they slight the Pen-men of the Holy Ghost, calling Saint *John* a foolish young man, Saint *Matthew* a Publican, Saint *Paul* a broken vessel, and Saint *Peter* a denyer of his Master, *Zuinglius*, Canon of *Constance*, held

held the doctrine of *Carolostadius* against *Luther*, concerning the real presence. *David George*, a Glasier in *Gaunt*, taught that he was God Almighties Nephew, born of the Spirit, not of the flesh, the true *Messiah*, and third *David* that was to reign on Earth; that Heaven was void of Inhabitants: and that therefore he was sent to adopt Sons for that Heavenly Kingdom. He denied Spirits, the Resurrection, and the last Judgement, and Life eternal. He held promiscuous copulation, with the *Adamites*; and with the *Manichees*, that the soul was not polluted with sin; that the souls of Infidels shall be saved, and the bodies of the Apostles, as well as those of Infidels, shall be burned into Hell fire; and that it was no sin to deny Christ before men; therefore they condemned the Martyrs of folly, for shedding their blood for Christ. *Melanthon* was a *Lutheran*, but not altogether so rigid; so was *Bucer*, except in the point of Christs real presence; *Westphalus* also, but he denied original sin, and the Holy Ghosts procession from the Son; and that Christs did not institute the Lent fast, nor was any man tied to keep it.

See *Prateolus*, *Sanderus*, *Genebrard*, *Cochlæus*, *Gualterus*, &c.

Q. 14. *What were the chief Heads of* Calvins *Doctrine?*

Calvins Doctrine.

A. That in this life our faith is not without some doubtings and incredulity; that the Scriptures are sufficient without traditions, that an implicite faith is no faith; that the Books of *Tobias*, *Judith*, a part of *Hester*, *The Wisedom of Solomon*, *Ecclesiasticus*, *Baruch*, *The History of Bell and the Dragon*, and the Books of *Macchabees* are no parts of the Canonical Scripture; that the *Hebrew* Text of the old Testament is onely authentical, and so the *Greek* of the new Testament; that the Scripture in Fundamentals is clear of it self, and is a sufficient Judge of controversies; that the Elect have saving faith onely, which can never totally and finally be lost; that predestination to life or death dependeth not on mans fore-seen merits or demerits, but on Gods free will and pleasure; that no sin comes to pass without the wil of God; that the Son of God received not his Essence of the Father, nor is he God of God, but God of himself; that Christ, in respect of his humanity, was ignorant of some things; that the Virgin *Mary* was obnoxious to divers sins and

and infirmities; that Christ is our Mediator in respect of both natures; that Christ was in the state of damnation when he suffered for us, but did not continue in it; that Christ by his suffering merited nothing for himself: that he descended not truly into Hell, but by suffering the pains of Hell on the cross; that there is no *Limbus Patrum*, nor Purgatory; that our prayers avail not to the dead; that the torments of the evil angels were deferred till the day of Judgement; that Christ came not out of the grave whilst it was shut; that the true Church of God consisteth onely of the Elect, and that it is not visible to men; that the Church may erre; that Saint *Peter* was not Bishop of *Rome*, nor the Pope his Successor, but that he is Antichrist; that the Church and Magistrate cannot make Laws to bind the conscience; that cælibat and the monastical life is unlawful, and consequently the vows of chastity, poverty, and obedience; that man hath not free will to goodness; that concupiscence or the first motions, before the will consents, are sins; that all sins are mortal, and none in themselves venial; that in this life our sinnes are still inherent in us, though they be not imputed to us; that wee are justified by faith without works, and that faith is never without charity: that the best of our works deserve damnation; that here we may be assured of our justification and salvation; that the Church Liturgy ought not to be read in Latine, but in the vulgar tongue: that faith is a more excellent vertue then charity; that there is no merit in us: that in this life we cannot possibly fulfil the Law: that to invocate the Saints, to worship Images and Reliques, or the cross, is Idolatry: that usury is not altogether unlawful: that Lent and other set Fasts are not to be kept: that there be onely two Sacraments, Baptism, and the Lords Supper: and that the Sacraments cannot justifie or confer grace: that the Baptism of water is not of absolute necessity, nor depends the efficacy of it from the intention of the Minister, nor ought it to be administered by private Men or Women, in private houses. That Christ is not corporally in the Eucharist: that in the want of Bread and Wine, other materials may be used, and that Wine alone without Water is to be used; that there is no

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See *Calvins own works, Beza, and others that have followed Calvins Tenets.*

Transubstantiation, nor ought to be any adoration of the Bread, that the Cup should be administred to all, that Extream Unction was onely temporary in the Church: that the Clergy ought to marry. He rejected also the Church Hierarchy, and ceremonies, and exorcisms, penance, and confirmation, Orders, Matrimony, and extream Unction from being Sacraments.

Q. 15. *What other opinions in Religion were held this age?*

A. *Servetus* a *Spaniard*, who was burned at *Geneva*, taught with the *Sabellians*, that there was but one Person in God, and that there was in Christ but one nature with *Eutychees*; he denied the holy Ghost, and Baptism to Infants, which he would have to be deferred till the thirtieth year of their age. He held also that God was Essential in every creature. *Brentius* a Lutheran taught that Christs body after its ascension is every where, whence sprung up the *Ubiquitaries*. *Castellio* a School-Master in *Geneva*, held that the Canticles was not Scripture, but a Love-ballad between *Solomon* and one of his Concubines. One *Postellus* taught that men of all Sects and Professions should be saved by Christ. *Osiander* held that we were justified not by faith, but by the Essential righteousnes of God, which he said was the formal cause of our justification. One *Stancarus* a *Mantuan*, taught that Christ justified us, not as he was God, but as he was man. *Amsdorphius* wrote a Book to prove that good works were pernicious to salvation. One *George Maior* taught that Infants could not be justified for want of good works. *John Agricola* affirmed that the Law was altogether needless, and that Christians were not tied to the observation thereof. *Hence sprung up the* Antinomians. One *Steunbergerus* in *Moravia* denied the Trinity, the Divinity of Christ, the holy Ghost, and Virginity of *Mary*; he rejected also Baptism and the Lords day, affirming we had no command in Scripture to keep that, but the Sabbath onely. One *Okinus* taught that *Polygamy* or multiplibity of Wives was lawful: One *Valentinus Gentilis* of *Naples*, denied the Trinity, and rejected the Creed of *Athanasius*. One *Paulus* of *Cracovia* in *Poland* denied also the Trinity and Unity of Essence, and taught that neither

neither the Second nor Third Person were God; that Satan was created evil; that mans intellect is eternal; that our free will was a passive power moved necessarily by the appetite; that God was the Author of sin, and that the will of man in sinning was conformable to the will of God; that it was not adultery to lie with another mans Wife; that we must believe nothing but what is evident to sense or reason; that the same body which dieth, riseth not again; that the soul perished with the body; that there should be no care had of burial; that separated souls could not suffer corporeal fire, and that God being a Spirit, should not be invocated by our mouth, but by our heart. One *Swenkfeldius* taught that the Scripture was not the Word of God, nor that our faith depended on it, but it rather on our faith. That Christ brought his body with him from Heaven. That Christs humanity became God after his ascension; that every man was endowed with the same essential vertues of justice, wisdom, &c. which were in God. That the power and efficacy of Gods word preached, was the very Son of God. In *Moravia* there started up some professors called *Nudipedales*, because they went bare-footed; these in imitation of the Apostles forsook houses, lands, business and children, and lived together in common, avoiding the society of other people. Another Sect sprung up, which called themselves *Free Men*; teaching that they were freed from obedience to Magistrates, from Taxes, Tythes, and other duties; that after Baptism they could not sin. That they were not onely like God, but already deified. And that it was lawful among themselves (but no where else) to have Women in common.

Of these see *Patreolus, Gobrard, Raymundus, Sanderus, Gualterus*, and *others*.

Q. 16. *Where there no other opinions held this Century?*

A. Yes, many more: so vain and luxuriant are the wits of men, in finding out many inventions, and shaping to themselves forms and *Ideas* of Religions, every one esteeming his own the best, and as much in love with his own imaginations, as *Narcissus* was with his shadow in the water, or *Deucalion* with his own picture. Some reject Scriptures, others admit no other writings but Scriptures. Some say the Devils shall be saved, others

Christian Religion pestered with diversity of opinions.

others that they shall be damned, others that there are no Devils at all. Some hold that it is lawful to dissemble in Religion, others the contrary. Some say that Antichrist is come, some say not; others that he is a particular man, others that he is not a man, but the Devil; and others, that by Antichrist is meant a succession of men; some will have him to be *Nero*, some *Caligula*, some *Mahomet*, some the *Pope*, some *Luther*, some the *Turk*, some of the Tribe of *Dan*; *and so each man according to his fancy will make an Antichrist.* Some onely will observe the Lords day, some onely the Sabbath, some both, and some neither. Some will have all things in common, some not. Some will have Christs body onely in Heaven, some every where, some in the Bread others with the Bread, others about the bread, others under the Bread, and others that Christs Body is the Bread, or the Bread his Body. And others again that his body is transformed into his Divinity: Some will have the Eucharist administred in both kinds, some in one, some not at all. Some will have Christ descend to Hell in respect of his soul, some onely in his Power, some in his Divinity, some in his body, some not at all: some by Hell understand the place of the damned, some *Limbus Patrum*, others the wrath of God, others the grave. Some will make Christ two Persons, some give him but one Nature and one Will; some affirming him to be onely God, some onely man; some made up of both, some altogether deny him: some will have his Body come from Heaven, some from the Virgin, some from the Elements; some will have our Souls Mortal, some Immortal, some bring it into the body by infusion, some by traduction; some will have the soul created before the world, some after: some will have them created altogether, others severally: some will have them corporeal, some incorporeal: some of the substance of God, some of the substance of the body: *So infinitely are mens conceits distracted with variety of opinions, whereas there is but one Truth, which every man aims at, but few attain it; every man thinks he hath it, and yet few enjoy it.* The main causes of these distractions are pride, self-love, ambition, contempt of Church and Scripture, the Humor of Contradiction, the Spirit of Faction,

Faction, the desire of Innovation, the want of preferment in high Spirits, Anger, Envy, the benefit that ariseth to some by fishing in troubled waters: the malignant eye that some have on the Churches prosperity, the greedy appetite others have to Quailes and the Flesh-pots of *Egypt*, rather then to *Manna*, though sent from Heaven: the want or contempt of Authority, Discipline, and order in the Church, which like Bulwarks, Walls, or Hedges keep out the wild Boars of the Forrest from rooting up the Lords Vineyard, and the little Foxes from eating up the Grapes thereof. Therefore wise Governours were forced to authorize Bishops, Moderatours, or Superintendents (call them what you will) for regulating, curbing, and punishing such luxurious wits, as disturbed the peace of the Church, and consequently of the State, by their fantastical inventions, knowing that too much liberty was no less dangerous then Tyranny, too much mercy as pernitious as cruelty: and a general permission in a Kingdom or State, no less hazzardous, to the publick tranquillity, then a general restriction.

The Contents of the Ninth Section.

The first original of the Monastical Life. 2. *The first* Eremites *or* Anchorites. 3. *The manner of their living.* 4. *Their Excesses in Religion.* 5. *The preheminence of the Sociable life to the Solitary.* 6. *The first Monks after* Anthonie. 7. *The Rules of Saint* Basil 8. *Saint* Hieroms *order.* 9. *Saint* Austins *order.* 10. *If Saint* Austin *instituted his* Eremites *to beg.* 11. *Of Saint* Austins *Leathern Girdle used at this day.* 12. *The institutions and exercises of the first Monks.* 13. *Why Religious persons cut their Hair and Beards.* 14. *Whence came that custom of Shaving.* 15. *Of the Primitive Nuns.* 16. *Of What account Monks are at this day in the* Roman *Church.* 17. *How the Monks and Nuns of old were consecrated.* 18. *The Benedictine order.* 19 *Of the orders proceeding from them.* 20. *Of Saint* Bennets *rules to his Monks.* 21. *The Benedictines Habit and Dyet.* 22. *Rules prescribed by the Councel of* Aix *to the Monks.* 23. *The Rites and Institutions of the Monks of* Cassinum. 24 *The manner of electing their Abbots.* 25. *The Benedictine Nuns and their rule.* 26. *Of the Laws and Priviledges of Monasteries.*

SECT. IX.

Quest. 1.

Having taken a view of the Opinions in Christian Religion for 1600 *years; it remains that we now take notice of the strictest observers thereof: therefore tell us who they were that separated themselves from other Christians, not so much in opinion, as in place and strictness of living; and what*

what was the first original of this separation.

Eremites or Anchorites.

A. When the Christian Religion in the beginning was opposed by persecutors, many holy men and women to avoid the fury of their persecutors, retired into desart places, where they gave themselves to fasting, prayer, and meditation in the Scriptures. These were called *Eremites* from the Desart where they lived, and *Monachi* from their single or solicitary life; And *Anchorites* from living apart by themselves. Such were *Paul* the *Eremit*, *Anthony*, *Hilarion*, *Basil*, *Hierom* and others. Afterward the *Eremites* growing weary of the Desarts, and Persecution at an end, betook themselves into Towns and Cities, where they lived together, and had all things in common within one building which they called *Monastery*, *Covent*, or *Cloyster*. These Monks were called Θεραπευται Worshippers, ἀσκηται Exercisers or Wrestlers in Christianity; *Clerici* also, as being the Lords inheritance; and *Philosophers* from their study and contemplation of Divine and Humane things. Their houses were called *Cœnobia* because they held all things among them in common, and *Claustra* or *Cloysters*, because there they were inclosed from the rest of the world. προπτηρια Schools of cares and discipline, and ἀσκητηρια places of exercise. As the men had their peculiar Houses or Cloysters, so had the women, who were willing to separte themselves from the world; these were called *Nonnæ*, or *Nuns* from the *Egyptian* word *Nonnus*, for there were the first Monasteries: from their solitary life they are named *Moniales*, and from their holiness *Sanctimoniales*; and from the *Roman* phrase *Virgines Vestales*, now, because these holy men and women lived at first in caves and subterraneal holes, they were named *Mandritæ*; for *Mandra* signifies caves or holes; and *Troglodita*, from those *Ethiopians* in *Arabia* neer the Red Sea, who lived on Serpents flesh and Roots, whose skins were hardned with the nights cold, and tanned with the Suns heat. They were so called ἀπὸ τῶν τρώγλων from their caves where they dwelt.

Q. 2. *Who were the first* Eremites, *or* Anchorites?

A. If we take *Eremites* for such as have lived in Desarts for a while, to avoid persecution; then we may

say that *Eliab*, *John Baptist*, and *Christ* himself were *Eremites*. For they were forced sometimes to live an *Eremitical* or solitary life in desarts. But if by *Eremites* we understand such as wholly addicted themselves to an Eremitical or solitary life from the world and worldly affairs, that they might the more freely give themselves to fasting, prayer, and contemplation, then the first *Eremite* we read of since Christ was *Paul* the *Theban*: who having lost in the persecution under *Decius* both his Parents, and fearing to be betrayed by his Sisters Husband, betook himself to a cave at the foot of a Rocky Hill, about the year of Christ 260. and there continued all his life, to wit, from fifteen years of age till he died, which was the one hundred and thirteenth year of his life. All which time he saw no body but *Antonius*, who being ninety years old, by divine instinct came to *Paul* on the day he died. This *Antonius* instituted this *Eremitical* life in *Egypt*. Being twenty years old he sold his Estate, and bestowed it on the poor; then in remote places he lived alone, but that sometimes he would visit his Disciples. At 35 years he betook himself to the Desart, till he was 55. Then he returned to the Cities and preached Christ there. Afterward he returned again to the Desart, where he spent the remainder of his life, and died the 105 year of his age, and after Christ, 361. To him succeeded *Hilarion*, the first *Eremite* in *Palestina* and *Syria*. Then *Paul* surnamed the Simple, *Amon* an *Egyptian*, with divers others.

See *Hierom* in the life of *Paul* and *Anthony*, and in his Chronicle. See also *Marcellus*, *Sozomen*, *Sabellicus*, in their Histories, and others.

Q. 3. *How did these first* Eremites *live?*

Eremites, *their first manner of living.*

A. They spent their time in working, sometimes in preaching, praying, fasting, and meditating, and sometimes in composing differences between *Christians*, in visiting the sick, and in such holy exercises did they place their Religion. *Paul* the *Theban* was content with a Cave in stead of a Palace; with a piece of dry bread brought to him by a Raven every day, in stead of delicate cheer, with water in stead of wine; and with the leaves of Palms in stead of rich apparrel: And to avoid idleness, he would work sometimes with his hands. *Anthony* contented himself with bread, salt, and water; his dinner-time was at Sun-setting;

setting; he used to fast sometimes two days together, and to watch and pray whole nights; he lay on the bare ground: disputed oftentimes with the *Arrians* and *Meletians* in defence of *Athanasius*, did intercede many times with the *Emperour Constantine* for distressed Christians, and was always ready to compose their quarrels. *Hilarion* was content to live in a little hovel which he made himself of shells, twigs and bulrushes, four foot broad, and five foot high, spending his time in praying, fasting, curing of diseases, casting out Devils. His garment was sack-cloath, which he never put off; his food, roots, and herbs, which he never tasted before Sun set; six ounces of Barley bread contended him from 30 years till 35. from that time till 63. he used oyl to repair his decayed strength. From 64, till 80 he abstained from bread. That he might not be idle, he made him baskets of bulrushes, and used to lie on the ground. Thus did these Primitive *Eremites* spend their times; *Not in chambering and wantonness, sufetting & drunkenness; but in temperance, sobriety, continence, hunger, thirst, heat and cold, reading, praying, preaching, and fasting, not placing Religion in saying, but in suffering, not in good words, but in good works; not in talking of Scripture, but in walking by Scripture.*

See *Hierom, Sozomen, Nicephorus*, and others describing their lives: And *Athanasius* in the life of *Anthony*, if that Book be genuine.

Q. 4. *Wherein did some* Eremites *exceed in their Religion, or rather, superstitious kind of living?*

A. As Jealousie is too much Love; so is Superstition too much Religion; *but too much of one thing* (as we say) *is good for nothing: Ne quid nimis* should be in all our actions. *God will have mercy, and not sacrifice*; He will say, *Who required these things at your hands? Such kind of bodily exercise*, as the Apostle saith *availeth little*; It is not a torn skin, nor a macerated body, nor a pinched belly that God requires, but a *broken & contrite spirit; a renting of the heart and not of the garment*; and therfore the excess of *Eremitical* penance is ἐθελοθρησκία, Will-worship, and not that which God requireth, *O wit, mercy and justice to relieve the oppressed; to comfort the comfortless; to visit the Fatherless & widows, and to keep our selves unspotted of the world.* To place Religion in abstinence from certain meats, is against the Apostles rule, 1 *Tim.* 4. saying, *That every creature of God is good, &*

Their too great rigour.

nothing to be rejected, which is received with thanksgiving. Altogether to abandon the society of Christians, is contrary to Saint *Pauls* counsel, *Heb.* 10. *Let us consider one another, to provoke unto love and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is*; under pretence of forsaking the world, to go abandon all care of Friends and Family, is condemned by the Apostle, 1 *Tim.* 5. *If any man hath not a care of his Family, he hath denied the Faith, and is worse then an Infidel.* They that willingly deprive themselves of the means of doing good to their neighbours, transgress the Law of God which commands us *to love our neighbours as our selves.* These subsequent examples will shew how far some men have exceeded the bounds of Christianity, and out-run Religion, by too much superstitious devotions and excessive pennance. One *Asepesima* lived Sixty years together in a Closet, all which time he never was seen of any, nor did he speak to any. The like is recorded of one *Didymus*, who lived ninety years by himself. One *Batthaus* an *Eremite* of *Caloſyria*, fasted so long, till Worms crawled out of his teeth. One *Martinus* tyed his leg with an Iron chain to a great Stone, that he might not remove thence. One *Alas* never tasted bread in eighty years together. *John Sormany* the Egyptian stood praying within the Cliff of a certain Rock three years together, so long till his legs and feet with continual standing swelled with putrified matter, which at last broke the skin and run out. One *Dominicus* an *Eremit* wore continually next his skin an Iron coat of Male, and almost every day used to scourge himself with whips in both hands. Some have killed themselves with hunger, some with thirst, some with exposing themselves to excessive heat have been stifled, others by extremity of cold have been frozen to death, as if God took delight in self-murther, which in him to affect were cruelty, and in any to act, were the greatest impiety. Some again not content with ordinary ways of *Eremitism*, have spent their days within hollow pillars, whence they were named *Stylitæ*, neither admitting the speech nor sight of any man or woman. *O curas hominum! O quantum est in rebus inane!* What needed all this toil? Christ saith, *that his Yoak is easie, and his*

Bur then

Burthen light; but these men laid heavy burthens on themselves, which God never required; he made man *Animal politicum*, a sociable creature, therefore said, *It was not good for man to be alone. Wo to him that is alone*, saith *Solomon*. Besides no place, though never so remote and solitary, can priviledge a man from sin. *Lot* was righteous among the wicked *Sodomites*, and yet in the solitary cave committed Incest with his two Daughters; what place could be more retired then Paradise, and more secure then Heaven? yet *Adam* fell in Paradise, and the Angels fell in Heaven.

They that will read the superstitious sufferings of these men abovenamed, and of others, let them look in *Sozomen*, *Theodoret*, *Socrates*, *Nicephorus*, *Evagrius*, &c.

Q. 5. Whether is the solitary life in a Desart, or the sociable life in a Covent to be preferred?

Sociable life preferred to the solitary.

A. 1. The sociable life, because the end of our creation was not to live apart, like wild beasts, but together, like men. 2. Because we are bound to help each other, by Counsel, Instruction, Admonition, Exhortation, to bear one anothers burthens, to comfort the comfortless, to support the weak, to cloath the naked, to feed the hungry: for as the Orator said, we are not born for our selves, but our Parents, Country and Friends challenge a share in us. 3. Because he that liveth alone, as he sins against his creation, and humane society, so he sins against himself, in that he debars himself of those comforts and aid, both spiritual and corporal, which he hath in a sociable life. 4. Because God is more present with many, then with one. *Therefore his Church, which he promiseth to be with till the end of the world, and on which he hath bestowed the Spirit of Truth, to conduct her into all Truth, and which he hath built upon the Rock, so that Hell Gates shall not prevail against her*; his Church I say, is a congregation, and consisteth not of one but of many; and Christ hath promised that *where two or three are gathered together in his name, he will be in the midst of them*. 5. Because God is better praised and more honoured of many together, then by one alone; therefore *David will praise God, and declare his name in the great Congregation*. Christ will have *our light to shine before men, that they seeing our good works, may glorifie our Father which is in Heaven*. This cannot be done by him that lives amongst wild beasts in a Desart, How can he honour God by the exercise of justice, mer-

cy, charity, humility, and other vertues, chiefly of his patience in suffering injuries, and of his obedience to superiors? How shall he find out his own infirmities and failings, seeing self-love is in every man, and no man can so well pry into himself, as another; and *the heart of man is deceitful above all things?* 6. And lastly no man alone can be so secure from danger of enemies, as when he is in company; and therefore *Satan* is more ready to assault man by tentations when he is alone, then when he is in the company and society of others. So he set not upon Christ when he was in *Jerusalem*, but *when he was led by the Spirit into the Desart*, therefore, *wo to him that is alone, for when he falls, there is not a second to help him up.* As then in the body natural, God did not separate one member from another, but united them all in one bulk, under one head, to be animated by one heart or soul, that they might help each other; so hath he done in the body Politick of mankind.

Q. 6. *Who were the first Monks after* Anthony?

Monks *who were the first.*

A. The *Thabennesii*, so called from *Thabenna*, an Island in the Province of *Thebak*. In this one *Pachomius* an *Eremite*, about the time of *Constantius*, *Constantines* Son: assembled divers Monks together, and by the advice of an Angel (so goeth the story) prescribed them these rules; to wit, that they should live together in one House, distinguished into divers Cells, and in each Cell should remain three Monks, but should all eat in one Hall. No man must be forbid to eat or fast; they must sleep not lying on beds, but sitting in their chaires: they must wear Goats skins, which they must never put off but when they communicate; then they must come onely with their hood, with which their heads must be covered when they eat, that they may not be seen to eat; for in eating they must neither cast their eyes off from the Table, nor must they speak. No Stranger must be admitted without three years trial. They must pray twelve times in the day time, likewise in the evening, and in the night, a Psalm preceding each prayer: The Monks were divided into 24 Orders, according to the number of the Greek letters.

See *Sozomen*, *Nicephorus* and *Vincentius* in his *Spec. hist.*

Q. 7. *What were the Religious rules that Saint* Basil *prescribed to his Monks?*

A. Saint

A. Saint *Basil*, Presbyter of *Cæsarea* in *Cappadocia*, being molested by *Eusebius*, Bishop there, to avoid trouble and disturbing of the Church, retired to a Monastery in *Pontus*, where he preached to the Monks of that place; and departing thence, travelled about the country of *Pontus*, and perswaded the *Eremites*, who lived apart in caves and cells of the Desarts, to unite themselves in Monasteries, and withal prescribes to them these 95 subsequent rules, which were imbraced by most of the Eastern Monks. The Rules were these. 1. To love God with all their heart, soul and strength, and their neighbours as themselves. 2. To ground this Love of God upon his power, glory, and excellency, as he is in himself; and on his goodness, mercy, and bounty towards us. 3. That the love of our neighbour be grounded on the command and will of God, and on his love toward us his enemies; for if God hath so highly loved us that were his enemies, shall not we when he commands us, love our neighbours? 4. That they should not live any longer asunder, but together, because of the mutual helps, comforts, instructions, exercise of vertues, efficacy of prayers, security from dangers which are in the sociable, not in the solitary life. 5. That they should forsake the delights and vanities of the world, and with the Apostle, *to crucifie it, and to be crucified to it.* 6. That they should dispense their wealth to the poor and indigent. 7. That none be admitted into their Fraternity without probation. 8. That Infants be also admitted, but not without the consent of their Parents. 9. That they study to be continent and sober in their diet and behaviour. 10. Is set down the measure of their eating and drinking, and simplicity of food. 11 That there be no affectation or contention for superiority of place at the Table, but that all things be done there with order and decency. 12. That their apparel be plain, simple, and homely; and that they wear a girdle, after the example of *John Baptist*, and the Apostles. 13. That they walk not after their own sense and pleasure, but as they are directed by Gods word. 14. That they be obedient to their Superiours, but chiefly to God. 15. That they should serve God with the same affection as *David* did, when

Monks of *Saint* Basil *and their rules.*

when he said *As the Hart brayeth for the Rivers of water, so doth my soul after thee O God.* 16. That he who is their Governour should consider whose minister he is; and that he should be as tender of his charge, as a Nurse over her child. 17. That he reprove at first gently, and in the spirit of meekness; but that he esteem of the obstinate as Heathens and Publicans. 18. That he suffer not the least offence to go unreproved, seeing the least is a breach of Gods Law. 19. That repentance be in sincerity. 20. That it be accompanied with good works. 21. And with confession. 22. That if a man relapse into sin, he may use more sincerity in his repentance then before; for it seems the disease was not perfectly cured. 23. Let him that reproveth be as a Father or a Physician; and he who is reproved, as a Son and a Patient. 24. That no man defend or excuse himself in his evil courses. 25. That among them all things be in common. 26. That men of Estates bestow on their Kindred what is their due, and the remainder on the poor. 27. That none return to their Parents houses, except it be to instruct them, and by their Superiors leave. 28. That none give way through idleness for their minds to waver, or wander up and down. 29. That to avoid idle and sinful dreams in the night, let every one be diligent in meditating on the Law and the Word of God by day. 30. That with the same affection which Christ shewed in washing his Disciples feet, should the strong and whole serve the sick and infirm. 31. That they should love one another, as Christ hath loved us. 32. That their speech be not idle, but *seasoned with salt, and edifying.* 33. That they should abstain from upbraiding or defaming words. 34. That they who either defame, or patiently hear their brother defamed, be excommunicated. 35. That they give not place or scope to anger. 36. That *they set their affections on Heavenly, not on Earthly things.* 37. That they neither sorrow nor rejoyce, but when they see God honoured or dishonoured. 38. That they take heed of wordly cares and too much security. 39. That *what ever they do, may be done to the glory of God.* 40. That they beware of pride. 41. That by a mean esteem of themselves, they may learn humility. 42. That every one be obe-

obedient, to another, *as servants are to their Masters*, or *as Christ was obedient to his Father*. 43. *That no man give occasion of scandal or offence to his brother; that every one do his duty with cheerfulness, without grudging; that reconciliation may be made where there is any difference.* 44. *That they judge not, lest they be judged.* 45. That they be truly zealous against sinne. 46. That no man do his own will, nor undertake any thing without leave, seeing Christ *came not to do his own will, but the will of him that sent him.* 47. That they be thankful to God, *who hath made them partakers with the Saints in light.* 48. That they instruct novices in their duties. 49. That they debar not any man from entring into their Covent upon trial; and withal, that they give them no offence. 50. That in their Fasting they use moderation and devotion. 51. That no man scorn to wear an old garment when it is given him. 52. That every man observe the hour appointed for eating. 53. That they give their alms with due consideration, and according to the discretion of the Superiour. 54. That a younger brother, instructing his elder, do it with reverence; and that no man disturb the Orders setled in the Monastery. 55. That great care be had of the Utensils belonging to the Monastery. 56 If any be necessarily detained from publick prayer and singing, that then he pray and praise God in his heart. 57. That they be reverent in their prayers, and not suffer their mindes to wander, seeing the eyes of God are upon them. 58. That the Steward, and other Officers of the Covent be prudent and faithful in their dispensation. 59. That there be diversity of rewards, according to the diversity of works. 60. That he who returns to God by repentance, must weep, and be sorry for his former life, and hate his former actions. 61. That they should not be dismayed who have not wealth to give to the poor, seeing they have forsaken all for Christ. 62. That they take heed of affected ignorance, and consenting to other mens sins. 63. That they must not be silent, or connive at their Brothers offences, but must reprove him. 64. That they should never be without compunction and care, by reason of the

the remainders of sin in them. 65. That they indeavour to be *poor in spirit*, which is to forsake all for the love of God. 66. That they persevere in doing good till the end of their life. 67. That though in respect of themselves, they must not care what they eat, or what they drink; yet, that they may be helpful to others, they must labour with their hands. 68. That to think of meat and drink out of season is a sin. 69. That sackcloath be worn for humiliation, other garments for necessity; that in speaking they neither be too loud nor too low. 70. That the Eucharist be received with fear, reverence and faith. 71. They observe when it is fit to speak, when to be silent. 72. *That they have alwayes the fear of God before them; That they avoid the broad way, and strive to enter in at the narrow gate.* 73 That they beware of covetousness, vain-glory, and vanity in apparel, to please men. 74 That they abstain from all defilement of the flesh, and endeavour *to be pure in heart.* 75. That they hate sinne, *and take delight in Gods Law.* 76. That they try their love to God, *by their thankfulness to him, by obedience to his commands, and by denying themselves.* Their love to their neighbour, by *fellow-feeling and sympathy in his prosperity and adversity.* 77. That they should imitate God and Christ, in *loving their enemies.* 78. *That they should be angry, but sinne not; that they give place to anger, and not resist evil, but being persecuted, either to suffer, or fly.* 79. That they strive for the peace of conscience; and *like new born babes receive the sincere milk of Gods Word, without resisting.* 80. That no man be puffed up with a conceit of his own worth, nor brag thereof, or glory therein. 81. *That they beg true wisdom from God, and acknowledge him the Author of all good.* 82. That they may know what it is, *to be holy, to be just, not to cast pearls before Swine, and to be content with their daily bread.* 83. That no Brother alone visit a Sister but in company, and that by permission, and for edification to avoid offence. 84. That reproof be joyned with gentleness; and that none rely on his own judgement. 85. *That they bear one anothers infirmities.* 86. *That they pray against tentations.* 87. That they do not

speak

ſpeak, or act any thing raſhly, but adviſedly. 88. That in giving, *they ſhould chiefly have regard to thoſe of the houſhold of faith*; and that every one muſt not be a diſpenſer, but he onely to whom that charge is committed. 89. *That they labour not for faith*, as ſome do, *without charity*; *and that they hide not their Talent in a Napkin.* 90. They muſt diſtinguiſh between fury, which is alwayes evil, and juſt indignation againſt ſin in their brother. 91. That Satan is not the cauſe of ſinne in any man, but as he conſents to it; therefore *the more watchful ſhould every man be over his own heart.* 92. If any man, being in debt, enter into the Monaſtery, he ought to pay his debt, if he be able. 93. That when a Siſter confeſſeth, the Prieſt-Confeſſor do nothing but by order and decency, and in the preſence of the Mother or Abbateſſe. 94. If Satan ſtrive to hinder any good action, they muſt not leave off their holy purpoſe and reſolution. 95. *That no man be wiſe in his own eyes, nor truſt in his own ſtrength, but in the Lord.*

Theſe Canons we may read more fully in Saint *Baſils* Works. *Ruffinus* tranſlated them into Latine; And here we may ſee that ſuch a Monaſtical life is not to be condemned: for theſe Monks were not to be idle, but to work with their hands; therefore their Monaſteries were called Ασκητηρια, places of Exerciſe, and the Monks Ασκηται, Exerciſers, which ſignifieth not onely the exerciſe of their hands, but alſo of their mindes; as *Hoſpinian* obſerves out of *Budæus*. Theſe Monks were tied to wear a white garment.

Q. 8. *What Religious Order did Saint* Hierome *erect?*

A. S. *Hierom*, who was coetaneal with S. *Baſil*, being offended at the Heathenish lives of Chriſtians in *Rome*, betook himſelf, with ſome others, into *Syria*, where he lived in the Deſart for a time, giving himſelf to ſtudy, prayers, and mediation; afterward returning to *Rome*, was ſo hated there by the Clergy, whoſe vices he ſharply reproved; that he betook himſelf again to his Monaſtical life in *Syria*, where *Paula*, a noble *Roman* Matron, erected four Monaſteries, three for *Saint* Hierom.

for Women, and one for Men, in *Bethlehem*, neer the ſtable where Chriſt was born. In this Covent Saint *Hierom* lived many years with divers of his friends, ſpending his time in devotion, writing, and meditating on the Bible, and educating alſo of divers noble youths, to whom he read Rhetorick, and the Poets: And thus he ended his dayes the 91 year of his life, and of Chriſt 422. The *Monks* of his Order are called *Hieronymiani*, whoſe garments are of ſwart or brown colour: Over their coat they wear a plated cloak divided; they gird their coat with a leather girdle, and wear wooden ſhoos. There is alſo an Order of *Eremites* of Saint *Hierom*, ſet up by *Charles Granellus* a *Florentin*, about the year of Chriſt 1365. Theſe *Hieromites* flouriſhed moſt in *Italy*, and *Spain*, and have large revenues.

Monks of S. Hierom.

See *Sabellicus*, *Polydor Virgil*, *Baronius*, *Eraſmus* on the life of Saint *Hierom*, and in his Antidote to *Ruſticus* the Monk.

Q. 9. *What Religious Order is Saint* Auguſtine *held to be author?*

A. Of thoſe who are called *Canon Regulars*, bearing Saint *Auguſtines* name, and of the *Eremites* of Saint *Auguſtine*. Which of theſe two Orders was firſt inſtituted by that great light and Doctor of the Church, is not yet certain; we finde that this holy man was at firſt a *Manichee* till he was 31 years of age, and profeſſed *Rhetorick* at *Rome* and *Millan*; but by the perſwaſion of *Simplicianus*, and reading the life of *Antony* the Monk, he became a convert, and in a Garden with his friend *Alipius*, as he was bewailing his former life, he heard a voice accompanied with the Muſick of Children, ſaying to him, *Tolle, lege, Tolle, lege*, that is, *Take up and Read*; looking about, and ſeeing no body, he took this for a divine admonition, and ſo taking up the Bible, the firſt paſſage he lighted on was this: [*Not in Surfeiting and Drunkenneſſe, not in Chambering and Wantonneſs, but put you on the Lord Jeſus*, &c.] Upon this reſolving to become a Chriſtian, he went with *Alipius* to *Millan*, where they were both baptized with his Son, by Saint *Ambroſe* Biſhop there. After this having ſpent a few years in faſting, prayer, and ſtudy in the holy Scripture, he was called to *Hippo* in *Africa*, where he was at firſt Presbyter, and then Biſhop. He built a Monaſtery within the Church

Monks of S. Auſtin.

of

of *Hippo*; where he lived with other learned men as in a Colledge, and from thence sent abroad divers Divines to be Clergy-men in *Hippo*, and Bishops to other places. Now whereas Saint *Austin* was first an *Eremite* and lived in the Desart, before he erected a Collegiate life in *Hippo*, it is likely that the *Eremites* of his Order are more ancient then his Monks or Canons. But some doubt, whether either of those Orders were instituted by him, as divers other Orders who profess to live after his rule, as the *Scopettini* instituted by *Steven* and *James* of *Sena*, and confirmed by *Gregory* 11. about the year 1408. The *Frisonarii* called also *Laseranenses*; these sprung up in the Territory of *Luca* in *Hetruria*, which *Eugenius* 4. ratified. The Order of Saint *George* in *Alga*, instituted at *Venice* by *Laurentius Justinianus*, *Anno* 1407. and confirmed by Pope *John* 22. These wear a Blew habit. The *Dominicans* also, *Brigidians*, *Fesuati*, Servants of the blessed Virgin *Mary*, *Hieromites*, *Antonians*, *Trinitaries*, Brothers of Saint *John* of *Jerusalem*, *Crucifori*, Brothers of Saint *Peter* the Confessor, Brothers of the *Lords* Sepulchre, *Eremites* of Saint *Paul*, with divers others. The habit of the Canons regular is a White Cloth Coat, open before, and down to their feet. This is girded to their body, and over it they wear a Linnen Surplesse to their knees, and over that a short black cloak to their elbows, with a hood fastned to it; their crowns are shaven like other *Friers*; and when they go abroad, they wear a broad hat, or a black corner'd cap. But Saint *Austins Eremites* were a black coat, with a hood of the same colour; underneath there is a White little coat. Their Girdle is of Leather with a Buckle of Horn. After the example of these *Monastical Canons*, there were *Ecclesiastical Canons* erected, who instead of an Abbot, had the Bishop for their Governour; these were seated neer the Cathedral Church, which sometimes was called *Monastery*, and corruptedly *Minster*: these Canons whilst they lived strictly according to their rule, were named *Regular*; but when they fell off from their strict way of living, and medled with wordly business, they received a new name of *Canons Secular*.

With him seee *Sabellicus*, *Pol. Virgil*, *Crantzius*, *Balæus*, *Alphonsus*, *Alvarez de Guivarra*, &c.

Monks of S. Austin are not to beg.

Secular. Volaterran reckoned 4555 Monasteries of Canons in *Europe*. 700 in *Italy*, whereas now are scarce 60. Popes, 36. Cardinals, 300. of Canonised Saints 7500.

Q. 10. *Did Saint* Austin *institute his* Eremites *to beg?*

A. It is not likely, for Saint *Austin* never begged himself, but did live by his learned and pious labours; Christ and his Apostles did not live idlely, and by begging; *Saint* Paul *laboured working with his own hands*, and said, 1 *Cor.* 4. *That he who will not work, should not eat.* And 2 *Thes.* 3. *That it is a more blessed thing to give then to receive. A begger was not to be suffred in* Israel, *& amongst Gods people it was held a curse to beg*; therefore *David* wished that his Enemies might beg their Bread, and sheweth that the children of the righteous shall never be driven to beg. Besides, they that are able to work, and will not, but live upon the alms of such as are sick and impotent, are robbers of the poor and weak. I deny not, but Christ undertook voluntary poverty, because he confesseth, *Luc.* 6. *That the Son of man had not whereon to lay his head*, and *Luc.* 8 3. *That the Women did minister to him of their goods*; and elsewhere, *That he had neither, House of his own to be born in, nor a Chamber of his own to eat his last Supper in, nor an Ass of his own to ride on, nor a Grave of his own to lie in.* Yet we do not read that he begged, or lived idlely; for he went about preaching, working miracles, and doing good, therefore he needed not to beg; for he that will thus imploy his life, shall not want, nor need to beg. And so if the Monks would take pains in praying and preaching, they needed not to be Mendicants; *For the labourer is worthy of his wages, no man goeth a Warfare on his one charges; he that serveth at the Altar, must live by the Altar; and he that soweth Spiritual things, should reap Temporal.* I deny not also, but there were *Lazarus*, the two blinde men in the Gospel, the cripple in the Acts, who did beg; but then the Jewish government was much altered from its first purity, and their Laws much neglected or corrupted, by their subjection to the *Romans*. Again that Christ and

and his Disciples needed not to beg, is plain, *by the common purse among them, whereof* Judas *was the carrier.* Now Christ assumed voluntary poverty, though he did not begge; to shew that he came to suffer want, and that his Kingdom was not of this world; and to sanctifie our poverty to us, and to teach the rich of this world, that they trust not in uncertain riches; and that the poor should not be dejected, seeing Christ himself was poor. God also to humble us doth suffer us sometimes to be in want. So he dealt with *Elias*, when he asked bread of the Widow; and *David*, when he desired bread of *Abimelech*; and *Lazarus*, when he begged at the rich mans door: but this is seldom, and to let us see, that on earth we have not true happinesse. Again I deny not but a single man, who hath no charge of Wife, Children, and Family, may renounce his wealth, that he may be the lesse burthened with the cares of this life, and the more apt for prayer and contemplation; but this is not lawful in him who hath the charge of Wife and Family, for whom he ought to provide, *If he be not worse then an Infidel.* To be brief, these Monk, who can work or preach, and will not, ought not to beg; for wages are due to those that work, not so much out of charity, as out of justice.

Q. 11. *Was that Leathren Girdle ever worn by S.* Augustin, *with which the Monks of this Order used to cure Diseases, and ease Pains in the body?*

A. 1. That Saint *Austin* ever wore this Girdle, is not known to me, nor can it be proved but by their own traditions. 2. That this Girdle hath miraculously cured Diseases, and asswaged Pains, is believed by divers lay-people, even by some Princes, who have for this end, wore the same. 3. That wonderful cures have been wrought by this Girdle, is asseverred by divers, but how truly, I know not. 4. God sometimes by weak means produceth strange cures; as by *Christs spittle*, *Saint* Peters *Shadow*, *Saint* Pauls *Handkerchieff*, *the Hem of Christs Garment.* 5. God permits Satan sometimes to do strange things, that they who will not believe the truth, may

Austins girdle.

be deluded. 6. Many ſtrange cures are to be aſcribed to the force of imagination, rather then to ſuch weak outward means. 7. To deny all miracles which have been written, is too much temerity; and to believe all, is too much credulity. 8. We read of miracles not onely done by *Moſes*, *Chriſt*, and his *Apoſtles*, but alſo by the Sorcerers of *Egypt*, *Simon Magus*, *Antichriſt*, *Apollonius* and others. 9. As Scriptures at firſt were proved by miracles, ſo miracles are now to be proved by Scriptures; for ſuch miracles as are not conſonant to Gods word, are not true. 10. Divers of the *Roman* Church doubt the truth of many of their miracles; *Canus Loc. l.* 11. *c.* 6. calls *the Author of the Golden Legend a man of a Brazen Face, and a Leaden Heart.* *Eſpencæus* upon 2 *Tim.* 4. ſaith, *That the Legends are full of fables.* *Caietan Digr.* 21. *Opuſc. de concep. Virg.* c. 1. tells us, *That it cannot be known infallibly, that the miracles on which the Church groundeth the Canoniſation of Saints be true, becauſe the credit thereof depends on mens reports, who may deceive others, and be deceived themſelves.*

Q. 12. *What were the Inſtitutions and Exerciſes of the firſt Monks?*

Monks, their firſt Inſtitutions and Exerciſes.

A. At firſt they uſed to work, when occaſion ſerved; to eat and drink ſoberly, to go decent in their apparel, to faſt and pray often, to poſſeſſe all things in common; to Read, Meditate, Preach, and hear the Word of God, to ſtudy Temperance, Continency, Modeſty, Obedience, Silence, and other Vertues. They were divided into tens, and hundreds; every nine had their *Decurio*, or tenth man to overlook them, and every hundred had their *Centurio*, to whom the ten *Decurions* were ſubject, they had their diſtinct beds; at the ninth hour they met to ſing and hear Sermons, at Table they ſit ſilent, and content themſelves with Bread, Herbs, and Salt; the old men onely drink Wine; in the night they had their hours of prayer; in the Summer they dine, but ſup not: Their chief Governour they called Father, in *Syriack* Abbot, who for his learning was eminent, and for his life exemplary. Theſe ancient Monks uſed to wear Hoods and Girdles, they went alſo with ſtaves, and

and scrips of Goat skins. But in *Egypt* they wore no shoos, because of the heat of that Country. The affairs of the Covent was committed to some Brother, till he grew weary of it; but in *Mesopotamia*, *Palestine*, and *Cappadocia*, the Brothers did serve by turns weekly; at the end of the week, the servant did wash the feet of his Brothers, and so resigned up his office to the next. In most places they observed the third, sixth, and ninth hours for prayer; none were admitted into the Monastery till they were first tried by waiting ten dayes together without the Gate, and patiently enduring all the opprobrious speeches that should be uttered against them; then did the Abbot receive them with a long exhortation, admonishing them of their duties, and chiefly exhorting them to Mortification, Humility, Silence, Obedience, Meekness, Patience, Sobriety, Submission, Confession of their infirmities, and such like duties. Then are these Probationers stript of their own Garments, and cloathed in Monks habit, and are tried one whole year under strict discipline; if there be dislike on either side, they receive their own cloathes again from the Steward, and are dismissed the Monastery. Small offences among these Monks were punished with publike humiliation and acknowledgement, the offender lying flat on the ground, till the Abbot bid him rise; but great faults were punished with stripes, or expulsion: during their sitting at Table, they were to hearken to what was read out of the Scripture, to the end, they might be taken off from idle talk, and that their mindes might be fed as well as their bodies, seeing *not by bread alone man doth live, but by every word that cometh out of the mouth of God.* These primitive Monasteries also were subject to the Bishops of the Dioces, without whose leave, they were not to go abroad from their Covents. *I do not finde that in these Primitive Monasteries they were tied to set Fasts, to the three Vows of Chastity, Poverty, and Obedience, or to different cloathes and colours; or to stay longer in the Monastery, then their own liking.*

See *Cassianus*, *Hierom*, *Erasmus*, *Vadianus*, &c.

Q. 13. *Why did Religious Persons cut their Hair and Beards?*

Why they cut their hair and beard.

A. Because long Hair was abused among the Gentiles to Pride, Luxury, and Superstition. It did argue also Effeminatness, Childishnesse, or Slavishnesse; for in some places slaves used to wear long hair, which when they were made free, they layed aside; so children, when they came to years of puberty, cut their Hairs, and offered them to *Apollo* who by the Poets is called *Crinitus*, and κυρότροφος, the nourisher of Hair; the Gentiles gave long Hairs to their gods; So *Jupiter, Apollo, Bacchus, Neptune, Æsculapius*, are described with long Hair. Nature gave the Woman long Hair, to distinguish her from the Man; therefore men with long Hair were noted for Effeminate, and in derision called τριχοκλάσαι, Hair-trimmers. The Apostle reproves it in men; therefore the Clergy by the Canons of Councils and Decretals, are forbid to nourish their Hairs, but to cut them; yet I do not finde that they used in those times to shave, or were injoyed to do so, but rather the contrary: therefore *Optatus Milevitanus*, *L. Cont. Parmen.* reproves the *Donatists* for shaving the *Catholick Priests*: and *Clemens Alexandrinus*, *L. 3. Pædag. c.* 11. saith that the Haires are to be clipt with Scissors, not shaved with a Rasor. And the reason why shaving was then prohibited among the Christians, was because it was used by the Gentile Priests in honour of their Idols; for in the time of the Primitive Christians, were the Priests of *Isis* yet extant, who used to shave their Heads: for this cause God would not have the Jewish Priests to shave, seeing he would not have them to be like the Idolatrous Priests; nor would he have them to shave in Funerals, *Levit.* 21. Now the reasons why Monks and Clerks, were shaved among Christians, and that onely on the top of their Head, so that their hairs hanging about their Ears, represented a Crown, were these. 1. To resemble the Crown of Thorns which Christ wore. 2. To shew that Christs Priests are also spiritual Kings. 3. They shave off their Hairs to shew that they should lay aside all superfluities of the flesh,

flesh, and sinful lusts; but the Crown of the Head must be bare, to shew that the minde must be free for contemplation. 4. Their naked and bare Crowns were to shew the nakednesse, purity, and simplicity of their lives. 5. To shew their repentance and conversion; for such were commanded to cut their Hairs, before they were admitted again into the Church. 6. To discriminate the Christian Monks from the Jewish *Nazarites*, who wore long Hair, as *Moses* did a Vail, to shew that the mystery of redemption was not as yet revealed. 7. They cut or shave to avoid the uncleannesse and inconveniences that accompany long Hair. 8. To shew their contempt of the world, and of those vain Effeminate men who pride themselves in their long Hair. 9. They shave their Beards that they may look smooth like Children and Angels, who are alwayes painted young, by this shewing, they should be Children in malice, and Angels in innocency.

Con. Agath. can. 11. Tolet. 3 can. 12.

See *Platina*, *Balaus*, *Pol. Virgil*, *Bellarmin*, and others.

Q. 14 *Whence came the custome of shaving, or cutting the Hair of Head and Beard among Religious persons?*

A. Some will have Saint *Peter* to be the first Christian that was shaved on the crown, at *Antioch*, by the Gentiles in derision. Others ascribe this custome of *Anicetus*, who lived about 165 years after Christ; but this is rejected by *Bellarmine*. Others again will have the Fourth Council of *Toledo*, about the year of Christ 631. to enjoy this shaving of the crown; and in the Council of *Aquisgran*, *an. Christi* 816. the *Monks* are enjoyned to shave in *Easter* week. But shaving of the Beard is not so ancient; for it came in with the Doctrine of Transsubstantiation, taught by *Peter Lombard*, *Anno* 1160. and established by *Innocent* 3. In the Council of *Lateran*, in the year 1200. The reason of this shaving was, lest any hairs of the beard might touch the body or blood of Christ; or least any crum of the bread, or drop of the wine might fall upon, or stick to the beard. In the time of *Epiphanius*, about 400 years after Christ, it was not the custome among *Monks* to cut their beards; for he inveighs against the *Monks* of *Mesopotamia*, for wearing long hairs like Women, and cut-

Their shaving, whence it came.

ting their beards, which also was the custom of the *Messalian* Hereticks. But that this custom of cutting the beard was not generally received by the Clergie, appears in the *French Story*; for *Francis* the first caused the Church men with a great sum of money to redeem their beards which he threatned to cut: but indeed the custom of shaving was used among the Gentile Priests; for which reason God would not have his Priests to shave, that they might not seem to follow the wayes of Idolaters. The Egyptian Priests, by shaving off all their hairs, did signifie that the Priests should be pure and clean, and free from all pollution. They used also in Mourning and Funerals to cut their hairs; so *Statius* saith, *l. 6. Theb. Tergoque & pectore fusam Cæsariem minuit*, and to cut the hairs of the dead, which they laid on the Tomb, or cast into the fire, as a sacrifice to *Pluto* and *Proserpina*, as may be seen in *Euripides* and *Homer*. Of this custome speaketh *Virgil*, in the death of Queen *Dido*;

Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco, &c.
Sic ait, & dextra crinem secat, &c.

They used also to spread their cut hair upon the Coffin, as *Heliodor l. 6.* sheweth πᾶσαι τὰς τρίχας, καὶ ἐπὶ κλίνην ἐπέβαλε. And as they offered the hairs of the dead to *Orcus*; so they did of children to the Rivers, from whence they held all things had their Original, or else to *Apollo* and *Hercules*, that is, the Sun; for by the heat of the Sun, and the moisture of Water, hairs are procreated. But in their marriage Solemnities they used to offer their hairs to *Diana* or *Juno*, *cui vincla jugalia curæ*; for she was held the Goddess of marriage. Childrens hair were cut with ceremony in the Temples, and preserved in boxes or cases of Gold and Silver. Sea-men in danger or shipwrack used to cut their hairs, thinking thereby to appease the angry Sea gods. Among some *Gentiles* the haires were cut in sign of liberty; among others in token of servitude: It was a punishment to

cut

cut the hair among the Germans, as *Tacitus de mor. Ger.* sheweth of the Women there, who for adultery had their hair cut: *Acciſis crinibus nudatam domo expellat maritus*; Such also as stood guilty of capital crimes were shaved; as *Nicolaus Damaſcenus* sheweth, and *Philoſtratus* in the life of *Apollonius*. But sometimes again guilty persons wore long hair, and were forbid to shave; to be half shaved was the badge of a slave; *Frontes literati, & capillum ſemiraſi, & pedes annulati*, saith *Apuleius*, *l.* 9. Slaves were stigmatized on the fore-head, half shaved, and had rings about their feet. *Davids servants were sent back by the Ammonites half shaved.* Sometimes shaving was a note of Effeminateness; sometimes of Craft; sometimes of Foolishness; sometimes of Liberty; and sometimes (as is said) of Slavery. But however it was used among the Gentiles, it is expressly forbid to the Jews, and threatned as a punishment. Yet among Christians it is indifferently used; but among the Monks and Priests it is used as a mark of distinction; and to shew as that dead men were shaved among the Gentiles, so that our Monks are dead to the world; and as the Gentiles thought by cutting their hair to pacifie their angry Gods, so the Monks, by laying aside all fleshly superfluities, strive to avoid Gods wrath. This I should like well, if they were as careful about the thing signified, as they are about the sign: And as shaving was sometimes a sign of Liberty, so I wish it were among them, who as they pretend, they are free from the world, so they were free also from the Devil, and the flesh, and from those sins that enslave them; for *he that committeth sin is the servant of sin*; yea a servant of servants, whatsoever badges of liberty he pretend.

Lev. 19. *Iſa.* 7. 20. and 15. 2. *Jer.* 48. 37.

See *Hadrian Junius, Pol. Virgil, Hoſpinian, Schedius, Bellarmine, &c.*

Q. 15. *Where there any Religious Women, which we call* Nuns, *in the Primitive times of the Church?*

A. Yes: For we read of *Marcella, Sophronia, Principia, Paula, Euſtochium*, and others, who did profess chastity, and contempt of the world, and an earnest desire of Heavenly things. This retired life they undertook of their own accord, and not by force;

Nuns in the Primitive times.

for every one is not capable of perpetual Virginity, nor were they tied to it by vow: For the Apostle saith, *That if a Virgin marry, she sinneth not.* Indeed such Virgins as had dedicated themselves to God and a single life, if afterward finding their own inability to persevere, did marry, these marriages were thought scandalous, yet lawful; *For it is better to marry then to burn*; therefore they were not rescinded; and the parties so marrying were evil reported of for their inconstancy; for this cause pennance was injoyned them. And afterward *Jovinian* made it capital for any man to marry, or to solicit a Nun, because the *Donatists* of his time deflowred divers Nuns. Such married couples were Excommunicated by the Church, perpetually imprisoned, or put to death, by the Civil Magistrate, and the marriage absolutely disannulled as incestuous. Before *Constantines* time, I do not read of any Monasteries or Nunneries erected for Women, by reason of frequent persecutions, and the uncertain condition of Christians then: But after that peace was established in the Church, Houses were built for Virgins, but yet with liberty to be elsewhere, for *Eustochium* the Virgin lived with her own Parents, and so did the Virgin *Demetrias*; and we finde in *Cyprian*, *Hierom*, and *Austin*, that such Virgins had liberty to go abroad, to hear Sermons in the Church, and to receive the Eucharist with the rest of Gods people; they were enjoyned to be modest and frugal in their cloaths and diet; not to converse with men; not to walk alone; not to bathe, except their hands and feet; to fast and pray often; to be vailed; to abstain from wine; to wash the Saints feet; not to be idle, but either to sing, pray, hear, or be working with the needle. And seeing hair was given to the Woman as an ornament and badge of distinction, and for modesty; therefore Nunnes of old were not shaven, as now, but were prohibited by the Council of *Gangren*, *Can.* 17. to shave at all. Yet in the Syrian and Egyptian Monasteries, Nunnes at their admission used to offer their hairs to the Abbatesse, because it was not lawful for them to wash or anoint

their

their heads: therefore to keep their heads the cleaner from filth and vermin, they cut their hair. Its likely they learned this custome from the vestal Virgins at *Rome*, who used to cut their haire, and offer it on the Tree *Lotos*, called *Capillata*, as *Pliny* sheweth.

They that will read more fully what is written of the Primitive Nuns, let them read *Basil*, *Athanasius*, *Cyprian*, *Hierom*, *Austin*, &c. who have written largely of this subject.

Q. 16. *In what account are Monks, at this day in the* Roman *Church?*

Monks, in what account at Rome at this day.

A. They are of that high esteem, that their very garments are counted sacred, and that there is power in them to cure diseases, to work miracles, to drive away evil spirits, to further them towards Heaven, so that some Kings and Princes have desired to dye in a *Franciscan* Hood. 2. They count this the state of perfection, the Angelical life, the life that *Elias* and Saint *John Baptist*, *Christ* and his *Apostles* did embrace, and a life meritorious of Heaven. 3. Whereas in the beginning Monks were altogether Lay-men, and not to meddle with any other employment but what was proper to their profession, to wit, prayer, fasting, virginity, poverty, and obedience: now they are admitted into, and priviledged with all Ecclesiastick Dignities, from the Door-keeper even to the Papacy. 4. The married life, amongst many of them, is accounted pollution, compared with the Monastical; *Notwithstanding the Apostle tells us that marriage is honourable, and Christ honoured it himself with his presence and first miracle*; and would be born of a Virgin, but after shee was espoused to a Husband. 5. Such is the respect they give to this life, that they prefer it to all natural affection and duty between Parents and Children, to which not onely wee are tyed by nature, but also by special command from God. *Hierome* commends *Paula* in her Epitaph for abandoning Brothers, Kindred, and her own Children, whose teares shee slighted, preferring this kinde of life to them all; but this prepostrous zeale is condemned by the Council of *Gangra*, *Can.* 15. 6. So likewise they prefer it to the mutual duty and stipulation that is betweene Man and Wife, per-

permitting, yea teaching that they may forsake each other, and enter into a Monastery; which is *to put asunder those whom God hath joyned together*; to defraud one another of due benevolence, and by this means occasion adultery. The Apostles counsel is, *that the married couple should not defraud one another, except it be for a time, by consent, to give themselves to prayer, seeing the man hath not power over his own body, but the woman; and so the man hath power over the woman.* 7. They will not permit Monks and Nunnes ever to marry, though they have not the gift of continency, accounting all such marriages Sacriledge; *whereas* the first Monks were left to their own freedom, and not constrained to stay longer then their conveniences would permit: And in the Primitive times of the Church, marriages contracted after the vow of continency made, were not dissolved, but held lawful; onely the parties for their inconstancy were enjoyned pennance, and the man made incapable of Ecclesiastical employment: Neither were their Monks forced to vow chastity, seeing every one is not capable thereof, and much mischiefe hath proceeded from this constrained Vow: but men were left to their own freedom. Neither was it at that time counted a more hainous sinne for a Monk to marry a Nunne, then to keep a Concubine. 8. The modern Monks are permitted to wear Rings; to converse in Kings and Princes Courts, and such is the opinion they have of Monasteries, that they think a man cannot sufficiently repent him of his sinnes, or be truly mortified, except he be shut up in a Covent.

See *Erasmus. Polyd. Virgil, Hospinian, Baronius, Bellarmine*, &c.

Q. 17. *How were the Monks and Nunnes of old consecrated?*

How consecrated anciently.

A. The Monks after prayers and exhortation made by the Priest, is by the same signed with the sign of the Cross, and shaved or polled rather; then is his old garment taken off, and he is cloathed in a Monastical habit, and with other holy men present, is made partaker of the Divine mysteries.

Nuns, how consecrated anciently.

The Nunnes were consecrated either by the Bishop or

or the Priest, and by them covered with a Vail; if the Abbatesse presumed to do this, she was excommunicated: Twenty five years of age was then held a fit time for Virgins to be Vailed, but now they may at twelve, or before; the dayes of the year for receiving their Vail, and Consecration, were the Epiphany, Easter-eve, and the festival dayes of the Apostles, except in case of death. The Virgin to be consecrated was presented to the Bishop in her Nunnes habit; then before the Altar with Musick and burning Tapers, the Priest before he puts on her Vail, thus saith, *Behold Daughter, and Forget thy people and thy Fathers House, that the King may take pleasure in thy beauty*: To this the people cryed *Amen*, and so the Vail is cast over her, and all the religious Matrons present do kisse her, after the Priest hath blessed and prayed for her: in this Vail is placed as much Sanctity, as in Baptism; and that such Virgins as depart out of this world without it, are in danger of damnation.

See *Ambrose, Tertullian, Hierom, Austin, and Dionysius the Areopagite, in* his Hierarchie, if that Book be his.

Q. 18. *What was the Religious Order of the* Benedictines?

A. *Benedict* or *Benet* in *Umbria*, a country of *Italy*, being weary of the warres and tumults there, retired himself into a Desart place, after the manner of *Anthony* the *Theban*, to whom did flock multitudes of people; from thence he goeth to *Cassinum*, an ancient Town where he setled, and prescribed Laws to his Monks, after the manner of Saint *Basil*. He is said to found twelve Monasteries, over which he placed twelve Abbots, that were his Disciples. His chief Monastery, *Cassinum*, was richly endowed by *Tertullus*, a Roman Patritian, who bestowed on it, Castles, Villages, Lands, and large possessions. *Equitius*, a Senator followed his example, and conferred large revenues on it, and so did divers others after him. This Order did quickly spread through *France, Germany, Sicily, Spain, England*, and other places. By the means of *Maurus*, his Disciple, who was Son to *Equitius* the Roman Senator, neer *Orleans*, the first Monastery of *Benedictines* is

Benedictine Monks.

is founded, consisting of one hundred and fourty Brothers, which number was not to be altered. By *Placidus*, Sonne to *Tertullus*, the Roman Patrician, *Benet* set up a Monastery in *Sicily*. By *Leobardus*, he erected a Monastery in *Alsatia*, four miles from *Strasburg*; he planted also a Monastery at *Rome*, neer the Lateran Church, in the time of *Pelagius*. By *Donatus*, a *Benedictine* Covent is rected in *Spain* about the year of Christ 590. By *Austin*, Arch-Bishop of *Canterbury*, the *Benedictines* got footing in *England*, *Anno* 596. and so by degrees they spread through other places; chiefly in *Germany*, by *Boniface* the German Apostle, and Bishop of *Mentz*, *Anno* 545. These *Benedictines* were afterward divided into divers Sects; Namely the *Cluniacenses*, instituted in *Burgundy*, by one *Otho*, an Abbot, to whom *William*, Sirnamed the Godly, D. of *Aquitain* gave a Village called *Mastick*, *Anno* 916. The *Camalduenses* were erected by one *Romoaldus* a *Benedictine*, on the top of the *Appenin* Hills. The *Vallisumbrences*, so called from *Vallis Umbrosa*, on the side of the *Appenins*. were erected by one *Gualbertus* a Florentine, *Anno* 1060. the *Montelivereuses* were set up by one *Bernard Ptolomeus* at *Sienna* in *Tuscany*, *Anno* 1047. The *Grandimontenses* about the same time were instituted by one *Steven*, a Noble man in *France*. The *Cistertians*, so called from *Cistertium* in *Burgundy*, about the same time were erected by one *Robert*, Abbot of *Molismenia*. S. *Bernard* was of this Order, who about the year of Christ, 1098 was made Abbot of *Claravallis*, whose Monks were called from his name *Bernardines*, who are all one with the *Cistertians*, saving that the *Cistertians* wear all white; but the *Bernardines*, a black Gown over a white Coat. The *Celestini*, so called from Pope *Celestinus* the Fifth, their Founder, whose former name was *Peter Moronus*. This Order was confirmed by *Gregory* the tenth, in the Council of *Lyons*. All these were branches of *Benedictines*. The *Camalduenses*, *Montelivetenses*, and *Cistertians* wear white; the Monks of the Shaddowy Vally, Purple, the *Celestines*, Skie colour, or blew. The *Grandimontenses* wear a Coat of Mails, and a black Cloak thereon.

See *Antoninus*, *Sabellicus*, *Bruschius* of the German Monasteries, *Baleus* in his Centuries, &c.

Q. 19. *What other Orders proceeded from the Benedictines?*

A. Benet may be called the founder and author of all the Religious Orders that were in the West, for 666 years together, that is, till the times of the *Dominicans* and *Mendicants*; so that there were of *Benedictine* Monks reckoned by *Tritbemius*, *l.* 1. *c.* 4. above fifteen thousand Abbies; out of which proceeded multitudes of *Cardinals*, *Arch-Bishops*, *Bishops*, *Abbots*, and other eminent men, besides *Popes*. The *Gregorian* Order was a branch of the *Benedictine*. *Gregory* the great, afterward Pope, was at first a Monk, who, after his Fathers death, erected on his own charges six Monasteries, in *Sicily*, and at *Rome* converted his Fathers house into a Monastery, and dedicated it to Saint *Andrew*; to these Monks he prescribed the rule of Saint *Bennet*, and assigned to them a large dark or brown coloured cloak to be worne, on which was woven a red crosse in the breast; these did not shave their beards. The Monks called *Gerundinenses* were after the Order of *Bennet* instituted by *John*, Bishop of the *Gerundinenses* in *Portugal* about the year of Christ, 610. He was warned in a dream to build a Monastery, which he did, and had it ratified by the Pope. He gave them a white Garment to wear, with his own arms on the breast thereof; they were ordered to wear four Ribbands, to wit, two red, and two green. This order was erected under Pope *Boniface* the Fourth. The rule which *Bennet* prescribed to his Monks, was written out by Pope *Gregory* the great, and confirmed by Pope *Eugenius* the Second.

Benedictines, *Authors of other Orders.*

Of these passages see *Platina*, *Francus* in his Chronicles, *Sabellicus*, *Volaterran*, *Tritbemius*, &c.

Q. 20. *What were the Rules which St.* Bennet *prescribed to his Monks?*

A. He first sheweth what the duty of the Abbot is, namely to be careful of his charge, to be holy, just, wise, and charitable in his deeds; and to be powerful in his words, to exhort, correct, reprove, to beware of partiality, and dissimulation, and chiefly of covetousnesse, and pride, not to do any thing of himself without advice of the Covent; he enjoyneth all to be obedient, silent, humble, to be watchful to prayer

Benedictines, *their rules prescribed by Saint* Benet.

prayer in the night; he prescribes what Psalms they are to sing every day and night; and what Psalms in their canonical hours. That *Halleluja* should be said continually between Easter and Pentecost, that they should praise God with *David* seven times a day; to wit, in the morning, at the first, third, sixth, and ninth hours; in the evening, and completory, and at midnight. Particular Psalms are appointed for each of these canonical hours; that they must pray with all reverence. That their be Deans chosen in each Monastery to ease the Abbot; That every Monk have his own bed to sleep in, that a candle burn by them till the morning; That they sleep in their cloathes girt, that at the ringing of the bell they may be the more ready for prayer; divers degrees of Pennance are injoyned according to the degrees of offences; That the Abbot use all the means he can to reclaim the excommunicate persons, that the lost Sheep may be brought home with joy; That if no correction will prevail, the obstinate person be expelled the covent; who upon repentance may be received three times; but never after the third time; That the Steward of the Monastery be a man of discretion, government; and trust; That the Abbot keep an inventory of all utensils belonging to the Covent; That all things be common among the Brothers; That there be no grudging or murmuring; That every one serve in the kitching, and in other places when his turn is; That a special care be had of the sick and infirm, so likewise of the aged and children; That there be chosen a weekly Reader, to read in time of refection; That each man be content with a pound of bread for a day; and that onely the sick be permitted to eat flesh; That wine be drunk sparingly; That from Easter to Pentecost the Brothers may have their refection at the sixth hour, and their supper in the evening; in the Summer let them fast every fourth and sixth day in the week, till the ninth hour. The other dayes let them dine at the sixth hour; From the midst of *September* till Lent, let them have their refection at the ninth hour; but in the Lent time at the evening; so it be by day light; That after the

Com-

Completory there be no speaking at all; if any come late to prayers, or to the Table, he is to stand apart by himself, and to be last served, and shortned in his victuals; if any for some great offence be excommunicated out of the Oratory, he shall make satisfaction by prostrating himself before the Oratory; that they shall not onely give themselves to prayer and meditation, at the appointed hours, but shall also labour some part of the day with their hands, to keep them from idleness; That they observe Lent with all strictnesse; that they use strangers with all reverence and cheerfulnesse, and that the Abbot salute them with a holy kisse, and wash their feet; that none receive letters or tokens from their Parents without the Abbots leave; That the Abbot cloath his Monks as he findeth the seasons of the year requireth; That no Novice be admitted into the Monastery, without sufficient trial of his constancy; and patience; That if a Priest desireth to enter into a Monastery, he submit himself to the Laws thereof; and that he have the next place to the Abbot; That Noble men, who offer their Children to God in the Monastery; swear they will never give them any part of their Estate, but that it be conferred on the Covent; That if a stranger Monk desire to continue in the Monastery, he be not denied, so his life be not scandalous; If the Abbot desire to have a Priest or Deacon ordained, let him choose one of his own Covent; That he shall be Abbot whom the whole Covent, or the greater and better part shall choose; That the Provost or Præpositus be chosen by the Abbot, to whom he must be subject; That the Porter be an ancient and discreet man, who may receive and give answers, and that the Monastery be provided with Water, and a Mill, and other necessaries within it self, lest the Brothers should wander abroad; if the Abbot enjoyn to any Monk impossibilities, he must with reverence and submission excuse his inability; if the Abbot urge it, he must obey, and trust to Gods assistance; That in the Monastery none presume to defend, or strike, or excommunicate another: But that they be obedient and loving to each other; That they be zealous for Gods

Glory

Glory, and when they are working, to be still singing of Psalms.

Q. 21. *What habit and diet do the* Benedictines *use?*

A. Their habit is a round coat, a hood called *Cuculla*, *Cappa*, and *Melos* from *Melis*, a brock, gray or badger, because it was wont to be made anciently of the skin of that beast. *Scapulare* is so called from *Scapulæ* the shoulders, which this covereth. In Winter their hoods are lined. They were not wont to wear breeches but when they travelled into the countrey. The colour of their upper garment is black, under which they wear a white wollen coat with sack-cloath, and they go booted. The ancient *Benedictines* were wont, after they were Bishops, to were the habit of their former profession; and to this they were enjoyned by the eighth General Council held at *Constantinople*; they were also tied by their rule to lie in their coats and hoods, and to wear course cloth; *but now the case is altered, and so it was in Saint* Bernards *time, who complains against the Monks luxury in apparrel, wearing, Non quod utilium, sed quod subtilium; Silk garments to shew their pride, but not of cloth to keep them warm.* Their simple and course Dyet, as it was prescribed by *Benner*, is changed into dainty fare; they now eat flesh and drink Wine plentifully; of this *Hugo de Sancto Victore* complaineth.

These Rules are set down at large in *Hospinian*, out of *Gregory*, and contracted by *Isidor Hispalensis*.

Their Habit and Dyet.

Of the *Benedictines* habit and dyet, see more in *Polyd. Virgil*, *Hospinian*, *Sabbellicus*, *Antoninus*, *Turrecremata*. &c.

Q. 22. *What Religious Rules did the Second Council of* Aquisgran *or* Aix *prescribe to be observed by the Monks?*

A. This Council being held the eight hundred and sixteenth year after Christ, ordered that no Lay-man or Secular Priest be received into a Monastery, except he become a Monk; that the Monks do not swear, that in the *Parasceve* they use nothing but bread and water. That before they go to sleep, the Prior besprinkle them with holy water; that the tenth part of their almes bee given to the poor; That they bathe not without the Priors leave; That particular Psalms be sung for the dead; That they bow not their knees in Whitsun-week, nor

Rules prescribed to the Monks by the Council of Aix.

nor fast: but they must fast the Ember-weeks, and on the Eves of the Apostles; that in case of necessity the Brothers walk with staves; that in uncertaine theft, there be a suspending from Supper, till the guilty party confess; that at Christmasse and Easter for eight dayes together, they that will, may eat the flesh of Birds; that all Monks, if they can, learn their Rules by heart; that in the Kitchin, Mill, and other such places, they work with their owne hands; that the Delinquent cast himselfe on the ground before his Abbot, or Prior; that they kisse no Women; that in Lent they wash each others feet. At the Lords Supper let the Abbot wash and kiss the Feet of his Brethren. In Easter, and Whitsun-week, and on Christmass, and other Festival Dayes, let there be no speaking in the Cloyster, but hearing Gods Word read. That the Abbot exceed not the proportion of his Monks in eating, drinking, clothing, sleeping, and working; and that he be not given to gadding abroad; that the Servants, after the refection of the Brothers, eat by themselves; and that the same Lessons be read unto them, which were read to the Brothers; that *Hallelujah* be omitted in the Septuagesima. The Novice must neither be shaved nor cloathed with a Monks garment, till his time of probation be expired, and promise made by him of Obedience, according to Saint *Bennets* Rule. That none be set over Monks, but he that is a Monk. That in Lent the Brothers do work till the ninth hour, then repair to Mass; and in the Evening let them take their refection. "These are the chief Duties, to which Saint *Ben-*
"*nets* Monks are enjoyned by the aforesaid Synod.
"And whereas at first the Monks were Lay-men,
"and had no Priest, but such as came from abroad;
"at last they were permitted to have Priests of their
"own, and that they should receive Tythes, First-fruits,
"Oblations, and Donations, as well as other Priests,
"by *Gregory* the Great, *Boniface*, and other Popes, as
"may be seen in *Gratian*.

Q. 23. *What were the Rites and Institutions of the Monks of* Cassinum?

Monks of Cassinum.

A. This was the first Monastery of *Benedictines*, where divers Rites were observed, which are not in *Bennets* Rule. The chief are these. Fourteen dayes before *Easter* all the Altars are stript from their ornaments, and covered with black; the Images are vailed; *Gloria Patri* is not sung. Three night immediately before *Easter* the Night Service continueth till the Morning, and is joyned to the *Mattins*; no bells are rung; the lights are put out; the Abbot washeth the Monks feet. In the Paraſceue late, a little bread and water is taken. On *Easter* Eve in the night time the Tapers are kindled. On *Easter* Day, before *Masse*, there is a Proceſſion with Burning Tapers, and Holy Water, the Prieſts singing and praying. The two next dayes after, Croſſes, Holy Water, and Reliques, are carried about with the Goſpel, and burning Tapers, with singing and saluting each other with holy kiſſes, the Prieſts being in their rich Copes. Six ſeveral times in the year they enter into the *Refectory* singing; namely, on *Chriſtmaſſe* day; on the *Epiphany*; on *Palm Sunday*; on the *Holy Sabbath*; on *Easter day*; and the third day in *Easter* week. Every Lords day they have 12 Lectures, and ſo many on their chief Feſtivals, namely, *Chriſts Nativity*, the *Epiphany*, the *Purification* of *Mary*, the two Martyrs, *Fauſtinus* and *Juletta*, *S. Scholaſtica*, S. *Bennet*, *Aſcenſion day*, the Feſtivals of the Apoſtles, S. *Laurence*, *S. Mary*, S. *German*, S. *Andrew*; on theſe Eves they faſt, they doe not kneel, nor work; but on the leſſer Feſtivals they read but eight Leſſons, and afterward they work. Their meat and drink is meaſured to them, according to the diſcretion of the Abbot. When they receive new garments, which is about St. *Martins* day, they march singing with Tapers burning in their hands, into the Veſtry, or Wardrobe, where this Goſpel is read [*Be not carefull what you ſhall eat, nor what you ſhall drink; nor for your bodies, with what they ſhall be cloathed*] Then having prayed, they lay down their old garments, and receive new. They begin their Lent on *Quinquageſima* Sunday; and a few dayes before they receive wax for lights, with which they are to read in the night time. They confeſſe

fesse to one another twice a day, in the morning of their sailings by night; in the evening of their sailings by day. They must not walk either within or without the Covent with a staff, except they be weak. What work soever they are about in the kitchin, or else-where, they sing Psalms. They are shaven all together on certain dayes, namely, at *Easter*, *Ascension* day, the first of *August*, the first of *September*, and the first of *October*, and at *S. Martins* day, and *Christmass*. If *Easter* fall out late, they are shaved a little before *Septuagesima*, and in the *Quinquagesima*.

These Rites, besides their Ceremonies about the dead, are Recorded by *Thedomarus*, the twelfth Abbot of that Monastery, & out of him set down by *Hospinian de Orig. Monachatus.*

Q. 24. *What is the manner of electing their Abbots?*

Abbots, how Elected.

A. Each Monastery is to chuse an Abbot from among themselves, either by generall consent, or of the better part: If there be none among them fit for that place, then they may chuse out of some other Monastery; when he is chosen, it is not in their power to depose him. If a Clergy-man be chosen Abbot, he must leave off his former Function. Two Abbots must not be chosen for one Monastery; nor must one Abbot be over two Monasteries; they must not meddle with secular affairs. If an Abbot do not punish grievous enormities, he is to be sent to another Covent, where he is to do pennance; but not in his own, because of the strict subjection and obedience, by which the Monks are tyed to their Abbots. If the Covent chuse an unfit man for their Abbot, the Bishop of the Dioceese, with the neighbouring Abbots, or the Prince of the place, may depose him, and choose another. Now Princes ordinarily choose such as they please, and impose them upon the Monks; but the Abbot, when he is chosen, must be consecrated by the Bishop of the Dioceese, who hath power to visit the Monasteries within his jurisdiction, and to correct what is amisse. If the Abbot shall refuse to submit to the Bishop, he is suspended from the Communion till he repent. Neither must he alienate any thing that belongs to the Covent without the Bishops consent; if he do otherwise, he must be degraded, and the things alienated restored again by the Bishops com-

mand. What is conferred by Devout persons on the Monastery, must not be converted by the Abbot to his own particular use. No man must erect a Monastery without the Bishops consent; nor must the Abbot travell into a forreign Countrey without leave from his Diocesan, who must not do any thing that may tend to the prejudice of the Monastery; which if he do, he is to be excommunicated; neither must he, without the consent of the other Abbots, depose an Abbot, or alienate the things belonging to the monastery, for the Abbots offence. In case of injury, the Abbot may appeal from the Bishop to the Prince, or to a Council; and some abbots there are, who, with their monasteries, are onely subject to the *Pope*, as *Cassinum*. The monastery of Saint *Maximinus*, near *Trevers*, is subject onely to the Emperour in Temporals, and to the Pope in Spirituals. Anciently the Election of the abbot was ratified by the Emperour, or Prince, in whose Dominion the monastery was; but afterwards the Pope extorted this power from the Emperour, and drew all Investiures to himself; to whom the abbots swear allegeance and fealty. The Ceremony used by the Emperour in the abbots confirmation, was the delivering of a Staff and Ferula into his hand, to put him in minde of his pastoral Office.

Of these passages see *Bruschius* in his *German Monasteries*, *Balæus* in his *Centuries*, *Hospinian*, and others.

Q. 25. *What were the Nuns of this Order, and what were their Rules?*

A. Scholastica, sister to *Bennet*, erected the Order of Nuns, after *Bennets* Rule. They are not permitted to be Godmothers in Baptism, nor to go abroad, except in case of great necessity, and that with some ancient Women. They must give themselves to singing, prayer, and meditation, and must observe the Canonical hours. They must not speak with any man, except in publique before witnesses. None must be admitted into the Nunnery without one years probation at least. If any be found unchaste, after three whippings she is fed with bread and water for one whole year in prison. None must wear silks; they are consecrated and vailed by the Bishop alone. When the Nun is cloathed with her sacred Vestiments,

Nuns of Saint Bennets order, and their Rules.

ments, she approacheth to the altar, holding in each hand burning Tapers; there she kneeleth, and having heard the Gospel read, the Bishop prayeth for her perseverance in patience, chastity, sobriety, obedience, and other vertues. The Abbatess ought to be a woman of discretion, gravity, and religion, who should be carefull and vigilant over her charge; who must not suffer any man to speak either with herself, or with her Nuns, after sun-set, till the morning, and that before witnesses. She must not go abroad without the Bishops leave, and upon urgent necessity, and must leave in the interim a Depury to look to her charge; neither must she go abroad without some Nuns to accompany her. No young woman must be chosen Abbatess, nor any under sixty years of age. No woman must be suffered to come into the Monks Covent, nor must men be permitted to enter the Nunnery, except the Priest to officiate, who must stay no longer then whilest he is officiateing. The monasteries of men and women must be built apart, to prevent scandall and the temptations of the Devil. The Abbatess must not presume to impose hands, to ordain Priests, or to vail the Virgins.

Of these things see *Gregory*, and the Councels, chiefly of *Tours*, *Forojulium*, the sixt of *Constantinople* of *Paris*, under *Ludovicus* and *Lotharius*, &c.

Q. 26. *What Laws were prescribed for Monasteries?*

A. 1. That they should be built in such places, where all conveniences may be had, that the Brothers may not have occasion to gad abroad. 2. That they may not, being once dedicated, be converted to Secular uses; but if the Monks live disordetly, they may be thrust out, and Secular Canons be put in their place. So likewise the Houses of Secular Canons may be converted into *Monasteries*. 3. That in Synods or other publique meetings, the *Abbot* of *Cassinum* take the place before all other Abbots; because of the antiquity and dignity of that Monastery, being the Mother of all other Monasteries in the West. 4. They were exempted from all Civil taxations, and Secular affairs, that they might the more freely serve God. 5. Every Monastery was permitted to have an *Advocate*, who was a Lawyer,

Monasteries, and their Laws.

to maintain the Priviledges, Lands and Revenues of the Covent; for the ease of the Monks, who were not to meddle with secular affairs; but the Advocate was to doe nothing without the consent of the Abbot, and his Monks, nor they without him in secular businesse. 6. Most Monasteries were erected not onely to be houses of devotion, but also Schools of good learning; in which the learned languages and liberal sciences were professed. For this cause *Oswald*, King of the Angels, as *Beda l. 3. cap. 3.* witnesseth in his History, gave large possessions and Territories for building of Monasteries, in which the youth might be educated; and so *Gregory* the Great employed divers Monasteries in *England*, for extirpating of the Pelagian Heresie. *Balaus cen. 13. Maidulfus Scotus* the Philosopher erected the Monastery of *Malmesbury*, in which he set up a School for the Greek and Latine tongue, where he read the Arts himself, as *Balaus Cent. 14. cap. 16.* sheweth. For the same end were the Monasteries of Saint *Dennis* in *Paris*, of *Millen.* of *Rhemes*, of Saint *Gall*, of *Tours*, of *Trevers*, and many more erected, so were the Canons houses, neer Cathedrals, built for this end, that youth might there, as in Colledges and Schools, be taught and educated; that from thence able Divines might be sent abroad to preach the Gospel. Therefore the Canons were enjoyned to maintain Professors of Divinity, and to assign Prebendaries for their sustinance. 7. Though in the beginning Monks were Lay-men, and lived not upon Tythes, but on their Lands and Rents, or on their own labours, yet afterward when they were admitted into the Priesthood, and permitted to preach, and administer the Sacraments, they were invested with Tythes, Oblations, first Fruits, and other Ecclesiastical duties. *Paschalis* the second, about the year of Christ 1100. ordained that no Monks should pay Tythes of their own labours. And afterward Pope *Adrian*, exempted from paying of Tythes, the *Cistertians*, Saint *Johns* Knights of *Jerusalem*, and the Templars. 8. Monasteries had the same priviledge that Lords have over their Vassals; namely, to demand

demand mortuaries, which was the chief horſe or other beaſt belonging to the party deceaſed. 9. Great men and Princes thought no priſon ſo ſure as a Monaſtery; therefore the Greek Emperours uſed to ſhut up in Monaſteries their rebellious Children, and potent Subjects whom they ſuſpected, either of greatneſſe or ambition. So *Ludovicus Pius* was ſhut up in a Monaſtery by his Sonne *Ludovicus* the ſecond: divers other examples are extant upon Record. 10. Princes had ſuch a conceit of the ſanctity of Monaſteries, that they thought they could not make ſufficient ſatisfaction to God for their ſins, except they had for ſome time ſhut themſelves up in Monaſteries: 11. The *Benedictine* Monks by the rule of their Founder, were not to eat fleſh, except Birds at Chriſtmas and Eaſter; yet they may drink Wine, except in Lent: But children, aged, and ſick people were diſpenſed to eat fleſh. 12. When children by their Parents are ſhut up in Monaſteries, though afterwards, when they come to years of diſcretion, they ſhould deſire to remove, yet they may not by the Lawes of the Covent; becauſe (ſay they) who are once dedicated to God, may not return to the world again: for this they alledge the example of *Samuel*, who in the Temple, being dedicated by *Hannah* his mother to the ſervice of God, perſiſted therein. But this was not the cuſtome of the firſt Monaſteries, which left men to their own liberty; and the Pope hath power to diſpenſe with monaſtical Vows; ſo he did, when he dimiſſed out of the Monaſtery *Caſimir* of *Polonia*, whom the people choſe for their King; in memory whereof, the *Polonians* were enjoyned by *Clement* 2. to ſhave their crownes like *Monks*, and the Knights at certain Feaſtivals to wear white Surplices, like Prieſts, in time of Divine Service. 13. Of *Monks* and Lay-men were inſtituted *Fraternities*. For many devout Seculars, not being able to uſe the habit, or be ſubject to the rigid rule of the *Monks*, were notwithſtanding willing to partake of their prayers and merit of their order; ſo *Fraternities.*

that at certain times they had their meetings for relieving of the poor, for prayers and publique supplications, in which they had their processions in sackcloth, and their faces covered with linen, whipping their naked backs in sign of Repentance. Of these *Fraternities* were divers Families, to wit, of S. *Sebastian*, S. *Roch*, S. *Ann*, S. *Anthony*, S. *Dominic*, S. *Martin* of the *Rosary*, and divers others. Of these passages see *Bruschius*, *Balaus*, *Pol. Virgil*, *Surius* in the Lives of the Saints, the Centuries of *Magdeburg*, *Isidor*, and divers others.

The

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SECT. X.

Queſt. 1.

What new Religious Orders did there ſpring up in the Weſt, upon the decay of the Benedictines, *and what were the* Cluniacenſes.

A. After the *Benedictines* had flouriſhed in the Weſt about 400 years, namely from the time of *Juſtinian*, till *Conradus* the firſt, about the 900 year of Chriſt; out of this root ſprung up new branches, who being offended at the looſe lives of the *Benedictines*, and that they had fallen off from their Founders rule, reſolved to retain the old rule of *Bennes*, but to adde ſome new ſtatutes thereto, and to underprop the old decaying houſe, with new poſts. The firſt that began this reformation was *Berno*, who built a Monaſtery near *Cluniacum*, over which, when he was dying, he placed one *Odo* to be abbot thereof; which *Odo*, was the firſt indeed, that revived *Bennets* rule, and inforced it with new additions, and ſo from the places his Monks were called *Cluniacenſes*, and not *Benedictines*; by their rule, the Abbot muſt eat with his Brothers, and not alwayes with Strangers; a revolting Monk may be received again above three times; fearing leſt the wandering Sheep ſhould become a prey to the Wolf. They renewed the cuſtom of dipping the conſecrated bread into the Cup; which was uſed in caſe of neceſſity to children and the ſick; and afterward was promiſcuouſly uſed by all at the Communion, till it was condemned by Pope *Julius*, 340 years after Chriſt: but this cuſtom revived again *Anno* 580. and was condemned again by the third Synod of *Bracara*: at laſt *Anno* 910. it was revived by theſe Monks of *Cluniacum*. When any is to be admitted into their order, they are brought to the Monaſtery, there they are clipped, ſhaved,

Monks, or Cluniacenſes.

shaved, washed, and stript of their old cloathes: and then being new cloathed, are admitted. These Monks at first were very strict, but afterward became more loose.

Of them see *Bernard, and Peter Cluniacensis, Sabellicus, Antonius, Cassander*, &c.

Q. 2. *What were the* Camaldulenses *and Monks of the* Shady Valley?

A. About the year of Christ 1030. according to *Sabellicus*, one *Romualdus* of *Ravenna*, perceiving how the rule of *Bennet* was neglected, began to lay the foundation of a new Order in the Field *Camaldulum*; whence he gave the name of *Camaldulenses* to his Monks. He erected, as we said before, a Monastery upon the top of the *Appenins*; having obtained a place from one *Modulus*, who dreamed he had seen in his sleep Ladders, reaching from that place to Heaven, on which he saw Mortals cloathed in white, mounting upward; whereupon *Romualdus* procureth the place, buildeth a Covent, and gave his Monks white hoods to wear. He joyned them also to silence, except in time of divine service, and yet some to keep their rule of silence the more strictly, will not joyn with the rest, but pray by themselves: two dayes every week they feed on bread and water, which is their fast, and sit bare-footed on the ground. About half a mile from thence are wooden crosses, which women must not go beyond, under pain of the Popes curse.

Monks, or Camaldulenses.

The order of *Vallis Umbrosa*, or the *Shadowy Valley*, was instituted, *An.* 1060. by one *John Gualbert*, a *Florentine*, as is said: this *John* having forgiven his enemy, who had killed his Brother, (for which mercy shewed to his enemy, in a certain Abby Church, whither he went for devotion, he was thanked (so the story goeth) by a Crucifix there, which bowed its head to him) resolved to renounce the world, came to the Shadowy Valley, where there were two Monks living. In that place he makes up a like house of boards; but his fame grew so great, that many both Clergy and Lay-men flock to him: And the Lady of the Soyle being Abbatesse, bestowed the ground upon him, with other large possessions. So he being made Abbot, by the consent of the Monks, who were gathered together there, proposed Saint

Monks of the Shadowy Valley.

Bennets

Bennets Rule to be observed; which he enlarged by causing Lights to burn still in the night, both in their Chappel and Dormitory; and ordering that they should wear no other cloth, but what they made of the wooll of their own sheep. He reformed divers monasteries, and placed over them Provosts of his own choosing: he built also divers in *Lombardy*, and elsewhere; for which he was Canonized, and by *Alexander* 2. and *Gregory* 7. Popes; his Order was ratified. Their habit was of a purple, or as others write, of an ash-colour.

See *Surius de Vitis Sanctorum, Volaterran, Pol. Virgil, Antoninus, Sabellicus*, &c.

Q. 3. *What were the* Sylvestrini, Grandimontenses, *and* Carthusians.

Monks, or Sylvestrini.

A. The *Sylvestrini* were so named from one *Sylvester*, who instituted this Order after the Rule and Habit of the Monks of *Vallis Umbrosa*. This Order was begun in the Marquisate of *Ancona* in *Italy*. The *Grandimontenses* were so called from the Voice that three times uttered these Words in *Grandi Monte*, that is, in the *Great Hill*, where one *Peter* was advised by the same Voice to build his monastery. This *Peter* was Disciple and Successor to one *Steven*, who in the Year 1076. erected this Order in *Gascony*, where on the Hill *Muretum* he built him a Cottage, after he had wandered through many Desarts. He prescribes a Rule to his Disciples, patched up of *Bennets* Rule, and of the Rites of the *Canons Regular*, of Saint *Austins* Monks, and of his Eremites. He, as we said before, wore on his naked body a coat of mails, his bed was a hard board, without either straw or coverlet; with often kneeling, kissing of the ground, and beating it with his forehead and nose, he made his hands and knees hard like a *Callus*, or Corn, and his nose crooked. This Order at first was ruled by a Prior; afterward Pope *John* 22. gave them an Abbot.

Monks, or Grandimontenses.

Carthusians.

The *Carthusians* or *Charter* Fryers were instituted by *Bruno*, born in *Collen*, and professor of Philosophy in *Paris*, about the Year of Christ 1080. upon this occasion; being present at the singing of the Office for his fellow Professor now dead (a man highly reputed for his holy Life) the dead corps suddenly sitteth up in the Bier, and cryeth out, [*I am in Gods just judge-*

ments

menus condemned] these words it uttered three severall days: at which *Bruno* was so affrighted, that a man held so pious, was damned; what would become of himself and many more? therefore concluded there was no safety for him, but by forsaking the world: hereupon he with six of his Scholars betook themselves to a hideous place for dark Woods, high Hills, Rocks, and wilde Beasts, in the Province of *Dolphinie* near *Grenoble*; the place was called *Carthusia*, whence his Monks took their name, and there built a Monastery, having obtained the Ground of *Hugo*, Bishop of *Grenoble*, who also became a Monk of that Order. By their Rule, these Monks should wear sack-cloth, or a hair shirt next their skin, a long white cloth coat loose, with a hood, and a black cloak over, when they walk abroad. The Lay-Brothers wear a short coat to their knees. They eat no flesh at all, they buy no fish, but eat them when offered, they eat branny bread, and drink wine mingled with water. On the Lords Day, and fifth Day of the Week, they feed onely upon Cheese and Eggs. On the third Day or Saturday, on pulse, or pot-herbs; on the second, fourth, and sixth, upon bread and water onely. Every one dresseth his own meat; they eat apart, and but once a day. Yet on the chief Festivals of *Christmas*, *Easter*, *Whitsuntide*, *Epiphany*, *Purification*, the twelve *Apostles*, *John Baptist*, *Michael*, *Martin*, and *All-Saints*, they eat twice a day, and together at one Table, and then may talk together; at other times, they must keep silence. Every one hath his own cell, wherein they pray, read, meditate, and write books; but in these cells they observe the Canonical hours; but their *Mattins* and *Vespers* they keep in their Churches, and have *Mass* on these Dayes, wherein they eat twice. They are not suffered to go abroad, except the Prior and Procurator, and that upon the affairs of the Covent. They are limitted to enjoy a certain quantity of land, a certain number of sheep, goats, and asses, which they must not exceed. They must admit no Women into their Churches, nor were they to have in one Covent above twelve Religious men, besides the Prior, and eighteen Converts

or

or Lay-Brothers, with a few servants, who are not to come into the Quire where the Prior and his Brothers sit, but these are in a lower Quire by themselves. They never admit any again into their society, who once leaves them. "These were the ancient Rules, to which "they were tyed, but in some things are fallen off now. The Monks of this Order have a meeting or chapter yearly at *Carthusia*, about their own affairs; hither two Monks out of every Cloister do repair, where they stay Fourteen Days: this Order was confirmed by Pope *Alexander* the third, *Anno* 1178. they came into *England*, *Anno* 1180. and seated themselves at *Witham*, near *Bath*.

See *Balam*, *Surius*, *Pannius* in his Chronicles, *Genebrard*, *Pol Virgil*, *Vincentius*, &c

Q. 4. *What were the Monks of Saint* Anthony *of* Vienna, *the* Cistertians, Bernardines, *and* Humiliati?

St. *Anthony's Monks of Vienna.*

A. About the year of Christ 1095. Saint *Anthony's* Monks of *Vienna*, were set up by *Gasibo* and *Gerondus*, two Noblemen of that place, and were to live according to Saint *Austins* Rule; of which we have already said. The *Cistertians* began about the year 1098 by one *Robert* Abbot of *Molismenia*, who, as we have said, taking offence at the loose lives of the *Benedictines*, by the perswasion of *Steven Harding* an Englishman, forsook that society; and being accompanied with one and twenty other Monks, came to *Cistertium* in *Burgundy*, where they erected their Covent. Here they resolved to stick close to the Rule of Saint *Bennet*, and to cut off all the superfluities of apparel and dyet, introduced by the loose Monks of that Order. And because they did not finde that Saint *Bennet* ever possessed Churches, Altars, Oblations, Tythes, and Sepultures, or that he had Mills, Farmes, or that he ever suffered Women to enter into his Covent, or that he buried there any, except his own Sister; therefore they meant to abandon all these things, and to profess poverty with Christ: they would not suffer their Monks to meddle with Husbandry, or any Secular affairs, and with Saint *Bennet* they ordered, that their Monastery should consist but of twelve Monks and an Abbot. They must keep silence, except it be to the Abbot or Prior. If any Monk run away from his Monastery, he must be

Monks, or Cistertians.

forced

forced back again by the Bishop. The *Cistertians* must be contented with two coats, and two hoods; they must work with their hands, and observe strictly their Fasts; they must salute strangers by bowing their head and body; and in imitation of Christ, must wash their feet. No Fugitive is to be received into the Covent, after the third time. The Abbots table must be furnished for Strangers. This Order was confirmed by Pope *Urban* the second, *Anno* 1100. and came into *England Anno* 1132. Their Colour was gray, whence in the beginning the were named *Grisei*. The *Bernardines*, so called from Saint *Bernard*, Abbot of *Clarivallis*, were the same with the *Cistertians*, but that, as we said before, they wear a black coat over a white cloak: Yet on Festivals they wear the *Cistertian* habit, to shew whence they came. The *Bernardines* and *Cistertians* are not subject to Advocates or Bishops. And Pope *Alexander* the third, ordered, that if the Bishop refused to bless the Abbot, he might receive Benediction from his own Monks. The *Humiliati* arose in *Germany* about the year of Christ 1164. in the time of *Frederick Barbarossa*, who in his Wars against *Lombardy*, brought captive thence into *Germany* multitudes of men, with their wives and children; these growing weary of their long exile, clothe themselves in white, and approaching to the Emperour, fall down at his feet, begging pardon for their Delinquency; from this posture they were called *Humiliati*; the Emperour being moved with their tears and habit, gave them leave to return home into their countrey: who being returned, resolved to live a Monasticall life; therefore they built Monasteries, in which they gave themselves to Prayer, Fasting, Meditation, and making of Cloth. *Innocens* the third, did first ratifie this Order, and then their succeeding Popes. They wear a plain coat, a *Scapular*, and a white cloak over it; they follow *Benets* rule in some part.

Monks, or Bernardines.

Monks, or Humiliati.

Of these Orders see *Polydor, Sabellicus, Antoninus, Volaterran, Balaus, Trithemius, Cranzius*, and others.

Q. 5. *What were the* Præmonstratenses *and* Gilbertines?

An. One *Robert* of *Lorrain*, or *Nobert*, as others write, Archbishop of *Magdeburg*, to which Church he procured the title of Primate of *Germany*

many from the Pope; this *Norbert* I say, being offended at the dissolute lives of the *Monks*, betook himself into a Desart, in the Diocess of *Liege*, with thirteen others. He went about bare-footed in the midst of Winter, preaching Repentance, about the Year of Christ 1119. These *Monks* live after the Rule of Saint *Austin*, which they say, was delivered to them in golden Letters, from himself in a Vision.

Monks, or Præmonstratenses.

They were named *Præmonstratenses*, from the place where they first settled in the Diocess of *Landunum*, called *Præmonstratum*, or because this place in a Vision, was *Præmonstratus*, or foreshewed to them. Their habit is a white coat, with a linnen Surples, under a white cloak. *Calixtus* the second confirmed this Order, and gave them the Title of *Canons Regular exempt*; their Abbot by their Rule must not wear a Mitre and Gloves, whereas other Abbots wear both, with Rings also on their fingers, and Staves in their hands. All the Abbots of this Order, or their Deputies, are to meet once a year at *Præmonstratum*, to consult about the affairs of their Order. If any out of stubbornness refuse to come, a penalty may be inflicted on him, by the other Abbots, which neither Bishop, nor Archbishop can take off, but the Pope alone. The Abbots also have power of Excommunication and Absolution, in reference to the *Monks* under their power: If Differences arise, they must compose them among themselves, and not appeal to Secular Courts. They must not keep or feed Deer, Dogs, Hawkes, Swine, or any such thing as may bring scandall upon their Order. If their Diocesan refuse to give them Ordination, they may receive it of any other Bishop; they were exempted from the Bishops Jurisdiction. These and many other Priviledges Pope *Innocent* the third bestowed on them; they had no Schools among them for Education of the Youth: they came into *England* about the Year 1145. and seated themselves in *Lincolnshire*. They had liberty from the Pope to have Nunneries close to their Monasteries.

Monks, or Gilbertines.

The *Gilbertines* were so called from one *Gilbert* of *Lincolnshire*, who in the Year 1148. instituted this Order, and erected in a short time thirteen

thirteen Monasteries; to which hee prescribed statutes, collected out of the rules of *Austin* and *Bennet*. This order was confirmed by Pope *Eugenius* the third. *Gilberts* chief Cloyster was at *Sempingham* in *Lincolnshire*, where hee was born; in which were 700. Friers, and 1100. Nunt. See *Balæus*, *Capgrave*, and *Scrope* in *Chron. Matthæus Paris*, *Cratzius*, *Trithemius*, *Sigibert Continuator*, &c.

Q. 6. *What were the* Cruciferi, Hospitalarii, Trinitarians, and Bethlemites?

Answ. The se *Cruciferi*, *Crucigeri*, or as wee call them, Crouched Friers, came into *England*, *Anno* 1244. and had their first Monastery at *Colchester*; but were instituted, as the story goeth, by *Cyriacus* Bishop of *Jerusalem*, in memory of the Cross which *Helena* found by his direction. These were to carry a Cross in their hand still when they went abroad; afterward in the year 1215. they were restored or confirmed by Pope *Innocent* the third, or rather newly instituted, because the great commotion raised in *Rome* by the *Albigenses*, was suppressed by the *Croysados*, or Army of Christians, whose badge on their garments was a Cross; these were then going for *Syria* against the Infidels. This order was ratified by Pope *Innocent* the fourth, and *Alexander* the third. They wear a sky-coloured habit by the appointment of Pope *Pius* the second. *Polydor* takes the *Crucigeri* for another order, because they wear a black cloak, and carry not in their hands, but on their breast a white and red Cross, and observe Saint *Austins* rule. The *Hospitalers of the Holy Ghost* had their beginning at *Rome*, about the year 1201. and were confirmed by Pope *Innocent* the third; they had the same rule and privileges that other Monks had before them. Their chief office was to take care of, and lodge the sick and poor, and to bury them when they were dead. The *Trinitarians*, or order of the Trinity, began, *Anno* 1211. by *John Matta*, and *Felix Anachoreta*. These two were warned in a dream to repair to Pope *Innocent* the third, to obtain of him a place for their order; hee likewise being warned in a dream to entertain them, confirmes their order, cloaths them both in white cloaks, with a red and sky-coloured Cross wrought on the breast of the same, and calls them *Brothers of the Holy Trinity, and*

Monks, or Crucigeri.

Monks, or Crucigeri.

Monks, or Hospitalarii.

Monks, or Trinitarians.

Monks of the redemption of Captives, for their charge was to gather money for redeeming captive Christians from the Infidels. This order came into *England*, *Anno* 1359. Two parts of all their Revenues they were to reserve for their own maintenance, the third was for the Captives. By their rule three Clergy, and three Lay-brothers may cohabit with one *Procurator*, who was not to bee called by this name, but by the name *Minister*: Their garments must bee of white cloth; they must lye in woollen, and must not put off their breeches when they go to bed. They may ride on Asses, but not on Horse-back. They are to fast, as other orders do, and to eat flesh upon Sundays onely, from Easter till *Advent* Sunday, and from Christmas till *Septuagesima* Sunday: Likewise on The *Nativity*, *Epithany*, *Ascension*, and on the *Assumption*, and *Purification* of *Mary*, and on *All-Saints* dayes. They are to labour with their hands; to hold a Chapter or meeting every Sunday for regulating of their Covent: And a generall Chapter is to bee kept every year, on the *Octaves of Pentecost*. Their Minister must bee chosen by common consent of the Brothers, hee must bee a Priest, every Covent must have his Minister; and over these must bee a great Minister. None must bee admitted into this order till hee bee past twenty years of age. They must shave, but the Lay-Brothers may permit their Beards to grow. At certain times of the year the faithfull that are dead must bee absolved in the Church-yard. Their Rules concerning love, sobriety, continency, and other Christian virtues, are the same that wee have mentioned before in the rules of *Basil*, *Austin*, *Bennet*, &c. The *Bethlemites* about the year 1257. had their first residence in *Cambridge*. They were apparelled like the *Dominicans* or *Prædicants*, but on their breasts they wore a red Star, like a Comet, in memory of that Star, which appeared at Christs Nativity.

Monks or Bethlemites.

See *Balæus*, *Polydor*, *Sabellicus* *Volaterranus*, *Paninius*, *Genebard*, *Mat. Westminster*, &c.

Q. 7. *Who were the first Religious Knights in Christendome?*

Ans. The *Johannites*, or Knights-Hospitallers of Saint *John* Baptist, who got leave of the *Calypha* of *Egypt* to build a Monastery in *Jerusalem*, which they dedicated

Knights, Hospitallers of S. John

cated to the Virgin *Mary*: The first Abbot and Monks of this Covent were sent thither from *Amalphia* in *Italy*. The same *Amalphitans* built also at *Jerusalem* a Nunnery for such women as came on Pilgrimage thither. The first Abbatess hereof was Saint *Agnes*, a noble Matron; these Monks of *Jerusalem* for the greatest ease of poor pilgrims built an Hospital, to receive them in, and withall a Chappel or Oratory to the honour of Saint *John* Baptist; or as some think; to *John Eleemosynarius*, so called from his bountious almes to the poor; he in the time of *Photas*, was Patriarch of *Alexandria*; this Hospital was maintained by the *Amalphitans*. The *Hospitalers*; *Anno* 1099. when *Jerusalem* was taken by the Christians, began to grow rich, potent, and in great esteem, both with King *Godefrid*, and his Successor *Baldwin*; their Order was confirmed by Pope *Honorius* the second; so having obtained much wealth, they bind themselves by Vowes to be Hospitable to all the *Latine* pilgrims, and to defend with their armes Christianity against all Infidels. They follow the rule of Saint *Austin*, and instead of canonical hours say so many *Pater Nosters*: They goe armed, having a belt with a white crosse: over which they wear a black cloak with a white crosse: many of them in time of peace wear a black crosse; but in time of war a red one: they have a Master over them, whom they chuse themselves. Their first Master was *Gerard*; the next *Raymundus de Podio a Florentine*, chosen in the year 1107. In every Province they have also a Prior. Every one that enters into this order voweth to God, the Virgin *Mary*, and Saint *John* Baptist, obedience, poverty, and chastity: they are tryed three times yearly, to wit, at Christmas, Easter, and Whitsuntide, to receive the Eucharist; they must not use merchantdizing, nor be usurers, nor make wills, or make any their heirs, or alienate any thing without consent of their Masters; none borne of *Infidels*, *Jewes*, *Saracens*, *Arabians*, and *Turks*, must be admitted into this order; nor murderers, nor married men, nor bastards, except they bee of Earls or Princes: they must have speciall care of

ſtrangers, and of the ſick, to lodge them; they muſt admit onely ſuch as are ſound and ſtrong of body, nobly deſcended, and at leaſt eighteen yeares old. They are diſtinguiſhed into three ranks, to wit, Prieſts or Chaplains. 2. Serving-men. 3. Knights: theſe laſt muſt be of noble extraction. When Chriſtian Princes fall at variance, theſe Knights muſt ſide with neither, but ſtand neutrals, and endeavour to reconcile them. Pope *Hadrian* the fourth exempted them from paying of Tythes to the Patriarch of *Jeruſalem*, who claimed them as his due. Pope *Alexander* the third, for their brave exploites againſt the Infidels, exempted them alſo from Tythes, and the juridiction of Biſhops. At length about the year 1299. when the Weſtern Princes by reaſon of their domeſtick Wars, could afford theſe Knights no help, they were forced by the Governour of *Damaſcus* called *Capcapus*, to quit all their Caſtles, Lands, and Garriſons they had in *Syria*, and totally to abandon that Country, in the year 1300. after almoſt 300. years poſſeſſion; and ſo having got a Fleet of Ships, they invade, to take the Iſle of *Rhodes* from the *Turks*, *Anno* 1308. and poſſeſſed it againſt all oppoſition 214. yeares: From this they were called the Knights of *Rhodes*: and had eight ſeverall Families, and eight Provinces of *Europe*: to wit, in *Gallia*, *Avernia*, *Francia*, *Italy*, *Arragon*, *England*, *Germany*, and *Caſtile*. Each of theſe provinces hath a *Prior*, theſe *Priors* chooſe the great Maſter; they have alſo their *Marſhal*, *Hoſpitaler*, *Baily*, *Treaſurer*, and *Chancellor*; theſe ſend out of their Provinces to the great Maſter young men nobly born, who gives them their oath to be chaſt, poor, and obedient, and to promote the well-fare of Chriſtendome againſt the Infidels; and ſo he is admitted Knight of the Order. Hear they ſtay five years, and have fifty ducats yearly penſion for their ſervice; then they are ſent home into their Country, and by the great Maſter are ſet over ſome houſe. If in the election of the great Maſter there be equall ſuffrages, one chief Knight is choſen for Umpire, who by his ſuffrage ends the controverſie. The great Maſter in ſpiritualities is onely ſubject to the Pope; in his temporalties

Knights Hoſpitalers of Rhodes.

ralries, to secular Princes. After these Knights had possessed *Rhodes* 212 years, and had indured a siege of six moneths, for want of help from the Western Princes, were forced to deliver up the Island to the *Turk*, *Anno* 1523. From thence they sailed to *Candy*, where they were entertained a while by the *Venetians*; at last they resolved to seat their great Master in *Nicea*, a Town under *Charls* Duke of *Savoy*, upon the *Ligustick Sea*, in *Province* between *Marsiles*, and *Genua*, being a fit place to descry and suppresse Pirates. But when *Buda* in *Hungary* was taken by the *Turk*, fearing least *Solyman* would assault *Italy*, they fortifie *Nicea*, and from thence remove to *Syracuse* in *Sicily*, which then with the Kingdom of *Naples* belonged to *Charles* the Emperour; there they stoutly defended the Christian coasts from *Turks* and *Pirates*; but *Charles* the Emperour perceiving they might do more good if they were seated in *Malta*, gives them that Island, which they accept *Anno* 1529, promising to defend *Tripolis*, *Malta*, to suppresse the Pirates, and to acknowledge the Kings of *Spain* and both *Sicilies* for their Protectors, to whom every year they should present a Falcon. This Island they stoutly defended against *Solyman* for five moneths, *Anno* 1565, who was forced to leave it. The great Masters revenue is ten thousand Duckats yearly, besides some thousands of Crowns our of the common Treasury, and the tenth of all goods taken at Sea. They have for the most part six Gallies, every one being able to contain five hundred men, and sixteen great Canons.

Knights of Malta.

See *Crantzius*, *Polydor*, *Jacobus de vitriaco* in his History of *Jerusalem*, *Volaterran*, *Æmilius* the French Historian, *Hospinian*, &c.

Q. 8. *What were the* Templars?

A. About the year of Christ 1123, not long after the institution of the *Johannites* or *Hospitalers*, *Hugo de Paganis*, and *Gaufrid de S. Aldemaro*, with seven other prime men vowed to secure the High-ways, and to defend from Robbers all Pilgrims that came to visit the holy Sepulchre. And because these had no habitation, *Baldwin* King of *Jerusalem*, assigned them a place in his own Palace near the Temple to dwell in; whence they were called *Templarii*: they lived after the manner of the *Canon Regulars*, possessing nothing in propriety, but were sustained by the

Templars.

bounty of the Patriarch, and Christian Pilgrims. Thus they continued nine years, till the year 1122. then did *Honorius* the second, Bishop of *Rome*, with the Patriarch erect them into an Order, assigning a white cloak to be worn by them; afterward Pope *Eugenius* added a red Crosse: These in few years by their valour, and care of Pilgrims, grew mighty numerous, and rich; so that sometimes in publick meetings, three hundred Knights have been together, besides infinite numbers of brothers; they had above nine thousand mannors in Christendom, whereas the *Hospitalers* had but nineteen. They had the same rule prescribed them, that other Monks had, to wit, obedience, poverty, chastity, gravity, piety, charity, patience, vigilance, fortitude, devotion, and such like virtues. When any of them were taken prisoners by the Infidels, they were to bee redeemed onely with a girdle and a knife. They were exempted from the Bishops jurisdiction by Pope *Calixtus* the second, in the Council of *Rhemes*, *Anno* 1119, and from Tythes by Pope *Alexander* the third. It was excommunication to lay violent hands on any Templar. At last this order with their pride and luxury became so odious, that having continued two hundred years, they were utterly rooted out of *France* by King *Philip* the faire, and likewise out of other Kingdoms by the instigation of Pope *Clement*. 5. In *France* they were put to death, and their estates confiscated to the Pope and King. But in *Germany* their lives were spared, and their estates bestowed on the *Hospitallers*, and the *Teutonick* Knights of Saint *Mary*. Some thinke they were put to death for worshipping Images covered with mens skins, for sacrificing men, for burning a Child begot of a *Templar*, and a Nun; with the fat of which Child they anointed their Image, and for divers other crimes, *yet doubtfull whether true or false.*

See *Matthæus Paris*, *Antoninus*, *Volaterran.* *Sabellicus*, *Pol. Virgil*, *Peucerus*, *Crantzius*, *Baleus*, *Hospinian*, P. *Æmilius*, &c.

Q. 9. *What were the* Teutonici, *or* Mariani?

Teutonicks, or Marians, and their Instalment.

Answ. These were a mixt Order of *Johannites* and *Templars*, for they both used hospitality to Pilgrims, and defended them in the High-ways from Robbers. They were called *Teutonici* from their Country, for they were *Germans* that undertook this Order, who

who living in *Jerusalem*, bestowed all their wealth on the maintenance of Pilgrims, and by the Patriarchs leave, assigned to them our Ladies Chappell, from this Chappell of Saint *Mary*, they were named *Mariani*. the chief promoters of this order, were the *Lubikers* and *Bremers*, with *Adolphus* Earl of *Holstein*, who with a Fleet of Ships, assisted the *Christians*, besieging *Ptolemais*, and provided Tents, with all necessaries for the sick and maimed Souldiers. This order was erected before *Accona* or *Ptolemais* by the King of *Jerusalem*, the Patriarch, divers Arch-Bishops, Bishops and Princes of *Germany* then present, and was confirmed by the Emperor *Henry* the sixth, and Pope *Celestine* the third, who assigned them a white cloak, with a black Crosse; and added a white target with a black Crosse also, and gave them leave to wear their beards, and granted indulgences, with other acts of grace, to those that should undertake or promote the order; they had power to bestow Knight-hood on such as deserved, and are enjoined to follow the rule of Saint *Austin*: But none must be admitted into this order, except hee bee a *Teutonick* born, and nobly descended. Their charge was to bee ready on all occasions, to oppose the enemies of the Crosse; and are tied to say two hundred *Patir-Nosters*, *Creeds* and *Ave Maries* in twenty four hours. When the holy land was lost, these Knights came into *Germany*, on whom the Pope and Emperor *Frederick* the second, *Anno*, 1226. bestowed the Country of *Prussia*, conditionally that they subdue the Infidels there; which they did in the space of fifty three years. and so got the full possession thereof. Upon the River *Vistula*, where they had raised a Fort against the enemy, they built their chief City, and called it *Mulenburg*: they set up three great Masters, the one in *Germany*, the second in *Livonia*, and the third in *Prussia*; this was over the other two: they aided the *Polonians* against the *Lituanians*, much of whose Country they subdued; which caused great Wars between these *Teutonicks* and the *Polonians*, after that *Poland* and *Lituania* were united under one Prince. After many bickrings, at last the *Polonian* forced the great Master to swear fealty to him, to admit in-

to this order as well *Polonians* as *Germans*, and make them capable of offices, that what land soever the *Teutonicks* obtain, they should hold the same in fee of the King. This occasioned a War between *Albert* Marquesse of *Brandeburg*, and the *Polander* King *Sigismund*, to whom for want of help from the Emperour, being then imployed in Wars against *France* and the *Turk* of *Hungary*, hee was fain to submit, and to acknowledge the King for his Lord. Then hee obtaines *Prussia*, but changed his title from Master, to Duke of *Prussia*, *Anno* 1393. *Venceslaus* King of the *Romans* and *Bohemians*, drove all the *Teutonick* Knights out of *Bohemia*, and seized on their estates. The Knights are thus installed. The *Commendator* placeth him that is to bee Knighted in the mid'st of the Knights, then asketh every one of them, if they finde any exception against him, either for his body, minde, or parentage, the same is demanded of the party to bee Knighted, and withall if hee bee skillfull in any usefull Art, if in debt, if married, or if hee have any bodily infirmity; if hee hath, hee must not enter into that order: then he is commanded to kneel, and by laying his hand on the Gospel, and rule of the order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetuall Warre with the Infidels; which done, the *Commendator* promiseth to him sufficient bread and water, and course cloath for his life-time; then hee riseth, and having kissed the Master, and each one of the Brothers, hee sitteth down in the place appointed for him. Then the Master or *Commendator* exhorts the Brothers to observe their rule carefully: after this, hee is inaugurated, his kindred attend on him to the Church with a Torch burning before him, in which are fastned thirty pieces of silver and a Gold-Ring. Then hee kneels before the Altar, and riseth again behind the offertory, and so are delivered to him a Sword, Target, Spurs, and a Cloak, which were all consecrated before; then the *Commendator* d awe th his Sword, with which hee is girt, and with it strikes his Target twice, saying, *Knight-hood is better then service*, and with the same Sword striking him on the back, saith, *Take this blow patiently*,

but

but no more hereafter; then the *Responsary* being sung, the rest of the day is spent in feasting and drinking.

See *Polidor, Crantzius, Funccius, Trithemius. P. Æmilius, Peucerus, Sleidanus Urspergensis, Sebastian Frank, Hospinian, &c.*

Q. 10. *What were the Knights of Saint* Lazarus, Calatrava, *of Saint* James *and divers others?*

Knights of S. Lazarus.

A. The order of Saint *Lazarus* was instituted about the year of Christ 1119. and being almost extinct, was renewed by Pope *Pius* 4. they wear a dark-coloured garment with a red Crosse before their breast. This order is highly esteemed by the Dukes of *Savoy*, who also were instituted the Knights of the *Annunciada* in memory of the Anunciation of *Mary*; he ordained fourteen of the prime Nobility to be of this Colledge, on each of whom he bestowed a Golden Collar, with the Virgins Picture hanging at it; within the Links of the Collar are engraven these four Letters, *F. E. R. T.* which was the Motto of *Amadeus* the great, who took *Rhodes*. The meaning is *Fortitudo Eius Rhodum Tenuit*; the annual solemnity is held on our Lady-day in the Castle of Saint *Peter* in *Turin*. But this is scarce to be reckoned among the Religious Orders. The Knights of *Calatrava*, are so called from that Province in *Spain*; they were instituted *Anno* 1121. or as some say 1160. by, *Sanchius* (others write) by *Alphonsus* King of *Spain*, in the County of *Toledo*, where the *Templars* had a Monastery, who not being able to resist the *Saracens*, were forced to give place to these new Knights, who were of the *Cistertian* Order. They wear a black Garment with a red Crosse; the revenues of their Master is forty thousand Crownes yearly; they are injoyned by their rule to sleep in their cloathes girded; to be silent in the Chappel, Hall, Kitchen, and Dormitory; to eat flesh but on Sundays, Tuesdayes, and Thursdays, and but of one kinde, and but once a day, and must fast Mondays, Wednesdays, and Fridayes, for the exaltation of the Crosse till Easter, if they be at home; If any lay violent hands on them, they shall be excommunicated. In the Lands that they shall acquire from the *Saracens*, it shall not be lawful for any to build Churches, or Chappels without leave from the Knights; who also may chuse their own Clergy; other immunities and privileges

Of Calatrava

they

they have, as may be seen in the Confirmation, or Bull of Pope *Innocent* the third, which is extant in the Second Book of his Decretal Epistles. The Knights of Saint *James* in *Spain*, were instituted under Pope *Alexander* the third, who confirmed this order, and were to follow Saint *Austins* rule. The first Master was *Peter Ferdinand*, whose yearly revenue is one hundred and fifty thousand Crownes. They were instituted *Anno* 1170. the great Master is next to the King in power and state; they wear both in Peace and Wars a Purple Crosse before their Breast, resembling the Hilts of a two-handed Sword called *Spatha*; therefore these Knights are called *Milites Sancti Jacobi de Spatha*; and the order from *Compostella* is named *Compostellanus*. Many other orders of Knight-hood there are in *Christendom*, as of Saint *George* in *England*, of Saint *Andrew* in *Scotland*, of Saint *Michael* in *France*, of the *Lilly* in *Navar*, of Saint *Mark* in *Venice*, of the *Dove* in *Castile*, of the *Golden Fleece* in *Burgundy*, of Saint *Maurice* in *Savoy*, of Saint *Stephen* in *Tuscany*; and many more which are rather Secular, then religious Knights. "The list of which may be seen in our continuation of "Sir *Walter Raleighs* History, to be sold at the Gray-"hound in Little Britain *London*, *the edition* which "I owne.

Of Saint James

Divers orders of Knight-hood

who would see more of the Religious orders of Knight-hood, may read Sebastian Frank *in his Chronicle, Paninus in his Appendix to Platina, and in his Chronicle, Polydor. Hossinian, & others.*

Q. 11. *What were the order of* Mendicant Friers?

A. Of these were four sorts; namely, *Augustinians*, *Carmelites*, *Predicants*, and *Minorites*. The *Augustinians* were erected by *William* Duke of *Aquitania*, about the year 1150. from whom they were named *Guilelmites*; but afterwards Pope *Innocent* the fourth, understanding that there were many sorts of *Eremites* in divers parts of the world, living under different titles and rules, he invited them to live under one head, and to professe one rule, to wit, that of Saint *Austin*. But this Pope dying in the interim, *Alexander* the fourth succeeded, to whom Saint *Austin* appeareth in a vision, having a great head, but small limbs; by this he is warned to perfect the Union which *Innocent* began, which he did accordingly, and so he unites them all in one order; and calls them by one name, to wit, the

Friers Mendicants.

Monks, or Augustinians.

Eremites of S. Austin.

the *Eremites* of Saint *Austin*, whose rule hee commanded they should follow, and be subject to one General *Prior*; and so dispensed with their former rules and observances. Withall hee enjoines them to forsake the Desarts, and to live in Cities, that they might teach the people. To this end hee gave them diverse privileges; and so did *Honorius* the fourth, about the year of Christ 1290. They wear a black coat with a hood of the same colour, and under a white short coat, a leathern girdle with horn buckles. They came into *England*, *Anno* 1252, before *Alexanders* vision, and by their Sermons indeavoured to advance King *Richard* the Third his title against the Heirs of King *Edward*. These *Eremites* did spread so fast through the world, that there were reckoned of this order about 2000 Covents. These Monks have three rules to which they are bound, given them by Saint *Austin*, as they say. The first is that they possesse nothing in property, but have all things in common; that they bee not sollicitous what they shall eat or drink, or wherewith they shall bee cloathed; That none bee admitted without triall; That none depart or carrie any thing out of the Monastery, without the Superiours leave; That no man maintain any point of Doctrine, without acquainting the Superiour with it; That secret faults bee first reproved, and if not repented of, punished: In persecution let them repair to their *Præpositus*. Their Second rule contains the times and manner of their praying and singing; their times of working, feeding and refreshing; of their obedience, silence, and behaviour, both at home and abroad, and how contumacy must bee punished. The third rule contains their duties more largely; as that they must love God above all things, that they maintain unity; that meat, drink and cloth be distributed as need is; that all things bee common, that there bee not pride, contempt, or vain glory amongst them; here they are enjoined to praier, reverence, devotion, abstinence, silence, contentment: to hear the Word read at table; to be careful of the sick and infirm; to bee modest in apparel, words and gesture, in their looks, when they chance to see a woman; to reprove immodesty in

their

their Brothers, to receive no letters nor gifts without the Superiours knowledge, to have their cloathes well kept from moths, to beware of murmuring and pepining; that to conceal any thing, shall bee counted theft, that they bee not too nice in washing their cloathes; That in sickneſſe the Phyſician be adviſed with; That they may bathe ſometimes; That the ſick want not any thing needful for him; That there be not ſtriſe, envie, nor evil words among them. That the Superior uſe not harſh words in reproving; That hee ſhew good example to his Brothers in holy converſation; That hee bee wiſe, humble, and careful of his charge; and that the duties here enjoined may bee the better performed, theſe rules muſt bee read once every week; which rules are followed, and obſerved, not onely by all the Canon Regulars, and the Eremites of Saint *Auſtins* order, but alſo by the *Mendicants*, except the *Minors*; and likewiſe by the *Dominicans*, the Servants of our Lady, the *Bridgidians*, *Jeſuati*, Canons Regular of Saint *George*, *Montalbetenſes*, Eremites of Saint *Hierom*, *Hieronymites* ſimply, *Cruciferi*, *Scopetini*, *Hoſpitalarii*, *S. Antonii*, *Trinitatis*, *Servitæ*, *Feretrii*, *Ferieri*, or of Saint *John* of *Jeruſalem*, *Crucifери* with the Star; the *Friers* of Saint *Peter* the confeſſor *de Magella*; *Sepulchritæ*, or Brothers of the Lords Sepulchre; The *Friers* of the *Valliſcholarii*, *Victoriani*, *Gilbertini*, The *Eremites* of Saint *Paul*, whom ſome think to bee all one with the *Auguſtinians*; *Fratres de Pœnitentia*, *Coronati*; The Knights of Saint *James de Spatha*, and divers more, who notwithſtanding differ in their habits, exerciſes, and manner of living.

Monks of S. Auſtin.

See *Alphonſus Alvares Guerrera*, and *Hoſpinian* out of him. See alſo *Polydor*, *Antoninus*, *Sebaſtian Frank*, *Sabellicus*, *Volaterranus*, *Baleus*, &c.

Q. 12. *What were the* Carmelites?

A. Theſe were *Eremites*, whoſe habitation was in Caves and Rocks within the hill *Carmel*, famous for the *Prophets*, *Elias* and *Eliſha*. About the year of Chriſt 1180, or as others 1121. *Almericus* Patriarch of *Antioch*, and the Popes Legate came thither, and gathered theſe diſperſed *Anchorites* into one body, and built them a Monaſtery on the top of the Hill near the Well of *Elias*, by which ſtood an ancient Chappel of our Lady; Perhaps from this Chappel, the *Carmelites* were called the Virgins Brothers. The ſame

Monks, or Carmelites.

Almericus

Almericus translated into Latine the Book concerning the institution of the first Monks, written in Greek by *John*, Bishop of *Jerusalem*, for benefit of these *Carmelites*; and placed over them a Latine Governour in the time of Pope *Alexander* the third, who began his Popedom *Anno* 1170. The Governours name was *Bertholdus Aquitanus*; some think this Order was instituted 40. years after, to wit, in the Papacy of *Innocent* the third: Their second Governour was *Brochard* of *Jerusalem*, who made them a rule, much after the rule of Saint *Basil*; which in the year 1198. was abridged and confirmed by *Albert*, Patriarch of *Jerusalem*, who tied them to fasting, silence, and canonical hours; and the Lay-Brothers to *Peter* the *Eremites* Beades or Prayer, and to our Ladies Psalter. They were as yet tied to no Vow, but that of obedience to their Superiours. They came into *England* about the year 1240. *Ralph Fresburn* was the first Governour here, and *Hunfrid Nekton* the first *Carmelite* that read School Divinity in *Cambridge*, and was of that order the first Doctor of Divinity. This order came into *Lituania Anno* 1427. Whilst they were in *Syria*, their Garment was a striped cloak of party colours, which they say was used by the Prophet *Eliah*; but Pope *Honorius* the third, or as some say the fourth, took from them this habit, as not beseeming or agreeable to Religion; and instead thereof gave them a white cloak, and a white hood, and under, a coat with a scapulary of hair-colour. The use of the white cloak was confirmed by Pope *Nicholaus* the fourth. Whilst they used the former habit, they were highly esteemed by the *Egyptians*, and maintained by the *Sultan*; but when they began to wear the Popes new Livery, he expelled them out of *Egypt*, and burned down their monastery and Chappel. *Honorius* the fourth, exempted them from the jurisdiction of Princes and Bishops. *Gregory* the ninth forbade to injoy possessions, or revenues, but to begg from door to door. *Honorius* the fourth will have them called instead of *Carmelites*, *Brothers of the Virgin Mary*: *Alexander* the fourth, allowed them prisons to punish their apostates, and *John* 23. took them into his immediate protection.

tection, and by a vision was warned to keep them out of purgatory. Many of the *Carmelites* fell off from their first strictnesse of life, and gave themselves to all riot and voluptuousnesse; whereupon they were divided into two Sects: the one were called *Observantes*, the other *Non Observantes*; to undertake this order is held meritorious, and three yeares indulgence is promised to him that shall at any time call them brothers of Saint *Mary*. In many of their Cloysters they have the picture of *John* Baptist in their habit, because hee is named *Eliab*, and they say that *Eliab* did wear this habit; they have changed now (I mean the *Non Observantes*) their hair-coloured coat into black.

Of these passages see *Balæus*, *Sabellic. Mantuan. Eclog.* 10. *Scrope*, *Vincentius* in *Specul. Hist. Polyd*, &c.

Q. 13. *What were the* Dominicans?

A. These were so called from *Dominicus* a *Spaniard* their first Author; they sprung out of the *Humiliati*, and were instituted by *Innocent* the third, *Anno* 1205. the chief end of their institution was to write, expound, and preach the word of God; whence they are named *Prædicantes* or *Prædicatores*. *Dominicus* was by Pope *Innocent* the third, *Anno*. 1207. employed with twelve Abbots of the Order of *Cistertians*, to preach down the Doctrines of the *Albigenses*. He by his preaching, so incensed the Princes against them, that they took armes, and killed above One hundred thousand of them. *Dominicus* with twelve more, accompanied by *Fulco*, Bishop of *Toledo*, went to *Rome*, where hee petitioneth *Innocent* the third, to confirm his order; who was somewhat averse, till hee dreamed that hee saw *Dominicus* supporting with his shoulders the Church of *Lateran* that was ready to fall down; hereupon he adviseth *Dominick* to pitch upon some rule, and he would ratifie it; *Dominick* returnes presently to his Disciples being sixteen together, acquaints them with the Popes intention; they all resolve to professe the rule of Saint *Austin* the preacher: In the interim *Innocent* dieth, *Honorius* the third, succeeded; who confirmed their rule and institution. *Dominick* added some things to Saint *Austines* rule. Hee divided his Monastery into three parts, one for himself and contemplative Brothers, the other for contemplative Sisters,

Monks or Dominicans.

Friers Praditants.

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the third was for both sexes, that were given to the active life: these were called Brothers and Sisters of Saint *Dominick*; or the Souldiers of *Jesus Christ*: for as *Dominick* with the spirituall, so these with the corporall sword were to subdue Hereticks. The *Dominicans* are tyed to reject all kinde of wealth, money, and possessions, that their work of preaching may not bee hindred. To hold every year a generall Chapter. To fast seven months together; namely, from holy Rood day in *September*, till *Easter*; and at all other times on Friday to abstain from flesh, except in times of sickneſſe. To lye in Blankets, not in Sheets; nor on Feather-beds. To bee silent, To wear a white coat, under a black cloak, which they say was prescribed by the Virgin *Mary*, to one *Rheginaldus* in his sickness. To have low-built Monasteries answering to their poverty and humility. To bee content with the title of *Friers Prædicants*, whereas before they were stiled *Friers* of the blessed Virgin *Mary*. To celebrate on every Saturday *the Office of the Virgin Mary*, except in Lent, and on Festivall days. To dispersse themselves through all parts of the world, for preaching the Gospell. To choose them a Generall Master, whose subordinate Prelates should bee called *Priors* but not *Abbots*. The first that was elected Master-Generall was *Dominicus* himself, *Anno* 1220. who died the next year after. The *Prædicants* do not promise to live according to their rule, or to keep it, (because not to perform such a promise is a mortall sinne) but onely to obey according to the rule; "because in this case omission or transgres-"sion obligeth not to the sinne, but to the punishment, "as they thinke. For *Dominick's* good service against "the *Albigenses*, hee is made by *Honorius* the third, Ma-"ster of the sacred Palace. And so the *Dominicans* are or-"dinarily masters of this place. And because a *Dominican* "poysoned *Henry* the seventh, Emperour, in the Eucha-"rist, therefore the Pope inflicted this punishment on "the order, that their Priests should ever after in the "Eucharist use their left hand. *Antonius* writes that *Dominick* received a staffe from *Peter*, and a Book from *Paul*, with a command to preach the Gospell every where; hereupon his disciples dispersed themselves

into

into all parts. *Dominick* himself went to *Rome*, where by the concession of the Pope and Cardinals, he gathered together in one Covent all Nuns dispersed through divers places of the City, where they had the Church of Saint *Sabina* assigned them; forty four of them met together, and took upon them the profession and habit of Saint *Dominick*. The order of the *Prædicants* increased so fast, that in the same time of *Sabellitus*, about the year of Christ 1494. were reckoned 4143. Monasteries of *Dominicans*, in which were 1500. Masters of Divinity; besides divers Cloysters of them in *Armenia* and *Æthiopia*, and 150. Covents of *Dominican* Nuns, in divers parts of *Europe*. The cause of this great increase of *Prædicants*, was partly the mortified life, humility, and abstinence of *Dominick*; for they write of him that hee preferred Bread and water to the best cheer, a Hair Shirt to the finest Linner, a hard Board to the softest Bed, and a hard Stone to the easiest Pillow. He did use to wear an Iron Chain, with which he beat himself every night, both for his own sins, and the sins of the world, for which also he did frequently weep, and pray whole nights together in Churches. He offered himself twice as a ransome, to redeem others. And partly the cause was, his frequent vision and miracles, (which whether true or false, I leave for others to judg;) of these passages partly also by receiving Children and Infants into their society before the years of probation; besides the great respect which the Popes carried towards this order; for *Gregory* the ninth, canonised *Dominick Anno* 1233. They were subject to no ordinary, but to the Pope: they had many priviledges granted them, as to preach in any mans Pulpit, without asking leave of the Bishop; to make Noble men and their Ladies confess to them, and not to their Curates; to administer the Sacraments when they pleased, to bee exempt from all Ecclesiasticall censures, and this priviledge they had from Pope *Innocent* the fourth, that no *Dominican* could change his order, or enter into any other.

Antonius Vincentius in Speculo. Hist. Sabellicus, Florentius, Crantzius, Theodoricus de Apolcia in vita Dominici, Surius, de vit. Sanct. Frank in Chron. &c.

Q. 14. *What were the* Franciscans?

Franciscans. *Ans.* They are so named from *Francis* an *Italian* Merchant, who before his conversion was called *John*. Hee living

living a wicked and debauched life in his younger years, was at last reclaimed by a vision, as the Story goeth, of a Castle full of armes and Crosses, with a voice telling him, that he was to be a spirituall souldier. Afterward as he was praying, he was warned by a voice to repair the decayed houses of Christ; which he did by stealing money from his Father, and bestowing it on the reparation of Churches; whereupon his Father beats him, puts him in prison, and disinherits him; he rejoycing at this, stript himself naked of all his Garments, which hee delivers to his Father, shewing how willing hee was to relinquish all for Christ. Within a short while hee gathered many Disciples, to whom hee prescribeth this rule, *Anno*, 1198. That they shall bee chast, poor, and obedient to Christ, to the Pope, and to their Superiors; That none bee admitted into their order, till they bee duely examined and proved; That the Clergy in their divine service follow the order of the *Roman* Church, and the Lay-Brothers say 24. *Pater-Nosters* for their *Mattens*, &c. That they fast from *All Saints*, till *Christmasse*, &c. That they enter not into any house, till they say, Peace bee to this house, and then they may eat of what is set before them; That they meddle not with money, nor appropriate any thing to themselves; that they help one another; that pennance bee imposed on those who sin; that they have their publick meetings or chapters, and that they chuse their provinciall Ministers, and these must chuse a Generall Minister over the whole Fraternity; that their preachers bee men of approved gifts, and that they preach not abroad without leave from the Bishop; That they use Brotherly admonition and correction, that they give themselves to prayer, modesty, temperance, and other vertues, and that they enter not into *Nunneries*, except such as are authorized; that none go to convert *Saracens* or other Infidels, but such as are sent by the Provinciall Ministers; that they all remain constant in the Catholicke faith, and that none break this rule, except hee will incurr the curse of God, and of the two blessed Apostles, *Peter* and *Paul*. This rule *Francis* strengthened by his will and Testament

which hee enjoyneth to be read, as often as they shall read the rule. This rule and order was confirmed by Pope *Innocent* the third, but not till hee was warned by visions of a Palme tree growing and spreading under him, and of a poor man supporting the decaying *Lateran*; and untill he had tried *Francis* his obedience, which hee shewed by wallowing in the mire with swine, as the Pope advised him. This order was also confirmed again by Pope *Honorius* the third, and by Pope *Nicholaus* the third, in his Decretall Epistles, which hee enjoyned should be read in Schools. *Francis* would not have his Disciples to be called *Franciscans* from his name, but *Minores*, and so hee would have the Superiours or Governors of his order to be called not Masters, but Ministers, to put them in mind of their humble condition, and to follow Christs advice to his Disciples, *Whosoever will be great among you, let him be your servant.*

Who would know more fully these passages, let him read Bonaventure *in the life of Saint* Francis, Antoninus, Sebast. Frank, Trithemius *in* Chron. Balæus, Mat. Paris, Vincentius, *&c.*

Q. 15. *what things else are observable in the* Franciscan *order?*

Monks, or Franciscans, Schisms, Families, Rules & Priviledges.

A. 1. *Francis* divided his Disciples into three Classes or Ranks; the first was of the *Friers Minorites*, whereof himself was one, and whose life was most rigid; For they were neither to have *Granaries*, nor two *Coats*. The Second was of Ladies and poor Virgins, who from Saint *Clara* were named *Clarissæ*; this Order was not so strict as the former. The Third was of *Pœnitents* instituted for married people, who desired to do pennance; these might enjoy propriety in their goods. The first sort was for contemplation and action too; namely, in preaching; the second for contemplation onely, the third for action onely. This third order is not properly called Religious, because they may continue in their married estate, and enjoy propriety. These are called *Friers Penites* of *Jesus Christ*; and *Saccii* from their sack-cloth which they wore; and *Continentes*, not that they vowed continency, but because certain days every week, they abstained from carnal Copulation. The Women are called *Sisters Penitents*. The first order were not to permit any of the third order to enter their Churches in time of Interdict. This order was condemned in *England*, *An.* 1307.

Friers Minorites.

1209. but is again advinced by *Peter Texebury* a *Franciscan* Minister, and allowed in the Chapter at *London*; 2. Many Families sprung out of this Minorit order; namely, *Observantes*, *Conventuales*, *Minimi*, *Capuciani*, *Collectanti*, who gathered or collected the moneys; *Amadeani*, *Reformati de Evangelio*, *Christianum barba*, *de Portiuncula*, *Paulini*, *Bostaini*, *Gaudentes*, *de Augustinis* with their open shooes, and *Servientes*, 3. *Francis* himselfe wore a short coat without any artificiall tincture; instead of a girdle, he used a cord, and went bare footed; hence after long altercation among his Disciples about their habit and shooes, it was ordered, that they should wear soles onely, having no more upper leather then to tie the shooes. That they should travell either on foot, or upon Asses. And whereas they could not agree about the form, measure, and colour of their habit; (for Saint *Francis* in this determined nothing,) the matter is referred to Pope *John* 22. who leaves it to the arbitrement of their Generall and Provinciall Ministers. At this day they wear a long coat with a large hood of gray; or hair colour, bare footed, and girded with a cord. 4. Such vertue hath been held in a *Franciscan* Garment; that divers Princes have desired to be buried in it; thinking thereby to be safe from the Devil. So wee read of *Francis* the second Marquesse of *Mantua*; of *Robert* King of *Sicily*, and divers others, who have by their last will ordered that they might be interred in a *Seraphick* habit. And yet wee read that *Francis* himselfe died naked, because he would be like Christ, who hung naked on the crosse. 5. I read of divers Schismes among the *Franciscans* about the form of their habit; one I finde in the time of *Crescentius de Esyo* their sixth Generall Minister, *Anno* 1245. Some among them bragging much of the Spirit, would not live after Sr. *Francis* rule, but after their own, accounting themselves the Saints. These despised a long habit, and would goe in short cloakes. Another schisme they made in the Province of *Narbon*, *Anno* 1315. after the death of Pope *Clement* 5. during the vacancy of the Popedom almost two yeares. These Monks chose their own Ministers and Governours; and flung away the

habit of their order as profane, wearing short Garments, imprisoning and excommunicating the *Obedientes*. Pope *John* 22. condemned these *Minorites* as Hereticks; and the *Fraticelli* starting up at that time, condemned the same Pope of Heresie, for saying Christ and his disciples had a common stock among them, whereof *Judas* bore the bag. Another Schisme they had about the year 1352. Some petitioned the Pope for leave to live after the letter of Saint *Francis* his rule, and not after the glosse, as they all did. They obtain four places to reside in, and in each of them twelve brothers. But these aiming at liberty, rejecting the rule of their order, and wearing short undecent Garments, were suppressed by Pope *Innocent* the sixth. Another rupture was among them, during the Schisme of the Church, begun by *Urban* the sixth, who sate at *Rome*, and *Clement* at *Avignon*; for the *Minorites* of *England*, *France*, and *Spain*, chose them one Generall; and those of *Italy*, *Germany*, and *Hungary* another. *An.* 1431. They divided themselves into *Conventuales*, and *Observantes*; these despising the *Conventuall* Prelates, chose their own Governours, calling the others prophane and impious. These touch no money, eat no flesh, and wear no shooes: they multiplyed exceedingly in all parts, chiefly in *Italy*. They were confirmed by the Councill of *Constance*, and divers Popes. *S. Francis* prohibited his Monks to meddle with Ecclesiasticall preferments, to be called Lords or Masters, to hear confessions, to eat flesh, to wear rich apparell, and to dwell in sumptuous houses. *Bonaventure* their eight Generall, ordered that they should continue singing till the Epiphany, *Glory to thee O Lord, who wast born of a Virgin*, &c. Hee taught them also to exhort the people to salute the Virgin *Mary* at the ringing of the Bell, after the *Complatory*, in memory of the Angell saluting her that hour. Pope *Gregory* the eleventh limited the power of the *Minorites* Protectors, that they should not meddle with any, except he disobey the Pope and Church, apostatize from the Faith, and forsake his rule. *Honorius* the third decreed, that no *Minorite* should ever forsake his order. The *Minorites* obtained this favour, that they might make Masters of

of Divinity among themselves; whereof *Alexander de Ales* was the first. 7. The *Franciscans* did increase so fast in all parts, that from the year 1211, till the year 1380. being the space of 169. years, there were erected in *Christendom* above 1500. Monasteries of this order. *Sabellicus* recordeth that in his time were Ninety thousand *Minorites*. "The cause of this increase was "partly their diligence and sedulity in making Pro"selytes, partly their priviledges, and partly their "pretended sanctity and mortification, but chief"ly their incredible miracles and visions of Saint "*Francis*, which are obtruded on the peoples belefe; "as his five wounds, his bearing of Christ in his arms, "his mansion in Heaven next Christ, and much other "fluff to this purpose, with which their Legends are "fraught. 8. There be three sorts of poverty among the *Mendicant Friers*; one is to have nothing, either in common or in propriety; and this is the *Franciscan* poverty, which is the greatest of all: another is which the *Dominicans* professe; that is, to have nothing in property, yet some things in common, as books, clothes, and food. The third is, and the least, to have some things both in common and in property, but onely such as necessity requires, for food and raiment; and this is the poverty of the *Carmelites* and *Augustinians*. *Poverty, three-fold.* *Of these things see the Authors above named.*

Q. 16. *What were the Knights of the holy Sepulchre, and the* Gladiatores?

A. These ascribe the originall of their order to Saint *James* our Lords brother, and son of *Alphaus*; but its more likely that this order began when *Jerusalem* was taken by *Godfrey* of *Bulloigne*; at this day, it is quite extinct. When *Jerusalem* was taken by the *Soldan*, viz. *Anno Christi* 1300, with all the other religious Knights of Christendome were driven out of *Syria*; yet the care of the holy Sepulchre, which these Knights had charge of, was committed to the *Franciscans* by the *Soldan*, who of all the Christian profession suffered none to stay in *Syria* and *Jerusalem*, but the *Armenians*, *Syrians*, *Georgians*, *Greeks*, and *Franciscans*; the Pope allows eight of this order with a Christian Knight, who is their *Guardian*, to keep *Knights of the Holy Sepulchre.*

the Sepulchre. The manner of installing the Knights of the Sepulchre was this: The Knight after preparation, being brought within the Sepulcher, where Hymnes are sung, and prayers said, declares kneeling, that he is come to be made Knight of the most Holy Sepulchre of our Lord; that he was nobly descended, and had meanes sufficient to maintain him; withall promiseth to hear Masse daily, to expose his life and estate against the Infidels, to defend the Church of God and Ministers thereof, from their persecutors, to avoid unjust Warr, Duells, filthy Lucre, and such like, to maintain peace among Christians, to shun oppression, perjury, rapine, blasphemy, and all other grievous sins. Then the *Guardian* laying his hand on the Knights head, bids him be a stout, faithfull, and good souldier of our Lord *Jesus Christ*, and of his holy Sepulchre. Upon this hee gives him a pair of guilded Spurs, with a naked Sword, signing him three times with the Crosse, and bidding him in the name of the Trinity, use the *Sword* to his own and the Churches defence, and to the confusion of the enemies thereof; then the Sword being sheathed, is girded to the Knight by the *Guardian*; the Knight riseth, and bending his knees and bowing his head over the Sepulchre, is by the *Guardian* struck on the shoulder three times with the Sword, saying, *I ordain thee Knight of the holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost.* This he repeats three times, and crosseth him three times, then kisseth him, and puts a Golden Chain about his neck, with a double red Crosse hanging at it; at last the Knight having kissed the Sepulchre, the Monks present sing *Te Deum*, and after a short prayer, hee is dismissed. This order was by Pope *Innocent* the eight, *Anno* 1485. made one with the Knights of *Rhodes*.

Gladiators.

The order of *Gladiators* began in *Livonia*, much about the time that the *Teutonicks* began in *Jerusalem*, *Anno* 1204. They were called *Gladiatores*, from carrying on their Cloak two red Swords acrosse. *Albert* Bishop of *Riga* began this order, and allowed the third part of his Churches revennes towards the maintenance thereof. Their habit was white, on which were woven two bloody Swords,

Swords in manner of a Crosse as is said; to signifie their innocency, and war-fare against the *Pagans*; whom they converted to Christianity, not onely in *Riga* the Metropolis, but in most places of *Livonia*. Pope *Innocent* gave them all the Lands they could subdue there. The rule they professed was the same with that of the *Templers*; but by the Popes perswasion both the *Cruciferi* and *Gladiators* incorporated themselves into the *Teutonick* Order.

See *Crantzius* L. 7. *Funccius* L. 10. *Munster* in his *Geography*, *Balæus Cent.* 4. &c.

Q. 17. *What were the Knights of Saint* Mary *of* Redemption, *of* Montesia, *and the order of* Vallis Scholarium, *and* Canons Regular *of Saint* Mark?

A. The Knights of Saint *Mary de Mercede*, or of *Redemption*, because their charge was to redeem Captives, was instituted by *James* King of *Arragon*, who in the year 1212. subdued the Isles *Baleares*. This order began about the year 1232. and is confirmed by *Gregory* the ninth. They wear a white garment, with a black crosse. They are of the *Cistertian* order. The Knights of *Montesia*, are so called from that place in the Kingdom of *Valentia*. They were instituted much about the time of the former Knights of Saint *Mary* by the same King *James*, and confirmed by the same Pope *Gregory* the ninth; the badge of this order is a red crosse, and are also *Cistertians*. The order of *Vallis Scholarium*, began *Anno* 1217. by one *Guilielmus Richardus*, a Scholar of *Paris*, who with *Edward* and *Manasses* professors of Divinity, betook themselves to the Desart in *Champanie*, where they set up a new order, but after the rule of saint *Austin*. They borrowed also some things of the *Cistertians*, that the *Prior* should visit all the Churches of his order without exacting any temporalties; that they held a generall Chapter every year; that they wear no linnen shirts nor sleep on feather beds; that none eat flesh, but such as are sick and weak. The place where they first resided in was call'd *Vallis Scholarium*. This order was confirmed by Pope *Honorius* the third. The order or Congregation of Saint *Marks Canon Regulars* began in *Mantua*, about the year 1231.

Of Saint Mary Of Redemption.

Of Montesia.

Monks of Vallis Scholarium.

Monks, or Saint Marks Canons Regular.

See *Panninius* in his Chronicle, and *Genebrard*. See also *Volaterran* L. 21. *Balæus*, *Polydor*, *Hospinian*, and others.

Q. 18. *What was the order of Saint* Clara, *Saint* Pauls Eremites, *and* Boni homines?

Nuns of Saint Clara.

A. *Clara* was of the same Town *Assisium* with *Francis*, and his intimate acquaintance; shee was Daughter to *Ortulana*, who undertook Pilgrimages both to *Rome* and to the holy Sepulchre; in her Childhood shee wore sackcloath next her skin, and would never hear of marriage. Shee stole away from her Parents, cut off her hair, and could not be drawn away by any perswasions from her intended course of life. About the year 1225. at the Church of Saint *Damianus* shee instituted the order of *Poor Ladies*, called from her name *Clarissa*, and from the place the Nuns of Saint *Damian*. Neer this Church in a Cottage shee lived two and forty years, afflicting her body with fasting, watchings and all kind of hardnesse. Next her flesh shee wore the brisley side of a Hogs skin, lay on hard boards, went bare footed. In Lent and other fasting times, shee used onely bread and water, she tasted wine onely upon Sundayes; her rule was that of the *Franciscans*. Pope *Innocent* the third, or, as others say, *Honorius* the third, confirmed this order. She could not be perswaded by Pope *Gregory* the nineth, to reserve any of her possessions, but forsook all for Christ, as shee thought. Saint *Pauls Eremites* in *Hungary* were instituted in the year 1215. after the rule of Saint *Austin* by *Eusebius* of *Strigonia*, and was confirmed by *Gentilis* the Popes Legat, *Anno* 1308. They came into *England*, and feated themselves in *Colchester*, *Anno* 1310. The order called *Boni Homines*, or *Boni Viri*, that is, good men, was instituted by *Edmund*, Sonne to *Richard* Earl of *Cornwall*, who had been elected Emperour. These did follow Saint *Austins* rule, and wear a skie coloured garment.

Eremites of Saint Paul in Hungary.

Monks, or Boni Homines.

See *Possevin* both in his History, and in his inventions, *Frank* in his Chronicles, *Bilaus* in his Appendix, *Antoninus* in his Titles &c.

Q. 19. *What were the* Servants *of Saint* Mary *the* Celestini, *and* Jesuati?

A. One *Philip Tudert* a *Florentine* by birth, and a Physician by profession, instituted this order of Saint *Maries Servants*; they follow the rule of Saint *Austin*; they wear a short black coat, and over that, a long black cloak pleated about the shoulders. They were confirmed by Pope *Benet* the eleventh, and seven other Popes after him. They are permitted to carry a Satchell or Bag to put the almes in, which they beg.

Monks, or Saint Maries servants.

In

In *Italy* there be eight and forty Monasteries of these *Servants*. This order was instituted *Anno* 1283. or as others say, 1285. The *Celestini* were so called from Pope *Celestine* the fifth, who having before his Pope-dome lived an *Eremiticall* life in divers Desarts, at last erected this order after the rule of Saint *Benet*, and procured it to be confirmed by Pope *Gregory* the tenth, in the Generall Councill of *Lyons*. Their habit is of skie-colour wit out a hood. *Celestine* their Author being elected Pope, and cheated out of it by *Boniface* the eight, who by a Cane and a hole in the Wall, spake to him to relinquish his Pop.-dome; which hee did, thinking an Angell had spoken to him: I say, *Celistine* returned again to his Eremiticall life, which he could not long enjoy; for Pope *Boniface* put him in prison upon jealousie, where he died. These Monks came into *England*, *Anno* 1414. The *Jesuati* began at *Sene* by *John Columbanus*, and *Francis Vincent*, *Anno*. 1365. they were called *Jesuati* from using the name of *Jesus* often in their mouthes. Pope *Urban* the fifth, approved them and enjoyned them to wear a white garment, a white cover for their head, a leathern girdle, and to go bare-footed, using onely wooden soles. These Monks were afterward called *Apostolici*.

Monks, or Celestini.

Monks, or Jesuati.

See *Frankin Coron. Sabellicus Enne.* 9. *Crantzius*, L. 9. *Volaterranus* L. 21. *Polydor*, L. 7. *Surius Tom.* 3 *De Vit. Sanct.* &c.

Q. 20. *What was the Order of Saint* Bridget?

A. Bridget not that of *Scotland*, who lived about the year, 530. but a Princess of *Sweden*, *Anno*. 1360. obtained a confirmation of her order (which shee received immediately from Christ, as shee said) by Pope *Urban* the fifth. Her rule was according to that of Saints *Basils*. The Monks and Nuns may have their Covents contiguous, and the same Church, but the Brothers must officiate below, the Sisters above. Both Sexes must use gray cloaks and coats, with a red crosse thereon. They must have nothing in propriety, touch no money, must lie onely upon straw. The fashion, colour, and measure of their cloathes are set down; on their Vaile they must wear a white linnen Crown, on which are sowed peeces of red cloath, representing drops of bloud, and so placed that they may resemble the crosse. The Sisters are enjoyned how to officiate, and what prayers they shall use every day, to be silent,

Monks and Nuns of Saint Bridgets order.

to

to avoid conference with men, except it be at a window, upon urgent occasion, on Sundays and great Festivals, and that onely from nine till the evening. She that openeth not her window at all, shall have the greater reward in Heaven. Days of fasting are prescribed them; none must bee admitted into the order, without a years probation: then shee must bee examined and consecrated by the Bishop, who is to bring her into the Church with a red Crosse carried before her, having the Crucifix on the one side, and the Virgins Image on the other, to put her in minde of Patience, and chastity: two Tapers burning must be carried before the Crosse; then the Bishop consecrates a Ring, and prayeth. Shee having testified her constant resolution to that kinde of life, the Bishop by putting the Ring on her finger, marrieth her to Christ, and prayeth; shee comes to the Altar and offers, then returns to her place again. Her new Cloathes are also consecrated, and shee is called by the Priest to come bare-footed to the Altar; the Bishop prayeth again, and withall puts on her the coat of her profession, her shooes, hood, and cloak, which shee tieth with a wooden button, in memory of Christs wooden Crosse, to which her minde should be fastened. Then her Vaile was put on, the Bishop at every action, and parcell of her cloathes prayeth, and at last her Crown, the Bishop praying that shee may bee Crowned with joy. Shee returns to her place, and is called again to the Altar, where shee falls on her face, the Bishop with his Priests read the *Letanie*, absolves her, and gives her the Eucharist; her Coffin, which during the time of the Masse stood there, is carried by four Sisters, sprinckling dust on it, into the Covent; at the gate whereof stands the Abbatesse with her *Nuns*, the Bishop with two Tapers carried before him; and the Priests singing, brings the new Nun, and recommends her to the care of the *Abbatesse*, which shee receives, shuts the gate, and brings her into the Chapter. The first eight days shee is tied to no discipline. At Table and in the Quire she sitteth last. The number of the Sisters is sixty, and no more. Thirteen Priests according to the number of Apostles, whereof Saint *Paul*

was

wns one; four *Evangelists*, or Preachers; representing the four Doctors of the Church, *Ambrose*, *Austin*, *Gregory*, and *Hierom*; and eight Lay-men. All these together make up the number of the thirteen Apostles, and 72. Disciples. The Priests Garments shall be of course gray, on which shall be worne a red cosse, and in the middest a round piece of white cloth, to resemble the host which they daily offer. The four *Evangelists* shall carry on their Cloakes a white circle, to shew the incomprehensible wisdom of the four Doctors which they represent. Within these circles red pieces of cloth shall be inserted like tongues cloven, to shew their learning and eloquence. The Lay-brothers shall wear on their cloakes a white crosse, to shew Christs innocency, with five pieces of red cloth, in memory of Christs five wounds. The number of Brothers in the Covent, must not exceed five and twenty, who are to be blessed by the Bishop, after the same manner that the Sisters were; but in stead of a Ring, the Bishop shall hold the Priest by the hand, and for a Vail, shall lay his hands on his head; and instead of a Crown, shall use the sign of the Crosse. The Abbatisse shall be among the thirteen Priests, as *Mary* was among the Apostles; shee shall have for Confessor, him whom the Bishop alloweth. Confession must be made at least three times yearly, and every day if need bee, to such Priests as the Confessor shall chuse; the Priest shall be diligent in preaching, praying, and fasting. Every Thursday shall be a Chapter held, wherein the delinquent Sisters may be punished with fasting, standing without doors in the Church-yard, whilest the other Sisters are within at Divine Service, and with prostrating her selfe on the ground, till the Abbatesse take her up, and intercede for her absolution. If a Sister possesse any thing in propriety, and dyeth before shee confesseth it, her body is layed on a Beer at the Church door, where they all say an *Ave-Mary* for her, and then is absolved, and after Masse is carried from the Quire to the Church door by the Sisters, where the Brothers receive her, and bury her. Neither the Abbatesse, nor any Sister must receive gifts, or have

any

any thing in proper. Every one after the first foundation, must bring their yearly revenues to be imployed by the Abbatesse, but after the number of Sisters is filled, and a revenue setled, they that come after need bring nothing. If any dye, her cloathes and allowance in dyer shall bee given to the poor, till another be chosen. Every year before the Feast of *All-Saints*, let there be an audit of expences kept; if any thing remain over and above the expences, let it be reserved for the next years expences, or bestowed on the poor, on whom also the Nuns old cloathes must bee conferred. Every Novice must bring a present or almes gift to the Covent, but nothing that hath been got by oppression, cheating, stealing, or any other sinistrous meanes; such gifts must bee restored again, and so must gifts doubtfully got be rejected; and if the Covent stand not in need of any present, let it be given to the poor. In every Church must bee thirteen Altars, on each of which one Chalice, but on the high Altar two Chalices, two pair of Flaggons, so many Candlesticks, one crosse, three Censers, one for dayly use, the other two for solemn Feasts, a *Cibory* for the Host; let there bee no Gold nor Silver in the Covent, except where the Holy Reliques are kept; Let every one have her office or service Book, and as many other Books as they will, for good arts; Let each Altar have two Altar-cloaths; Let no Sisters bee admitted under eighteen, nor Priest or Brother under five and twenty yeares of age; Let the Sisters imploy their time in devotion, labouring with their hands, and about their own affairs, after the manner of Christ and his Mother; Let rich and poor have the same measure of meat and drink; and let not any afflict their body too much; for not their own correction, but gods mercy, must save them. Let the Sisters confesse at the latteis of the windows, where they may be heard, but not seen; but in receiveing the Eucharist, they may bee heard and seen. But they must do nothing without the leave of the Abbatesse, and some witnesses, except in time of confession. Priests must not enter the Nunnery, except to give the Sacrament in the agony of death, and that with same witnesses;

all

all the Priests and Brothers may enter to performe Funerall obsequies. The Bishop of the Diocess must be the Father and Visitor of the Monasteries and Nunneries, the Prince of the Territory shall bee the Protector, and the Pope the faithful Guardian; without whose will no Covent shall bee made. Let there bee a hole like a grave still open in the Covent, that the sisters may pray every day there with the Abbatesse (taking up a little dust between her fingers) that God who preserved Christs body from the corruption of the grave, who would also preserve both their bodies and souls from the corruption of sin. Let there be a Bier or Coffin at the Church door with some earth, that all commers in may remember they they are dust, and to dust shall return: to the observers of this rule Christ promiseth his aid, who revealed himself to Saint *Bridget*, and counsels her to convey it to the Pope, to be confirmed. "So goeth the story, as it is set down by *Hospinian*, who translated it out of "the *German* into the *Latine* tongue: this order came "into *England* Anno 1414. and was placed at *Richmond*. There bee few of these elsewhere, except in *Sweden*.

See *Antoninus*, *Baleus*, *Naucle-rus*, *Trithemius*, *Crantzius*, &c.

Q. 21. *What was the Order of S.* Katherine, *and of S.* Justina?

A. Katherine born in *Sena* in *Tuscany*, in her Childhood vowed Virginity; and in a dream saw *Dominick* with a Lilly in his hand, and other Religion-founders, wishing her to professe some of their orders, shee embraced that of *Dominick*, in which shee was so strict, that shee abhorred the smell of flesh, drunk onely water, and used no other cheer but bread and raw herbs. Shee lay upon boards in her cloathes. Shee girt her self close with an Iron Chain, that it eut her skin; shee used to watch whole nights together, and scarce slept half an hour in two days, in imitation of S. *Dominick*. Shee used to chastise her self three times every day with that Iron Chaine, for an hour and half at a time, so that the blood run from her shoulders to her feet. One chastisement was for her selfe, the other for the dead, and the third for those that were alive in the world. "Many strange stories are "recorded of her, as that Christ appeared and married

Saint Katherine of Sena.

"ried himſelfe to her with a Ring; that he opened her "ſide, took out her old heart, and put a new one in ſtead "of the former; that he cloathed her with a bloudy co- "loured garment, drawn out of the wound in his ſide; ſo "that ſhe never felt any cold afterwards: and divers o- "ther tales to this purpoſe. Some ſay this order began

Nuns of Saint Katharine.

Monks of Saint Juſtina.

Anno 1372. others, *Anno* 1455. The Nuns of this order wear a white garment, and over it a black Vaile, with a head-covering of the ſame colour. The order of Saint *Juſtina*, was inſtituted by *Ludovicus Barbus*, a *Venetian*, *Anno* 1409. after the ancient diſcipline of *Benedict*. This rule was enlarged by *Eugenius* the fourth, and confirmed by *John* 24. The Monks of this order are carefull not to eat out of the Covent with ſeculars, and to waſh the feet of ſtrangers.

See *Frank* in Chron. *Polyd. Virg. Hoſpinian, Antoninus. Franc. Modius*, &c.

Q. 22. *What were the Eremites of* Saint Hierom, *of* Saint Saviour, *the* Albati, Fratricelli, Turlupini, *and* Montoliveteníes?

Eremites of S. Hierom.

A. Saint *Hieroms* Eremites in *Spain*, under Saint *Auſtins* rule was inſtituted about the year 1366. in *Urbinum* a City of *Umbria* in *Italy*, in the time of Pope *Gregory* the ninth, and was confirmed by *Gregory* the twelfth. Of this order there is in *Italy* five and twenty Covents. They differ in their habit, and other things, little or nothing from the other Monks of Saint *Hierom*.

Canons of Saint Saviour.

The Canons of Saint *Saviour* were inſtituted alſo in *Italy*, neer *Siena*, in a place called *Scopetum*, whence they are named *Scopetini*. They follow Saint *Auſtins* rule. Their Author was one *Francis* of *Bononia*, *An.* 1366. in the time of Pope *Urban* the fifth, and were confirmed by his ſucceſſor, *Gregory* the eleventh, *Anno* 1370. They wear a white cloak, with a white hood above a white linnen gowne.

Albati.

Albati were ſo called from the white linnen they wore; theſe in the time of Pope *Boniface* the ninth, *Anno* 1399. came down from the *Alpes* into *Luca*, *Flaminia*, *Hetruria*, *Piſa*, and other places of *Italy*, having for their guide a Prieſt cloathed in white, and carrying in his hand the Crucifix: he pretended ſo much zeal and religion, that hee was held a Saint. "Theſe people increaſed to ſuch a vaſt body, that

Boniface

"*Boniface* the ninth grew jealous their Priest "aimed at the Popedom; therefore sent our some "armed men against them, apprehended their Priest, "and put him to death; upon which the whole multi- "tude fled, every man returning to his house. These made profession of sorrow, weeping for the sins and calamities of those times; they eat together in the High-ways, and slept all promiscuously together like beasts: they are by most reckoned among the *Heretick*s, and not religious orders, and so are the *Fratricelli*, or *Beghardi*, who would be counted the third order of *Franciscans*; they were called *Fratricellæ*, Brothers of the Cells and Caves where they dwelt. Their Women were named *Beghinæ*, and *Beguttæ*. These sprung up *Anno* 1208; they went with their faces covered, and their heads hanging down; their lives were flagitious, and their opinions heretical, as we have already shewed among the Heresies; therefore they are condemned by *Boniface* the eight, *Clemens* the fifth, and *John* the twenty second: yet *Gregory* the eleventh, and *Eugenius* the fourth, defended such of them, against whose life and faith, no just exceptions could be taken: *Gregory* about the year 1378, *Eugenius*, *Anno* 1431. *Fratricelli.*

The *Turlupini* also, though they would have been thought a religious order, were heretical in their Tenets, and therefore condemned and burned, *Anno* 1372. *Turlupini.*

Montolivetenses, or Monks of Mount *Olivet*, began *Anno* 1407, when the Church was divided between three Popes. In this distracted time many of *Sena* betook themselves to the next Hill, which they called Mount *Olivet*, and cloathed themselves in white, professing S. *Bennets* rule. They were confirmed by Pope *Gregory* the twelfth. There were others of the same name long before these, but *Boniface* the eight, *Anno* 1300, put them down, and executed their Author at *Viterbium*; he onely wore a linnen cloth about his waist, the rest of his body naked. *Monks of Mount Olivet.* See *Frank. Sabellicus*, and the other Authors already named.

Q. 23. *What were the Canons of Saint* George, *the Mendicants of Saint* Hierom, *the Canons of* Laterane, *Order of the Holy Ghost, of Saint* Ambrose ad Nemus, *and of the* Minimi *of* Jesu Maria?

A. The *Canons Regular* of Saint *George*, called also *Canons Regular of Saint George.*

Apostolici, were instituted by *Laurence Justinian*, Patriarch of *Venice*, *Anno* 1407. they were confirmed by *Gregory* the twelfth. They wear a linnen Surpleſſe over their Garments, and a black hood, but out of the Cloyſter they wear a black cloak, with a black hat, There bee two orders more of this name; the one wear white, the other blew; they abſtain from fleſh, except in their ſickneſſe, and are not tied by vow to their profeſſion.

Mendicants of Saint Hierom.

The Mendicants of Saint *Hierom* were inſtituted by *Carolus Florentinus*, *Anno* 1407. and are confirmed by *Gregory* the twelfth: They profeſſe Saint *Auſtins* rule; they wear dark-coloured cloathes, and over their coat a pleated cloak divided, they uſe a leathern girdle, and wooden ſhooes.

Canons of Lateran.

The Canons of *Lateran* make Saint *Auſtin* their Author; theſe were expulſed, Saint *John Lateran*, by Pope *Calixtus*, after they had been ſeated there by *Eugenius* the fourth, who expelled the *Seculars* thence; but *Paul* the ſecond, called back the *Regulars*, and by degrees expelled the *Seculars*. Their cloak, Scapulars, and hood are black.

Monks of the order of the Holy Ghoſt.

The order of the *Holy Ghoſt* was inſtituted neer *Venice*, by *Gabriel* of *Spoletum*, *Anno* 1407. They uſe the ſame habit that the *Canons Regular* doe wear.

Of Saint Ambroſe ad Nemus.

The Brothers of Saint *Ambroſe ad Nemus*, were inſtituted at *Milan*, and confirmed, *Anno* 1433. They wear dark-coloured cloathes, and profeſſe Saint *Auſtins* rule.

Monks or Minimi of Jeſu-Maria.

The *Minimi* of *Jeſu Maria*, were inſtituted by one *Francis Paula*, a *Cicilian*, *Anno* 1471. hee made three rules; one for the Brothers, another for the Siſters, and the third for both Sexes called *Tertiarii*. Hee would have the Brothers to be called *Minimi*, and the Siſters *Minimæ*, to teach them humility. They were enjoyned to keep the Ten Commandements, to obſerve the Church Lawes, to obey the Pope, and to perſevere in their Vowes of Chaſtity poverty, Obedience, and Faſting. This was allowed by *Julius* the ſecond, *Innocent* the eight, *Sixtus* the fourth *Alexander* the ſixth, and *Leo* the tenth. They abſtain altogether from fleſh, they wear onely corſe linnen, and wander up and down bare-headed, and bare-foot.

See *Surius Tom.* 2. *de vit. Sanct.* with the other Authors already named.

Q. 22. *What Orders of Knighthood were there erected in Chriſtendome after the year* 1400?

A. The Knights of the Annunciation of *Mary*, by *Amadeus* the fifth, Earl of *Savoy*, and first Duke thereof, *Anno* 1410. of this Order we have already spoken. The Order of *Mauritian* Knights was instituted by *Amadeus* the seventh, *Anno* 1490. to the honour of St. *Maurice*, whose Ring was delivered to *Peter* Earl of *Savoy*, that by him it might be conveyed to his successors, as a badge of their Right to, and Soveraignty over that Countrey. The Knights of the Golden Fleece were instituted by *Philip* the good Duke of *Burgundy*, and Father to *Charles*, whom the *Switzers* defeated and slew. This *Philip* on his wedding-day, with *Isabel* the King of *Portugals* daughter, erected this Order, *Anno* 1429. which he called by the name of the Golden Fleece, in memory of *Jason*, and those other Worthies, who ventured their lives for that Golden Fleece, to encourage Christians to venture their lives like courageous *Argonautes*, for the defence and honour of the Catholique Church. They were appointed thirty one Knights of this Order, the chief whereof was the Duke of *Burgundy*; now the Kings of *Spain* are chief, in right of that Dukedom. "Of these Knights we have spo-"ken already in the History of the World; in the Im-"pression by me owned, as before is mentioned. The Knights of the *Moon* were instituted by *Reiner*, Duke of *Anjou*, when he obtained the Kingdom of *Sicily*, *Anno* 1464. These Knights wore a silver half Moon on their Arm, and were bound to defend one another in all dangers, and never to fall at variance among themselves. The Knights of Saint *Michael* the Arch-Angel were instituted by *Lewis* the French King, *Anno* 1469. These wear a Golden Chain, at which hanged the image of Saint *Michael* treading on the infernal Dragon. This picture his Father, *Charles* the seventh, wore in his Banners; and it is worn by his posterity in memory of Saint *Michael*, who was seen in the Battel at the bridge of *Orleans*, fighting against the English, whom he forced to raise their siege. The King appointed there should be of this Order 36. Knights, whereof himself should be the first. They are tied to hear Mass every day. The Knights of Saint *Stephen* were instituted by *Cosmo*, Duke of *Florence*, and con-

Knights of the Annunciation.

Of S. Maurice.

Of the Golden Fleece.

Of the Moon.

Of S. Michael.

Of St. Stephen.

firmed by Pope *Pius* the fourth, *Anno* 1561. in imitation of the Knights of *Malta*. They differ from the *Johannites*, that instead of a white, they wear a red Crosse set in Gold. They may also marry once, which the *Johannites* could not do. Their seat is in *Ilua* an Island in the *Liguſtick* Sea. They are called Saint *Stephens* Knights, not from *Stephen* the first Martyr, but from *Stephen* Bishop of *Florence*, who was Canonized, or from Pope *Stephen*. The Knights of the *Holy Spirit* were instituted by *Henry* the French King, *Anno* 1579. Of the Knights of Saint *George* in *England*, or of the *Garter*, instituted by King *Edward* the Third, 1351. And of the Knights of the *Star*, set up by King *John* the First of *France*, in memory of that Star which appeared at Christs Nativity; the Knights also of *Jesus Christ* in *Portugal*, and of the Knights of *Alcantara* in *Castile*, we have already spoken. He that will see more, let him read *Panuinius in Chron. Sabellicus*, *Enne. 9. Cranzius L. 9. Frank in Chron. Polyd. L. 7. Volaterran L. 21. Girard. Hist. Lib. 15. Balæus Cent. 5. Heuterus Lib. 4. rer. Burgund. Tilius, Hist. Franc. Genebrard. in Chron. Hospinian de orig. Monach.* and the Continuation of Sir *Walter Raleighs* History of the World, *in the Edition by me owned*; to be sold by *F. S.* at the Grey-hound in *Little Britain, London*, &c.

Of the Holy Spirit.

The

The Contents of the Eleventh Section.

Of Religious Orders and Opinions from the Year 1500. till this day. 2. *The Order of* Jesuites. 3. *Of their general Rules.* 4. *Of their other Rules.* 5. *Of their Rules for Provosts of Houses, Rectors of Colledges, &c.* 6. *Of their Rules for Travellers, Ministers, Admonitors, &c.* 7. *Of their Priviledges granted by Popes.* 8. *Of other Orders in the Church of* Rome. 9. *How Abbots are consecrated at this time.* 10. *Wherein the Christian Orders of Knights-hood differ.* 11. *Of other Orders of Knights-hood besides the French.* 12. *Of the Orders of Knights-hood in* Germany, Hungary, Bohemia, Poland, &c. 13. *The Orders of Knights-hood in* Italy. 14. *Of the Christian Military Orders in the East.*

SECT. XI.

Quest. 1.

What Religious Orders and Opinions in Religion are sprung up in these latter times, that is, from the Year 1500 till this day, in the Christian World?

A. In the Year 1500. started up a new Order, called *Poor Pilgrims*; these came out of *Italy* into *Germany* bare-foot, and bare-headed; some covered their bodies with linnen, others with gray cloth, carrying every one in his hand a wooden Cross, but without scrip or bag, staff or money, drinking neither wine nor beer; feeding all the week, except

Order of Poor Pilgrims.

except on Sunday, upon Herbs and Roots sprinkled with salt: They abstained altogether from Eggs, Butter, Milk, Cheese, Fish, and flesh. In the Church they stretch out their Arms in manner of a Cross, and praying fell flat on the ground. They stayed not above four and twenty hours in any place, they went by couples begging from door to door. Among them were divers Priests, Deacons, and Sub-deacons: this pennance they undertook voluntarily, some for three years, others for five or seven, as they pleased, and at the end of their years returned home, and betook themselves again to their Callings: they excluded from their Pilgrimage onely Monks and Women. About six years after, was instituted the Order of *Indians*, under Pope *Julius* the second, and *Maximilian* the first Emperour. "These were of the *Carmalite* "race; and were called *Indians*, as I suppose from "their intention to convert the *Indians* then dis-"covered: they wore black cloaks, and over them white gowns, as appears by that Verse of *Franc. Modius*: *Qui tegimus pura pallia pulla toga.* Under Pope *Clemens* the seventh was instituted the Order of *The society of Divine Love*; these were devout people, who met in retired places, remote from the company of the vulgar: here they prayed, sung, administred the Sacraments, and did other acts of Devotion; they were called also *Theatini*, from *Theatinum*; the Bishoprick of which place was rejected by *John Peter Carrafa*, that he might the more freely enjoy that Devout life, and give himself the more seriously to contemplate Divine Mysteries, and to regain the honour of the Clergy, so much degenerated from their former integrity. He refused also the Bishoprick of *Brundusium*, which *Charles* the fifth would have conferred upon him; yet afterward he was content to change his name from *John Peter* to *Paul* the fourth, and to accept the Popedom. Of this Society also were *Caietan* the *Apostolical Protonotarie*, *Boniface* a Noble man of *Psemont*, and one *Paul* a *Roman*. In the Year 1537. was instituted the Order of *Paulini*, by a certain Countess called *Gastalia* at *Mantua*, hence her Disciples were named *Gastalini*. The Brothers

Of Indians.

Of Divine Love, or Theatini.

Of Paulini.

Brothers and Sisters of this Sect were by their own strength thus to tame their flesh; they were to lie two and two together in one bed, but with a Crosse laid between the Man and the Woman, that they might not touch one the other. This course they were to use so long, till they had quite subdued the tickling of the flesh. But this order lasted not long; for the inconveniences found in it occasioned the extirpation thereof. See *Hospinian*, *Franc. Modius*, *Naucleras*, and others.

Q. 2. *What is the Order of the* Jesuites?

A. This Order which is called the *Society* of *Jesus*, (because they take upon them to advance the Name, Doctrine, and Honour of *Jesus* more then other Orders heretofore,) was instituted about the year 1540. by *Ignatius Loyola* of *Cantabria*, who being at first a Souldier, and receiving some wounds in the *French* War, of which he lay sick above a year, resolved upon recovery of his health, to renounce the world, and wholly to addict himself to the advancing of the name of *Jesus*; for this cause being six and twenty years of age, he forsakes all, and travels to *Jerusalem*; thence (having done his devotion to the holy Sepulchre) returns into *Spain*, where at *Complutum* and *Salamantica*, he gives himself to study; in the interim he took upon him to preach mortification, both by his Doctrine and mean habit, *though as yet he was furnished neither with sufficient learning, nor was he called; wherefore he was imprisoned, and examined by the Inquisitors, and being found zealous for the* Roman *faith, was dismissed, and thence goeth to* Paris, *where he studied ten years in great poverty and weakness of body, and was at last made Master of Arts.* In the year 1536. he returns to *Spain* with ten more of his profession, and from thence to *Rome*, to have leave of the Pope to travel to *Jerusalem*; but finding the peace broken between the *Turk* and *Venetian*, they go to *Venice*, and their did dresse the wounds and sores of poor people in Hospitals. Seven of these ten companions of *Ignatius* took the Priest-hood upon them, and preached up and down the territories of *Venice*, having neither temporal nor ecclesiastical *Of Jesuites.* *Ignatius Loyola.*

means to sustain them. After this they all go to *Rome*, where they are hated and molested by the Clergy, yet their Society increased daily, and procured a confirmation of their Order from Pope *Paul* the third, which since was ratified by *Julius* the third, *Paul* the fourth, *Pius* the fourth, and the Councel of *Trent*. "At first they were not to have "above sixty of their Society; but afterward the "Pope perceiving how needfull this Order was to the "decaying *Roman* Religion, permitted all that were "fit to enter into the same. They have their Chief or General, their Coadjutors in Spiritual things, such are their Priests, and professors of Divinity, Philosophy, and inferiour Arts: Their Coadjutors in Temporals, who look to their clothing, dyet, and domestick affairs; their Scholars and Novices are maintained, lest this Order or Society might fail, who are bound to obey their Superiours without doubting or inquiring into the nature of the thing enjoyned them. "This Order differs from others, in that be-"sides the three ordinary Vowes of Chastity, Poverty "and Obedience, they binde themselves to the Pope, "in undertaking cheerfully, readily, and without "charging him, any journey he shall command for "propogating the *Roman* Faith. The title also of Professor among them is more honourable then of Priest; for one may be a Priest many years, before he be admitted Professor. The *Jesuites*, instead of a hood, wear a Philosophical cloak, that is long and black; their cap resembling a Cross is called *Barета*; this they do not wear abroad; their cassocks they call *Solannas*, which they tie with silk girdles; and they spread so fast over the world, that above sixty years ago they had 256. Colledges.

See *Christianus Franken in Colloq. Jesuit. Surius, Hospinian*, &c.

Q. 3. *What be the general Rules to which the* Jesuites *are tied?*

Jesuites, their Rules.

A. To examine their Conscience twice daily; to be diligent in Prayer, Meditation, and Reading; to be daily at Divine service, at the times appointed to confess their sins; to renew their Vowes every year twice; to be abstinent on Fridays, not to preach without the Superiors leave; nor to keep money by them

them, nor to have any thing in proper; To read no Books without leave, nor to meddle with any thing that is not theirs; To learn the language of the Country where they live; not to lock their Chests, or Chamber doors; Not to sleep in the night with the window open, or naked, or to go out of their chamber without their cloathes; Not to teach or learn without the Superiors leave; Not to drink between meals, or to eat abroad without leave, or to take Physick, or to consult with the Physician, till they be permitted by the Superior; To harken to the bell when it rings; To keep their beds neat, and chambers clean; To acquaint the Superior, when any is grievously tempted; To be obedient, humble, and reverent in uncovering the head to their Superiors; not to complain of one Superior to another; To be silent, or else to speak briefly, with moderation and submission; To avoid contentions, contradictions, or speaking evil of one anothers native Country; let him onely reprove and command who is authorized so to do. Let none enter into another mans place, office, or chamber, without leave; whileſt two are in one chamber, let the door stand open; Let no man mock another; Let no man at table put off his hat, except to his Superior; No talk with strangers, or commerce by letters without leave; Let no man report idle rumours, nor divulge abroad what is done at home. None without leave may write any thing of instruction or consolation, nor meddle at all with secular affairs. Every one ought to instruct and exhort his Brother to confesse; Let none go abroad without leave, and he must shew the cause of his going abroad, and what effect it took, when he doth return; he must also write down his name, and acquaint the Porter whither he goeth, and must return before night. That when any travelleth he shall lodge no where but in a *Jesuites* Colledge, if there be any in that place; and shall be as obedient to the Superior there, as to his own. Let every one have these rules by him, that he may read, or hear them read, once every moneth; but the Coadjutors must read their rules

every week. They have also their Constitutions, wherein is shewed that the end of their Society is to do good to their own souls and the souls of their neighbours, and that therefore they are bound to travel to and fro in the world; to confess their sinnes to the Priest every sixth moneth, and then to receive the Body of Christ; to cast off all inordinate affections of Kindred, Friends, and wordly things, to deny themselves, to take up the Crosse of Christ, and to follow him; to study humility, to aim at perfection and all other vertues, chiefly charity; to have a special care of the inward man; to imbrace poverty with cheerfulnesse, to give freely of their spiritual things, as they have received freely; to study purity and chastity; and to be very vigilant over their senses, chiefly over the eyes and tongue. To be temperate, modest, decent and devout in all things, chiefly at table. To labour diligently for obedience, and to refuse nothing that the Superior shall command. In confession to conceal nothing from the Ghostly Father. To study unity and conformity in judgements, and affections. To avoid idlenesse and secular affairs. To be careful to preserve health, and to avoid all excesse that may impare it, as too much watching, fasting, labouring, or any other outward pennance, and in sickneſse to be humble, patient, and devout. To desire the Superior once every year that he would enjoyn them some pennance for their failings in the observation of their rules and constitutions, which ought to be heard or read, every moneth.

Of these passages see the *Jesuites* rules printed together in one Book at *Lyons*, *Anno* 1607.

Q. 4. *What other rules have they besides these common rules and constitutions?*

Jesuites, their constitutions and rules for Provincials.

A. They have rules for every particular Officer amongst them. *As* the Provincials rule is to use diligence, fidelity, mildnesse, bounty tempered with severity in his government, to alter or adde nothing in the rules and customes of the Province, without the consent of the General; in his absence or sickneſse, he may name (if the General do not) a Subprovincial, he must alwayes have with him four Counsellors, with whom he may advise in matters of weight. He hath

power

power to chuſe divers Officers, ſuch as Maſters of the Novices, the Governours in ſpiritual things, Confeſſors, Preachers, and Readers, &c. He may diſpenſe in divers things, and admit ſuch as he thinks fit for probation; and may diſmiſs alſo in ſome caſes, if the General hinder not: none muſt be admitted, who have forſaken the Society, or diſmiſſed, without a new examination and probation; he is to take care of the Maſters and teachers in Schools and Colledges, what proficiency there is, what books are read, who are to ſtudy Divinity, and the learned tongues, that no Stage-players be acted, but in Latine, and ſuch as are modeſt, &c. He muſt confer no degrees in Divinity or Philoſophy without the Generals leave. The degree or title of Maſter and Doctor, muſt not be uſed among them. He may chuſe Coadjutors in ſpiritual and temporal affairs. He muſt look to the Edifices, Revenues, and Lands of the ſociety within his Province; to avoid Sutes in Law, yet to maintain their rights by Law, if need be; to look to all expenſes and accounts, to avoid running in debt, and to have a care of the Wardrob, and all the Utenſils; that if any Lands or Goods be given to the ſociety, the General be acquainted therewith, and ſome ſhare thereof be given to the poor of that place, where the Goods or Lands are. He is to be obedient, faithful, and reverent to his General; to call Provincial aſſemblies at fit times, and to help other Provinces when need requires. To ſee that Maſſes be had, and Sacraments adminiſtred according to the cuſtom of the *Roman* Church; That Preachers and Confeſſors do their duties; That none be made Confeſſors, chiefly to Women; but ſuch as are well ſtruck in years; That in time of infection he appoint ſuch as may look to the ſick; That he depart not out of his Province without the Generals leave; nor the Provoſt or Rector from his Houſe, or Colledge without leave from the Provincial. That he be careful what labourers he ſends abroad into the Lords Vineyard, that he give them full inſtructions; that they travel on foot, rather then ride. He muſt viſit every place within his Province once a year, and firſt the Church, the place where the Euchariſt is kept, the holy

holy Oyl, the Reliques, Altars, Seats of all the Confessors, &c. then the persons, with whom he must deal prudently: and lastly, the Superior of the House or Colledge.

Of these passages see more fully in the fore-named Book.

Q. 5. *What rules have they for the Provosts of Houses, Rectors of Colledges, Masters of Novices, and Counsellors, &c.*

Jesuits, their rules for Provosts.

A. The Provost is bound to observe the common and particular rules; as also, all customes approved by the Geneal or Provincial; to be careful of his Under-officers, and Confessors; to impose ordinary pennance, such as publick reproof, to eat under the table, to kiss the feet of others, to pray in the refectory, to impose fasting, *&c.* He must have a Book, in which he must record what concerns the good of his house. He must see rules and constitutions of the house be duly observed. That confessions be made at the appointed times. That Scholars and Coadjutors not formed, renew their Vows twice a year. That every other Friday he make an exhortation to obedience pennance, patience, charity, humility, and other vertues. That he carry himself sweetly and wisely to his inferiors, moderate in reproving and punishing; to send (if occasion be) one who may beg alms from door to door, for the Hospital, or who may accompany the Caterer, or who may preach in the streets. He must chiefly preserve love and unity in his house, and must read all Letters, that are either sent to, or from any under his charge, and must suffer none to have a seal, without the Provincials leave; let there be no arms nor musical instruments, nor wanton Books, nor idle recreations within his house. The Provost may, if need be, preach and hear confessions, but must not suffer Priests of the Society to preach, and hear the Nuns confessions, except upon extraordinary occasion. He must take care that all spiritual exercises be duely performed, and divine service every day. Let there be seven hours allotted for sleep; and eight hours between dinner and supper. Let the Table be blessed, and thanks given according to the *Roman Breviary*; Let an hour be allowed for recreation after dinner and supper, and on Friday after evening collation half an hour. Let there be conferences touching cases of conscience

ence held twice a week, at which all the Priests should be present. Let there be an account taken every Moneth of what is received and expended in the House. Speciall care must be had of those that labour in the Lords Vineyard, that they may not want. If any thing of moment is to be done in the House, let the Provincial be acquainted therewith. Let no man keep a Horse, except upon urgent occasion, and with the Generals leave. Women must not be permitted to enter into the House. Lands given by Will must be sold for the use of the Society, but not without the Generals leave. Let no man walk abroad without a companion; let Travellers of the Society be entertained kindely, &c. The Rectors of Colledges also have their Rules, which are in a manner the same with those of the Provosts. Which Rules and Constitutions, must be read twice or thrice a year in the Refectory. The Examiner also of those that desire admission, hath his Rules; he must be a man skilful and discreet, who must signifie to his Superior how he findes the party affected and qualified. If unfit, he must be chearfully dismissed; if fit, he must ask him if he be resolved to forsake the world? and why? and what induced him to be of this Society; if he be in debt, or subject to any infirmity; what is his age, his countrey, his parents, and their condition; if he be born in Marriage, of Christian parents, or of Hereticks; if he be a Scholar, where, and how long he hath studied; if he will be a coadjutor, and content with *Martha*'s lot? Then he must be well instructed in the constitutions and rules of the Society. The Master of the Novices by his Rules is tied to be courteous and loving to his Novices, to help, comfort and instruct them upon all occasions; he hath power in some cases to enjoyn pennance on them, and in some cases to absolve them. He must also be well exercised in *Basils* Rules, *Gregories* Morals, *Austin* Confessions and Meditations; in *Bernard*, *Bonaventure*, *Cassian*, *Dorotheus* his Homilies, *Cæsarius*, *Ephraim*, *Hugo*, and *Richard de S. Victore*, *Umbertus de Eruditione Religiosorum*, *Innocentius* of contempt of the World, *Tho-*

The Rules for Rectors of Colledges, and the Examiner.

Their Rules for Masters of the Novices.

mas

mas de Kempis of the Imitation of Christ, and such like Books; for Histories he must read *Gregories* Dialogues, *Gregory Turonensis* of the glory of Confessors, and life of Saint *Martin*, *Eusebius* his Ecclesiastick History, *Sulpitius* of Saint *Martins* life, the select lives of the Fathers, the lives of *Lippoman*, and *Surius*, *Pet. Damianus*, *Pet. Cluniacensis* of Miracles, the *Indian* Letters, and the life of *Ignatius*. The Probationer for the first three weeks is to be used as a guest: in which time he is to be instructed in the rules and constitutions of the house: Then must be examined, and must promise that in a years space after his enterance he shall part with all his estate: If he be a Scholar, he must read some lectures; if no Scholar, he shall do some handy-work. A General confession must be also made; what he brings with him into the house must be inventoried in a Book, where the day and year of his entrance, with his Countrey, must be registred, and subscribed with his own hand; he must also perform some spiritual exercises in his second probation, and he must be tried how he can serve for a moneth; and then for another moneth, he must be imployed in begging from door to door, to shew how willing he is for the love of Christ, to forsake all worldly hopes. And for a fourth experiment, he must be exercised in some base employments, about the house. After this he shall be imployed in teaching the Ignorant and Children the doctrine of Christianity, and must be tried with mean cloathes and diet, and with moderate pennance also: and must be instructed in the practise of devotion and mortification, and modesty, and must be made a chamber-fellow to one by whom he may profit. He must not speak with his kindred without leave and witnesses, and therefore must not be in any such office as hath relation to strangers, as Caterer, Porter, *&c.* The Novices once a week must have a day of recreation. The Coadjutors must be taught the Rosary. *After* all this, the Novices must be asked if they are able to undergo the burthens of that Society; if they be, let it be recorded, and then let them confesse to the Priest.

In

In the morning after the ringing of the bell, they must by their private Devotion, prepare themselves for publick prayer. Half an hour is allowed them for dressing up their Beds and Chambers, then they must hear Mass, and Exhortations, which are made to them twice a week for half an hour, the other half hour they shall repeat and confer. Then the next day their Master shall propose them wayes to overcome tentations and difficulties, the rest of the time till Examination before dinner, shall be imployed in some exercise. Having recreated themselves an hour after dinner, at the ringing of the Bell, they shall repair to their Chambers to study; an hour after, they shall repeat something to their Master, and twice a week they shall ask one another the Grounds of Christianity; they must be silent, except in times of Exercise and Recreation: before supper, they shall pray, and so before they go to bed. After two years of probation, they are examined again, touching their Resolution and constancy in that Order, and then certain Rules of Modesty and Behaviour are prescribed them. The Rules for Counsellors are, That they be sincere, judicious, faithful, intelligent, free from partiality, considerate, and not rash in giving sentence, to use few words, to submit to the judgements of the Superior, to divulge nothing without him, to maintain his Dignity, and with submission to give him their best advise, &c.

Their Counsellors Rules.

Of these things see the *Jesuites* Book aforenamed.

Q. 6. *What Rules have they for Travellers, or Pilgrims, for the Minister, for the Admonitor, and other Officers?*

A. Travellers must ease the wearisomness of their journey with Spiritual fruits; every day when they begin their journey, they must say all the *Letanies*, and other prayers; their talk must be of heavenly things, that Christ may be their fellow-traveller. They must beg Alms for the love of Christ, who was poor himself. Let them accustom themselves to patience in bearing all injuries; let the stronger follow the weaker, and not go before; if any fall sick by the way, let one stay with him, to look carefully to him, to edifie in the Lord all such as give them entertainment. Let them

Their Rules for Travellers.

them in all places shew good examples of Holiness and modesty. If they travel near any House or Colledge of the Society, they must not beg of strangers without leave from the Superior of that House or Colledge. Let none travel without his Superiors Letters Patents.

Their Minister or Controllers Rules.

The *Minister* or *Controller* of the House, is bound by his Rules, to be assistant to the *Provost* or *Rector*, to be exact in all their rules, constitutions, and customs of the House, to visit every other day all the offices and chambers in the House or Colledge. In the *Spring* and *Autumn* he must acquaint the Superior that the dyet and clothes of the Society must be changed. Let him be present with the Physician when he visits the sick; every day he must know the Superiors minde touching the Houshold affairs; and must acquaint him with what is fit to be done, and what is amiss. He must see that all things be in good order, and clean, that the Gates be shut every night, to look to the windows, candles, fires, and linnen. Let him see there be no disorders or quarrelling; he may supply the Superiors place in his absence, and may have an under-Minister.

Admonitor his Rules.

The *Admonitor* is tied by his Rules, to put the Superior in minde wherein he faileth in his Office. But this he must do with reverence and submission, and with advice of the Counsellors, and must not acquaint others what is done in this case: If the Superior be incorrigible after divers Warnings, he must acquaint the Higher powers; he must have a seal for those Letters which are sent to the Superiors. The *Jesuites* have also Rules in writing of Letters. The Superior or Rector of House or Colledge, is to write every week to the Provincial, and so he is that is sent abroad to preach or convert, of all matters of moment concerning their Society; the Provincials are to write once a moneth to the General; but the Superiors and Rectors of Houses and Colledges once in three moneths; the Provincials must write once a moneth to Provosts, Rectors, and those that are sent abroad in Messages; the Generall shall write to the Provincials once in two moneths, but to Rectors once in six moneths,

except

except there be urgent occasion to write oftner, lest Letters be lost or intercepted, they must be written divers times: and the copies thereof, if they be to the General, must be recorded in a Book: secrets must be written in characters or mystical terms. The Letters written at *Rome* by the General, shall be read in the Houses and Colledges, and there safely laid up: He that hath the charge of Spiritual things, is tied by his Rules, to be careful over the Souls committed to him, in admonishing, instructing, exhorting, and examining. The Overseer of the Church, is by his Rules bound to acquaint the *Provost* every Saturday of the next Feasts and Fasts, that warning may be given on Sunday in the *Refectory* at supper-time: he must every Saturday set down in writing, what Ceremonies are to be used the next week at the high Altar. He must take care of the Masses and *Prayers* to be used for their deceased Founders and Benefactors, as also for the defunct of their Society. He must see that the Priests be shaved, and that they observe their Rules. He must suffer no Alms to be given for hearing of Confessions, or saying Divine service. He must have special care of the Hoast, of the holy Oyl, Crosses, Chalices, Reliques, &c. When the Reliques are to be shewed, two Wax candles must be lighted. He must look to the Fabrick of the Church, and must admonish the Superior to nominate preachers for the next day. He must take care over all the Church Moveables, and keep an Inventory of them. He must also take care of the linnen, candles, prayers, graves. When the holy linnen groweth old and useless, let it be burned, and the ashes thereof cast into the holy pond or lake. A catalogue also must be kept of all the Masses that are to be celebrated by the Priests, and the *Prayers* to be said by those that are not *Priests*, yearly, monethly, and weekly, besides extraordinary times. The *Priests* are tied by their Rules, to be devout, holy, and reverent in the exercise of their Function; to observe all the *Roman* rites, uniformity, and decency; to be expert in cases of conscience, and diligent in hearing confessions; but the Confessor and Penitent must not see one another in time of confession; and there

Overseer of the Church, his Rules.

Priests, their Rules.

there must be an eye-witness present, though not an ear-witness, if the Penitent be a Woman. Confessions must be heard from the morning until noon. The Priests may exhort the sick to make their Wills, but not to assist them in making thereof. Preachers are tied by their Rules to teach sound and wholesom Doctrine, tending not to curiosity, but edification; to be diligent in reading the Scripture, and Fathers, to be exemplary in their conversation, to abstain from reproving Princes, Bishops, and Magistrates in their Sermons, or any Religious Orders; to forbear any Expressions that may move laughter, or contempt. Let them beware of pride, arrogance, vain glory, or affected eloquence; let their gestures be modest and grave; let them chiefly commend the frequent use of Confession, of the Eucharist, of Good Works, of Obedience, of the Church Ceremonies, of Pennance, Prayer, &c. and let not their Sermons be extemporacy, or exceed an hour. They that are sent to preach abroad in remote places, are tied by their Rules to walk on foot, to live upon almes, to lodge in Hospitals, to ask leave of the Ordinary to preach, to take notice of the most devout people in every place where they come. They shall not onely preach, but likewise confer, catechize, pray, administer the Sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. They must strive to make all men their friends, and to pray for their persecutors, and bear their burthens patiently. Let them write every week to their Superiors, what progress they make in their preaching, and other spiritual exercises; to preach to themselves as well as to others: and to do nothing but what they are joyned to by their Superior. The Generals Proctor is tied by his Rules, to entertain no Suits in Law, if he can otherwise avoid them: to give an account of all his actions to the Provost General; to keep in Books all Accounts of Expences and Receivings; to keep a list of all Church Benefices united to their Colledges; to have a great care of all the Writings, Popes Bulls, Records, and other papers committed to his charge, &c. The Proctor of the House is tied by his Rules, chiefly to have care of the Houses,

Preachers, their Rules.

Generals Proctors, his Rules

Houses, Records, and Money, how it is expended; and to give an account thereof to his Superiours. The Proctor of the Colledge and House of probation is tied by the same Rules to be careful of the Records and Moneys; to keep a good account of what is laid out and received; and to write down all in his Book. He that hath charge of the Readers at Table is bound by his Rules, to take care that they have a loud, clear, and distinct voice; that they be perfect in what they read; that first they read a Chapter in the Bible, except in chief Festivals, for then Homilies must be read concerning the Day. Letters also from the *Indies* are to be read yearly. In the beginning of every Moneth their Constitutions and common Rules, with *Ignatius* his Epistle of Obedience, must be read. In the evening after the Lesson, must be read the *Martyrology* of the next day. *Leviticus* and the *Canticles*, with some obscure Chapters in the Prophets, are not to be read at all. *Eusebius* his History, *Nicephorus*, *Gregories* Dialogues, *Ambrose*, *Austin*, *Bernard*, with such like Books (whereof the Catalogue is set down in the Rules) are to be read. The Superiour is to appoint what is to be read every day. He that hath the overseeing of the Sick, is tied by his Rules to be careful of them, of their dyet, Physician, and all things else that may concern them; that his substitute called by them *Infirmarius*, have all kinde of physicall Drugs; that he acquaint the Superiour with the sickness and quality of it; that every eighth day the sick receive the Buchariſt, that Prayers be made for him, and all things performed which may tend to his comfort and recovery, if he dye, that the corps (if without offence) be kept above ground foure and twenty Houres, and then decently interr'd. The Library Keeper by his Rules, must have still by him *Index Expurgatorius*, and that he keep no prohibited Books, to keep the Library locked, except to those who are permitted to be in it, to keep the Books clean, to write down their Titles, to have a catalogue of them, to lend no Book without the Superiours leave, &c. The under Minister of the House is to look to the Chambers, Refectory,

Readers, their Rules.

Infirmarius.

Librarius.

Kitchin; Buttery, and other places, that all things be fit and in order. The *Ædituus* or Sexton must be subject to the *Præfectus*, or him that hath the charge of the Church, to have a care of the sacred Vestiments, of the Linnen, of the Hoast and Wine; he must in Divine Service light two Candles, and at the Elevation of the Hoast a wax Torch or Taper, and then shall ring the Bell; he must keep clean the Church Plate; before Mass or sermon let him ring the Bell, and the Virgins salutation Bell, in the morning, at noon, and in the evening; and to ring the passing Bell when any of the Society is departing: He must have a Light continual burning before the Hoast; and there must never be wanting holy Water; he shall deliver to the *Præfectus* all Oblations that he shall finde; he must be careful of the Church-doors, to shut them at noon, and at Sun-set: and whilest they stand open, be, or one for him, must not be wanting; he must suffer none to walk up and down, to make any noise, and let all things be kept clean. The Porter must have a List of all the Domesticks Names, he must suffer none to go out without the Superiours leave: all Letters he shall deliver to the Superiour; none that returns from the Countrey, must be let in till the Superiour know it; if Bishops or great men come in, let a Priest attend them, whilest he acquaints the Superiour. Let the Keyes of the Gate be delivered every night to the Provost or Rector: He must acquaint the Superiour if any Poor be at the Gate, or if any Almes be given there, &c. The keeper of the Wardrobe must have an Inventory of all the Clothes in the House, and Linnen thereof, of which he must be careful; he must every Saturday night furnish each chamber with cleane Linnen, and carry away the foul every Sunday morning to the Washer. In Summer every fifteenth day he must give out clean sheets; and in Winter every three weeks, &c. The Steward of the house must be careful of the Wine, and Water, and Dyet of the Society; and to have the Wine-casks kept clean. He that hath the charge of the Hall or Refectory, must look there be not wanting Water, Towels,

Towels, Napkins, Table-cloaths, which must be changed once or twice a week; that the due hours of refection be observed by ringing the Bell; that he have a list of all their names which are in commons, that the remainders of the meat be reserved for the poor; and that he have the names of the Waiters at Table every week, and of the Readers, &c. The Cook hath his rules, to be cleanly, frugal, diligent, to touch no meat in cutting or dividing with his hands, but with a fork; to cut as he is directed by the Superiour; to dresse nothing for any particular man, except he be sick, not to be wasteful of the Wood; to keep a list of all things belonging to the Kitchin. The *Excisator* who wakeneth the *Jesuites* in the morning, must go to rest half an hour before others, that he may rise so much the sooner, ring the bell, and carry lights to every chamber: a quarter of an hour after, he must visit each chamber again, and if he finde some in bed yet, he must tell the Superiour: another quarter of an hour after, he must ring to prayers; he that visits the chambers at night, must ring or knock, that every one may examine his conscience: about a quarter of an hour after, he must ring to bed: and a quarter after that, he must see if every one be in bed, and the candles put out; if not, to acquaint the Superiour. Each House or Colledge hath one who buyeth all things necessary for the house; his rule is to be diligent and faithful in buying and employing the money delivered to him, that he may give a just account thereof. *These are the principal rules to which every Officer and Member of the Society is bound. Some of lesser note I have omitted for brevities sake, which may be seen at large in the* Jesuites *own rules, set out by themselves in one Book at* Lyons, *by their Superiours permission*, Anno 1607.

Q. 7. *What Priviledges have been granted to this Society from the Popes?* *Priviledges granted by divers Popes to the Jesuites.*

A. Pope *Paul* the third, gave them power to make what, and how many rules and constitutions they pleased, towards the advancement of their Society:

to admit as many into their Order, as their General shall please, whereas in the beginning they were stinted to sixty onely: he also excommunicates all such as shall either hinder, or not aid this Society. He gave them also power to preach, administer the Sacraments, hear Confessions, Absolve, &c. in any place where they please, and to have their Coadjutors, both Spiritual, as Priests, and Temporal, as Cooks, Bakers, Caterers, Butlers, &c. on whom the *Jesuites* professed can confer sacred Orders. The *Jesuites* have this priviledge also to change their General, and he power to send them whither he pleaseth, and call them back again without asking leave of the Pope. They may also absolve all Heretiques confessing, and the General may excommunicate and imprison Delinquents. They are exempted from the secular power, and from all Taxes and Tythes; they may carry with them moveable Altars when they travel, and may disguise themselves into any habit; he that visits a *Jesuites* House or Colledge, shall have a plenary Indulgence. They have also power to exercise all Episcopall Functions; namely, to ordain, anoint, exercise, confirm, consecrate, dispense, &c. All these priviledges were given to them by *Paul* the third, in severall Bulls. Pope *Julius* the third, *Pauls* successor, gave them a priviledge to erect Universities where they pleased, and to confer what Degrees they will; to dispense also with Fasting, and prohibited meats. Pope *Pius* the fourth, confirmeth all the former priviledges. *Pius* the fifth, grants that such *Jesuites* as forsake their Order by leave from the Pope or General, shall enter into no other Order except the *Carthusian*; if they apostatize without leave, they shall be excommunicate; he gives them also power to read publiquely in any University they come to, without asking leave, and that none must hinder them, but all are bound to hear them. *Gregory* the thirteenth gave them power to have their *Conservators*, *Judges*, and *Advocates*, and to recite their Canonical hours without the Quire, and to correct, change, interpret, expunge, and burn such Books as they dislike, and to be the Popes Library Keepers, and exempteth them from

from being necessarily present at Processions or Funerals. By reason of these and other priviledges granted to this order; besides their own industry, they grew so numerous in the space of 75 years, that they had *Anno* 1608. as *Ribadeneira* sheweth, 293 Colledges, besides 123 Houses, and of their Society were reckoned 10581. Out of their Colledges they raise a revenue of twenty hundred thousand Crowns yearly.

Of all their priviledges see the Popes Bulls and Apostolical Letters, printed at *Rome* by their Superiors leave, in the Jesuites Colledg *Anno* 1568.

Q. 8. *Are there no other orders in the Church of* Rome?

A. There are divers more, but of less note, whose original is uncertain, both in respect of their Author and time, besides there many subdivisions of one and the same order, as the *Franciscans* are subdivided into *Observantes*, *Conventuales*, *Minimi*, *Capucini*, *Collectani*, whose charge was to receive the money that is given them. *Amadeani*, *Reformati de Evangelio*; *Chiacini cum barba*, *de Portiuncula*, *Paulini*, *Bosiani*, *Gaudentes*, *de Augustinis* with their open shoos, *Servientes*. All these differ little except in some small matters. There be also some Monks called *Ambrosiani*, who wear red cloaks over white coats. Others are called *Capellani*, whose garments are partly black, and partly blew. *Chalomeriani* wear a white crosse upon a white cloak. *Cellarii*, from their cells are so called, and *Brothers of mercy* from visiting the sick, and carrying the dead to the grave; in the inside they wear black linnen, on the outside a sooty colour garment. *Clavigeri* wear upon a black cowl two keyes, intimating by this, that they have power to open and shut Heaven. They make Saint *Peter* the Author of their order. *Cruciferi*, these bow their bodies and their heads as they walk, go bare-foot, and wear a white cloak girt with a rope, they carry always in their hands a little wooden crosse. The *Brothers* of the *Crosse* wear a black cloak without a hood, and bear the Crosse before their breast. *Forficiferi*, so called from wearing a pair of sheers on their cloak, by which they shew that the clip of all carnal lusts, as it were with a pair of sheers. They wear a black cloak and hood, these we may call *Sheer-brothers*. The *Brothers*

Franciscans, subdivided into divers Orders.

Observantes.

Ambrosiani.

Capellani.

Cellarii.

Clavigeri.

Cruciferi.

Forficiferi.

of *Helen*, brag that they were instituted by *Helen*, *Constantine's* Mother, after she had found out the Crosse; they wear a white garment, and on it a yellow Cross.

Hospitalarii. *Hospitalarii*, so called from looking to *Hospitals*, they wear black; they differ from the former of this name, and so do the *Cruciferi*. The *Brothers* of Saint *James* wear a sandy-coloured garment, and shells hanging at it; they make Saint *James* their Patron. The Order of *Ignorance*: These Monks think it mans chief happinesse to know nothing. "*This Order of* Ignorance *is now the greatest in the world, and is like to* "*swallow up all the Orders and Degrees of Learning,* "*as* Pharaoh's *leanKine did devour the fat. So much the* "*more happy will this Order be, when it is fed with Tythes* "*and Colledges.* There is an Order of *Joannites* differing from the former; these wear a red garment to represent Christs blood, and on the breast thereof is woven a Chalice, to shew that in his Blood our sins are washed; they hold also a Book still in their hand. The order of the Valley of *Josaphat* goeth in a purple Garment; these appoint Judges to decide controversies of marriage. The order of *Joseph* was erected in honour of *Maries* supposed Husband: These wear ash-coloured cloathes, and a white hood. The order of *Lazarus* or *Magdalen* wear a green Crosse upon a black cloak with a hood: there be two sorts of them, some contemplative, who are black within, and white without, using ordinary food, the others wear a brown or twany colour, and are active, their food is onely herbs and roots. The order of *Nuns* of Saint *Mary de decem virtutibus*, that is, *Of the ten vertues*, which consist onely in repeating the *Ave Mary* ten times: They wear a black Vail, a white Coat, a red Scapular, and an ash-coloured cloak. There be two other orders of Saint *Mary*, the one wears a white coat, and a black cloak like *Carmelites*, the other are all white; there is also the order of *Maries* Conception. The order called *Reclusi*, shut themselves up between two walls, or in narrow cells, whence they never go out so long they live. The order of Saint *Ruffus*, instituted by him; these go like the *Canon Regulars*, wearing a Scapular

over

over a linnen Surpleſſe, and black coloured hood. There is an order of free Nuns, who maintain themſelves, and may marry when they will. The order of *Specularii* are ſo called from their looking-glaſſes which they alwayes carry; their inward garment is black, their outward white; They wear on their breaſt a black croſs. "*Among the* Romans *it was* "*counted an Effeminate trick for men to carry about a* "*looking-glaſs; therefore* Otho *is mocked by* Juvenal, "*who ſpeaking of the Looking-glaſs, calls it, Pathici* "*geſtamen Othonis.* The order of the *Stellati*, wore Stars on their cloathes; ſome of them have black gowns and black hoods, ſome have cloaks without hoods. Some other petty orders there are of ſmall account.

Of which ſee *Seb. Frank* in *Chron. Franc. Modius, Heuterus de reb. Burgund. Hoſpinian*, &c.

Q. 9. *How are the Abbots conſecrated at this time?*

Abbots, how conſecrated.

A. If the Abbot be not a Monk, he is thus conſecrated: On the conſecration day, which is ſome Feſtival, or the Lords day, both the Biſhop, and the Abbot elect, confeſs, and faſt the day before. In the Church two Chappels are trimmed up, the bigger for the Biſhop, the leſſer for the Abbot. On the Altar of the greater Chappel, ſtands a Croſs and four candleſticks. At the foot of the Altar the ground is covered with Turky carpets, or Tapeſtry: there is alſo in the Chappel a Table placed for the Biſhop, on which is clean linnen, two candleſticks, baſons with towels, the holy water-pot, with the *aſcerſory*, the cenſer, *&c.* Likewiſe the Biſhops Maſſe-Ornaments; there be alſo three Chaires, one for the Elect Abbot, the other two for the two aſſiſtant Abbots. The Biſhop hath three Chaplains. In the leſſer Chappel for the Abbot, is as an Altar with the croſs, and two candleſticks, with the Pontifical and Miſſal; there is alſo a Table covered with clean linnen, with baſons, and two candleſticks, and the Ring which is to be conſecrated, *&c.* The Biſhop having prayed at the Altar, aſcendeth his Chair of State over againſt the Altar, with his Mitre on his head; the Elect Abbot ſits in his ordinary cloathes, between two Mitred Abbots his aſſiſtants; then the Elect boweth himſelf to the Biſhop, who riſeth, taketh off

his Mytre, and saith some prayers: after this the Bishop without Mytre blesseth the Elects new cloathes, and besprinkles them with holy water, then he sits down, puts on his Mytre, and takes off the Elects secular garment, saying, *The Lord take off from thee the old man*, &c. and then cloathes him in a Monastical habit; saying, *The Lord cloathe thee with the new man*, &c. This done the Bishop laying aside his Mytre, riseth and prayeth, and sits down again. Then the Elect riseth, and beseeching him with bended knees, and his hands on his breast, that hee would receive him, the Bishop riseth and prayeth over him; then the Elect being now made a Monk, promiseth Canonical obedience to the Bishop and his Successors, fidelity to the Covent, continency and renunciation to his own Estate; with this the Bishop receiveth him into the Society of the Monks, and withal into the kisse of peace. After this the Elect Abbot goeth into his chappel, where he is habited like a Priest, and thence brought between the two Abbots assistants to the Bishop, who uncovering their heads, bow to him, and the elder of the two presents him to the Bishop, desiring he would ordain him Abbot of such a Monastery, according to the Apostolical authority committed to him. Then the Popes Mandate is read; the Elect sweareth upon the Gospel, the Bishop asketh if he will be faithful over the Flock committed to him, if he will reform his life, be sober, humble, chaste, and patient; if he will be subject, obedient, and reverent to the Pope and his successors; if he answereth *I will*, then the Bishop prayeth that God will keep and strengthen him; if the Abbot be not exempted from Episcopal Jurisdiction, he is to promise obedience to the Diocesan and his successors. This done, the Elect kisseth the Bishops hand, who standing before the Altar makes confession, kisseth the Gospel and the Altar, which he doth also incense, and sayeth Masse. After this the Elect goeth to his Chappel where he is trimmed in the Abbots ornaments; and is brought again before the Bishop, to whom he boweth himself, and then the Musick begins: the Bishop after this takes

the

the Pastoral staff, blesseth it and prayeth for the Elect Abbot, who all the while is on his knees, then the Bishop layeth both his hands on the Abbots head, prayeth, and giveth to him the rule of the order, whereof he is to be head, and with an exhortation to be careful over them. After the Bishop hath blessed the Staff he besprinkleth the Elect with Holy Water, delivereth him the Staff, with an exhortation to use it with discretion. Then he blesseth the Ring and casts Holy Water on it, and puts it on the Ring finger of his right hand, and prayeth for him; this done, the Abbot receiveth the kiss of peace, then retireth to his Chappel, thence returneth with his two assistants, and presenteth to the Bishop two burning Tapers, two Breads, two Vessels of Wine, and kisseth his hand. Then Masse is said, the Sacrament administred, and the Abbot is solemnly blessed; at length the Mytre is blessed, and washed with holy water, which the Bishop puts on the head of the Abbot, saying, *Lord we put on the head of this thy servant the Helmet of Salvation, that he having his head armed, may with the horns of both Testaments appear terrible to the adversaries of the Truth*, &c. At last the Gloves are blessed and washed, and put on the the Abbots hands, who with his Mytre on his head, is by the Bishop brought to the Quire and set in his predecessors chair; whence he riseth, blesseth the people present, and thanks the Bishop. The rest of the day is spent in good cheer. The consecration of the Abbatess and Nuns is much after this manner. See *Albertus Castellanus* in *Pontificali*, and *Hospinian* out of him.

Q. 18. *Wherein do the Christian Orders of Knighthood differ from one another?*

A. In the Times, Authors, Occasions, Habits, Ends, Ornaments and Ceremonies of their institution. The first order of Knight-hood in *France*, was that of the *Gennet*, instituted by *Charls Martel*, in memory of the great Victory he obtained against *Abdiramo*, in whose camp were found good store of *Gennets*, which are beasts like *Spanish* Cats in bigness, with long and slender snowts, their furres (whereof good store were found in the enemies camp, and presented to *Charls Martel*) do smell like those of *Knights of the Gennet.*

Civit

Civit Cats. From this beast the order is so called, consisting of sixteen Knights onely, who wore collars of Cold made of three chains, linked with red Roses enamelled; at the end of this collar hung a Golden *Gennet*.

Of the Crown Royal. The order of the *Crown Royal*, (instituted by *Charlemaigne*, in favour of the *Frisons*, who had done him good service in his wars against the *Sesnes* or ancient *Saxons*) wore on their breasts a Crown Royal in embroydery of Gold, wherefore this was called *L'Ordre de la Coronne Royal*.

Of the Star. The order of the Star instituted by King *Robert* of *France*, *Anno* 1022. was composed of thirty Knights, whereof the King was chief. These wore cloaks of white Damask; on the left side of the breast, was embroydered a Star wrought in Gold, with five pointed beames. Their Oath was to say in honour of the Virgin *Mary*, (whom they called Star of the Sea, and Lady of the Star) a *Corona* or *Chaplet* made up of five tenns of *Ave Maries*, and five *Pater Nosters*, with an Antheme.

Of the Broom Flower. The order of the Broom Flower, instituted by Saint *Lewis* the French King, did wear a collar composed of Broom husks, or codds, interlaced with Flowers *de Lys*. King *Lewis* chose this Broom for his emblem, adding these words, *Exaltat humiles*, imitating that God had exalted him for his humility to the Royal Throne of *France*, in stead of his elder, *Philip* of *France*. The Knights of this order wore cassocks of white Damask.

Of the Ship. The order of the Ship instituted also by Saint *Lewis*, for incouraging the French Nobility to attempt the Seas with him against the *Saracens*, wore a collar interlaced with double *Scallops* (signifying the sandy shore) and double crescents or half Moons, which with the Ship hanging thereat declared his enterprise was to fight with *Infidels* and *Mahumetans*, and to plant the Christian faith; Therefore these Knights were tied by their order to bear daily the office of our Saviours passion, to defend the Catholick Faith, Church, and Ministers thereof, and to protect Widows, Orphans, and other afflicted people.

Of S. Michael. The order of Saint *Michael* was instituted by *Lewis* the eleventh, Son to *Charls* the seventh, in honour of Saint

Saint *Michael* the French tuttelar Angel, who commanded *Aubert* Bishop of *Auranches* to erect a Church to him on that Hill, which ever since hath been called *Mount Saint Michael*, frequented yearly with Pilgrims from all parts of *France*: to whom also is dedicated the nine and twentieth day of September, in memory of this Angel who fought against the English at *Orleans*; hereupon *Charls* the seventh took for his *Oriflambe* the Image of Saint *Michael*, which was always carried before the King when he went to wars. They wear a collar of Gold made of Scallops fastned on small chaines, from which hangeth the Image of *Michael* treading on the Dragon. As often as any Knight misseth the wearing of this collar, he is to cause a Mass to be said, and to pay seven *Sols* and six *Deniers Tournois*. All the Knights are bound on the Vigil of Saint *Michael* to wait in their habits on the King from his Palace to the Church. On Saint *Michaels* day, they are to wait on the King in the same ornaments to Mass, and to offer each man a piece of Gold; that day the King is to entertain them at his Table; The next day they offer (being cloathed in black) wax candles for the dead, for whom Masse and Prayers are said. Their oath is to maintain the dignity of the French Crown, and the Church. The order of the Holy Ghost was instituted by *Henry* the third of *France*, *Anno* 1579. in memory of his Nativity, Election to the Crown of *Poland*, and his coming to the Crown of *France*, all which happened upon Whit-Sunday, when the Holy Ghost descended on the Apostles. The Knights of their order wear a collar made of Flowers *de Luce* of Gold, cornered with flames of fire interwoven with some Letters, the first whereof is *H.* the first letter of *Henries* name. From the collar hangs the Image of a Dove in the middest of a Cross like that of *Malta*, all beset with beames and four Flowers de *Luce*. The King is chief of the order, whose oath is to maintain the Catholick Religion, and unity amongst his Subjects. The Knights are all bound to communicate every first day of the year, and on the day of Pentecost, and to swear their zeal to the Catholick Faith, and their fidelity

Of the Holy Ghost.

to

to the King and his Successors. This order consisteth of the King, and one hundred Knights; among which are four Cardinals, five Prelates, the Chancellour, Provost, Master of the Ceremonies, the High Treasurer and Registser. All the Knights are bound to wear the cross on their garment. The feast of this order is kept on the first of *January*, in which the King is accompanied to the Church by the Knights, and they after Masse are feasted by him at the Palace. At Even song; they for the deceased Knights wear black, and the next day offer wax candles for their souls; and then dine with the King again. The order of *Christian Charity* was instituted by the same *Henry*, for the benefit of poor Captains and maimed Souldiers, to whom Rents and Hospitals were by him assigned. They wear on their cloaks an anchored crosse, embroydered with white Sattin. The Knights of Saint *Lazarus* had their original at *Jerusalem*, but being expelled thence, were by Saint *Lewis* brought from thence, and entertained with great revenues, to the end they might look to the cure of leprous and other infected persons; but when these Knights became idle, and married, their Rents were taken from them, and a part thereof given to the Knights of Saint *John* of *Jerusalem*. By *Gregory* the thirteenth, *Emanuel Philbert* Duke of *Savoy* was chosen great Master of this order of Saint *Lazarus*, to whom he gave the command of all spittles for Lepers. The order of the Virgin *Mary* in Mount *Carmel*, consisting of one hundred French Gentlemen, was instituted by King *Henry* the fourth of *France*, and confirmed by Pope *Paul* the fifth, *Anno* 1607. They are tied to keep a feast every year the sixteenth of *May*, to the Virgin *Mary* of mount *Carmel*, to wear on their cloaks a crosse of tawny velvet, in the middest whereof shall be the Image of the Virgin *Mary*, entowered with beames of Gold; about their necks they shall wear an anchored crosse of Gold, in the middest whereof shall be the Virgins Image enamelled. They may not marry above twice. They must fight for the Catholick faith. The order of *Orleans* was instituted by *Monsieur Lewis* of *France*, Duke of *Orleans*, *An.* 1393. it is called also

Of Christian Charity.

Of Saint Lazarus.

Of the Virgin Mary in Mount Carmel.

Of Orleance or Porcupine.

also the Order of *Porcupine*, because there hings the picture of the beast from three chains of Gold, which *Monsieur* took for his Device, to let *John* of *Bourgongne* his mortall Enemy know, that he wanted not Arms and Courage to be revenged on him, for his wicked and bloody intentions. The Order of the *Golden Sheild* was instituted by *Lewis* the second, third Duke of *Burbon*, sirnamed the Good Duke; in the Golden Shield was a bend of Pearles, whereon was written *Allon*, which is as much as *Allons* in French, that is, *Let us go all together to the service of God, and defence of our Countrey*. He instituted also the Order of the *Thistle*, called also the Order of *Burbon*, in honour of the Virgin *Mary*, *Anno* 1370. consisting of six and twenty Knights, who wore a Belt, in which was embroidered the word *Esperance* in capital Letters; it had a Buckle of Gold, at which hung a tuft like a Thistle; on the Collar also was embroidered the same word *Esperance* with Flowers *de Luce* of Gold, from which hung an Oval, wherein was the Image of the Virgin *Mary*, entowered with a Golden Sun, crowned with twelve Stars of Silver, and a Silver Crescent under her Feet; at the end of the Oval was the head of a Thistle. The Order of *Anjou*, or of the Crescent or half Moon, was instituted hy by the good King *Rene*, being Duke of *Anjou*, and King of *Sicily*: The Symbol of the Order was a Crescent of Gold, whereon was engraven this word *Loz*, which signifies Praise; this the Knights wore on their Cloaks or Gowns; there were of this Order six and thirty Knights. The Order of Saint *Magdalen* was instituted by *John Chesnel*, a Noble Gentleman of *France*, *An.* 1614. out of a godly Zeal to reclaim the French from their Quarrels, Duels, and other sins; that by remembring the Repentance of *Mary Magdalen*, they might with her learn to repent. The Cross which might serve to wear on the cloak, or about the neck, had at three ends three Flowers *de Luce*; the foot stood in a Crescent, in the middest was the shape of *Magdalen*; the Gross is beset with Palms, to shew this Order was instituted to encourage Voyages to the Holy Land; within the Palms are Sun beams, and four Flowers

Of the Golden Shield.

Of the Thistle.

Of Anjou.

Of Saint Magdalen.

Flowers de *Luce*, to shew the glory of the *French* Nation. The Knights are tied by their vow to abandon all hazardous gaming, blasphemie, reading of prohibited and vicious Books, *&c.* Their habit is of skie colour. Their collar is made up with the letter *M.* doubled with *L.* and *A.* to expresse *Mary Magdalen*, King *Lewis*, and Queen *Anne*, interlaced with double hearts, wounded with darts of Gold crossed; the Ribband is Crimson, from which hangs an Oval, having *Mary Magdalen* on the one side, and Saint *Lewis* on the other. The device about the Oval on the cloak is, *L'amour de Dieu est pacifique.* They had a house allotted them neer *Paris*, wherein were ordinarily five hundred Knights, bound to stay there, during two years probation; at the end of which, they shall take the Oath of the order, of charity, obedience, and conjugal chastity; they must also abjure all duells, quarrels, and assassinates. The Knights that live abroad shall meet every year at their House called the Lodging Royal on *Mary Magdalens* Festival day, to communicate and to give an account of their actions to the great Master. The Knights that live in the house, must on all Sundays and Festivals be assistant at Divine Service; the Knights have their Academy for all kinde of exercise. But this order as it began, so it ended in the person of *Chesnel.*

Of Britaigne or Hermine.

The order of *Bretaigne*, or of the *Hermine*, and *Ears of Corn*, was instituted by *Francis* Duke of *Bretaigne*, *Anno* 1450. it was called of the *Ears of Corn*, because the Golden Collar was made in the form of Ears of Corn, at the end of which hung by three small golden chains a little white beast, called an *Hermine*; his word or Motto was, *A Ma Vie*, intimating, that whilest he lived he would preserve his courage, purity and integrity, resembled by the *Ermine*, which is so loth to defile his white skin by running through dirty and boggy places when he is hunted, that he will rather suffer himself to be caught; whose skin is in great request for Furs. This order consisteth of five and twenty Knights of the *Ears of Corn*, so called, to signifie, that Princes should be careful to preserve Husbandry.

They that would see these orders described at large, let them read the History of *Andrew Favine*, *Parisian*, and *Advocate* in the Court of Parliament.

Q. II. *What*

Q. 11. *What other Orders of Knighthood were there in Christendom, besides those of the French.*

A. In *Flanders* was instituted the Order of the Golden Fleece by Duke *Philip*, in the city of *Bruges*, *Anno* 1429. in memory of the great Revenues which he raised by Traffique of Wools; or else in memory of *Gideons* Fleece, or of the Golden Fleece at *Colchos*. This Order consisted of thirty Knights, the Duke being chief. The great Collar was made of double Fusiles enterwoven with Stones and Flints, sparkling flames of fire. The Flints were the Arms of the ancient Kings of *Burgundy*; the Flames did signifie the Swiftness, Fierceness, and Terror these Knights should shew to their enemies, to this purpose was this Motto, *Ante ferit quam flamma micet*. From the Collar hung a Golden Fleece. The patron of this Order was Saint *Andrew*: The Knights were to keep three Festivals; on the first day they wore Scarlet, to shew that Heaven and Glory is got by Martyrdom and effusion of Blood, On the second day black, to shew their grief for the Dead. The third day white Damask, to shew their purity. The Order of the GARTER was instituted in *England*, *Anno* 1347. by King *Edward* the third, consisting of five and twenty Knights, under the patronage of Saint *George*. The great Collar was of Gold, composed of white and red Crosses knit in manner of true Love knots; instead of which Knots, the Thistles of *Scotlands* Order were combined by King *James*, who united the two Orders as he did the Kingdoms. From the Collar hangeth Saint *George* on Horse-back with the Dragon at his feet. In *England* were instituted the Knights of the BATH by King *Henry* the Fourth, as some write, who made six and forty Knights, who having their several chambers in the Tower, watched and bathed themselves on Saturday night, and on Sunday they were made Knights; At high Mass in the Evening before the Ceremony, they were clothed with Gray cloth like *Eremites*, to shew they were willing to renounce the World for Christ; the next day they swear, *To love God, defend the Church, honour the King, and to protect the Oppressed*: and then they lay aside their Monks

Of the Golden Fleece.

Of the Garter.

Of the Bath.

Monks habit, and are richly cloathed; then they mount on Horse-back, having on the front-ſtale the ſign of the Croſs, and ſo they ride to the King, who girdeth them with the Girdle and Sword, and commandeth two ancient Knights to put on their gilded Spurs. At dinner they wait on the King, after which they preſent their Swords to God on the high Altar, and redeem them again with money. Theſe and other Ceremonies of the Knights Batchelors, or of the Bath, may be ſeen at large in our own Hiſtories.

Of Saint Andrew, or the Thiſtle.

The order of the Thiſtle, or of Saint *Andrew* in *Scotland* was inſtituted by King *Achaius*, who made a League offenſive and defenſive with *Charles* the Great, *Anno* 809. The Collar is made up of Thiſtles and Rue, the one being full of prickles, and not to be touched without hurting the skin, the other is good againſt ſerpents and poiſon. The Motto is, *Nemo me impune laceſſit*, intimating that he wanted not power to defend himſelf, and offend his enemies. At the Collar hangeth the picture of Saint *Andrew* with his Croſs.

Of the Lilly, or of Navarre.

The Order of the *Lilly*, or of *Navarre*, was inſtituted by Prince *Garcia* the ſixth of that name, in the city of *Nagera*, *Anno* 1048. where the Image of the Virgin *Mary* iſſuing out of a Lilly, was diſcovered in the time of the Kings ſickneſs, who thereupon ſuddenly recovered his health; and in token of Gratitude, inſtituted the Order of Knights of Saint *Mary* of the Lilly, conſiſting of eight and thirty Knights; whereof he was chief. They ſware to expoſe Goods and Fortunes to preſerve the Kingdom of *Navarre*, and to expell the *Moors*. Each of theſe weareth a Lilly on his breaſt, made of ſilver, and a double chain of gold, interlaced with this *Gothiſh* letter ℳ which ſtands for *Mary*. At the end of the chain hangeth a Flower *de Luce*, carrying the ſame Letter crowned. The Knights are tied to divers ſervices and prayers, to confeſs alſo and to communicate.

Of St. James of the Sword.

The Order of Saint *James* of the Sword was inſtituted *Anno* 1158. under the reigns of *Alphonſo* the ninth King of *Caſtile*, and of *Ferdinand* King of *Leon*. The Knights wear on their breaſts, and on the left ſide a Scallop-

ſhell.

ſhell. About their neck they wear three chains of Gold, from which hangs the form of a ſword, being of red Sattin embroidered, and a Scallop ſhell upon the ſame ſword. The red ſword ſignified their victory over the *Arabians*, with whoſe Blood their ſwords were dyed. The Scallop ſhell was a mark of their Pilgrimage to the holy Sepulchre of Saint *James*; theſe they gather on the Sea ſhore, and faſten them to their hats or hoods, who go on Pilgrimage. This order took firſt beginning in *Galicia* under the homage then of *Leon*; at firſt theſe Knights lived in common with the Monks of Saint *Helie*, and ſhaved their Crowns, vowing chaſtity, poverty, and obedience, but afterwards they married; they both were of Saint *Auſtins* rule. This order was alſo eſtabliſhed in *Portugal*; above ſix hundred Knights were of this order. Many Lords of *Spain* hold it an honour to wear the habit of Saint *James*. The great Maſterſhip of this order was incorporated to the Crown of *Caſtile*, *Anno* 1493. by Pope *Adrian* the ſixth. The order of Saint *Julian*, called of the *Pear Tree*, was inſtituted in the Kingdom of *Leon*, *Anno* 1179. and was approved by Pope *Alexander* the third, *Lucius* the third, and *Innocent* the third; the Knights have the Pear-Tree for their Arms. But after *Alphonſo* the ninth King of *Leon*, became Maſter of the City *Alcantara*, which hee took from the *Moors*, and beſtowed it on the Great Maſter of *Calatrava*, and this gave it to the Maſter of the Pear Tree; Theſe Knights of the Pear Tree ſtiled themſelves Knights of *Alcantara*, and forſaking their former Armes, wore the *Green Croſſe Flowr de Luced* on their breaſts; they live under the order of *Benedict*. They firſt profeſſed Chaſtity, but Pope *Paul* the fourth permitted them to marry. The Great Maſterſhip of this order was by Pope *Alexander* the ſixth a *Spaniard* united to the Crown of *Caſtile*, in favour of King *Ferdinand* of *Arragon*, and Queen *Iſabel* his Wife. The order of *Calatrava* was founded in the Kingdom of *Caſtile*, *Anno* 1158, under the Reign of *Sancio* the third, and ſixth King of *Caſile*. They were called *Calatrava* from a Caſtle of that name taken from the *Moors*, and given to the Knights *Templars*, but they fearing their

Of Saint Julian, or the Pear-tree, or Alcantara.

Of Calatrava.

own weakneſſe, ſurrendred it to the King *Sancio* of *Caſtile*, who gave it to certain Monks of the *Ciſtertian* order, who offered themſelves to keep this frontiered Caſtle; *Hence aroſe the order of* Calatrava. They wear a red Croſſe Flower de luced. Pope *Alexander* the third approved this order; at firſt theſe Knights wore Scapularies and robes of white, but Pope *Benedict* the third diſpenſed with them for that Monkiſh habit, and they were permitted by Pope *Paul* the third, to marry once onely. At laſt the Maſterſhips of Saint *James*, of *Calatrava*, and of *Alcantara* were annexed to the Crown of *Spain*, in favour of *Charles* the fifth Emperour and King of *Spain*, who enjoy the revenues of theſe three great Maſters. The order of the *Band*, or *Red Scarfe*, was inſtituted in *Caſtile* by *Alphonſo* the 11th, *Anno* 1330, King of *Leon* and *Caſtile*. The Knights wore a broad Ribbon of red *Silk*, and are bound to accompany the King in his Wars, to bee valiant, ſober, courteous, diſcreet, *&c.* The order of the *Dove*, or *Holy Ghoſt*, was inſtituted in *Segobia* in *Caſtile*, *Anno* 1379, by *John* the firſt of *Caſtile*. They wore a collar linked with Sun-beams, whereat hung a Dove of Gold, enamelled with white, as if it were flying down from Heaven. But this order ended with the inſtitutors life, to wit, the ſame year of his inſtitution. The order of Saint *Saviour* of *Montreal*, called the order of *Arragon*, was inſtituted in *Arragon*, *Anno* 1120. by *Alphonſo* the eighteenth, King of *Navarre*, and firſt of *Arragon*. The Knights wore a white robe, and on the breaſt an anchored red croſſe; their rule was like that of the *Templars*, to whom they ſucceeded in *Montreal*, but onely that they had power to marry. The order of our Lady of *Montſia*, or of *Valencia*, was inſtituted in the Kindome of *Valencia*, *Anno* 1317, by *James* the ſecond, King of *Arragon*, upon the extirmination of the *Templars*. The Statutes of this order were anſwerable to that of *Calatrava*, under the rule of the *Ciſtertians*, whoſe cloathing they were diſpenſed withall to wear. Their Croſſe was that of Saint *George*, a full red croſſe which they wore on their breaſt. The order of the *Looking-glaſſe* of the Virgin *Mary* was inſtituted by *Ferdinand* the Infant of *Caſtile*,

Of the Band or Red Scarfe.

Of the Dove.

Knights of Saviour of Montreal.

Of Monteſia.

Of the Looking Glaſſe.

Anno

Anno 1410. upon a memorable victory he had over the *Moores* The Collar of this order was composed of Bough-pots full of Lillies, interlaced with Griffons. The order of *Jesus Christ* was instituted in *Portugal* *Anno* 1320. by *Dionysius* the sixth King of *Portugal*: the Knights were black, and upon their breasts a red crosse, and another white over the read. Pope *John* the twenty second confirmed this order *Anno* 1320. gave them the rule of Saint *Bennet*. Pope *Alexander* the sixth gave them leave to marry. This order as that of D. *Avis* was annexed to the Crown of *Portugal*. This order D. *Avis* was instituted in *Portugal* under the first King *Aphonoso Henriquez* *Anno* 1147. under the rule of Saint *Bennet*. They bear for their Armes the crosse like that of *Alcantara*, with two black birds like Ravens. *Of Jesus Christ.* *Of D. Avis.* See *Favine*, &c.

Q. 12. *What were the orders of Knight-hood in* Germany, Hungary, Bohemia, Poland, *&c.*

A. The order of the *Dragon* was instituted in *Germany*, by the Emperor *Sigismund*, *Anno* 1418. upon the condemnation of *Husse*, and *Hierom* of *Prague*. The Knights did wear on high dayes a Scarlet cloak, a double Golden chaine, at the end whereof hung a Dragon overthrown, her wings seeming broken; and daily they wear a Crosse Flower-de-Luced with green. This order was famous throughout *Germany* and *Hungary*. The order of *Austria* and *Carinthia*, or of Saint *George*, was instituted by the Emperor *Frederick* the third, first Arch-Duke of *Austria*, *Anno* 1470. The Knights wore a white coat, and a red Crosse; they were bound to guard the *Frontiers* of *Germany*, *Hungary*, *Austria*, *Styria*, and *Carinthia*, against the *Turks*. The order of *Poland*, or of the white Eagle, was instituted by King *Ladislaus* the fifth, *Anno* 1325. The Kings wear a triple chaine of Gold, whereat hangs an *Eagle* Crowned. The order of *Denmark*, or of the *Elephant*, was instituted by *Christierne* the first, King of *Denmark*, *Anno* 1478. The Collar which the Knights wear, is composed of Elephants, with silver Castles on their backs, at the end whereof hangeth the picture of the Virgin *Mary*, beset with Sun beams, and a Crescent under her feet. The order of *Sweden*, *Of the Dragon.* *Of S. George.* *Of the white Eagle.* *Of the Elephant.*

Of the Seraphims.

or of *Jesus*, or of the *Seraphims*, was instituted by *Magnus* the fourth, King of *Sweden*, *Anno* 1334. The Collar of this order is composed of Cherubins, and Patriarchal Crosses, in memory of the siege laied to the chief City of *Upsala*. At the end of the Collar hung an Oval, bearing these three letters, *I H S.* that is, *Jesus Hominum Salvator*, with four nails enamelled white and black, to shew our Saviours Passion. The order of *Cleve*,

Of the Swan.

or of the *Swan*, is at this day held up by the Princes descended of the House of *Cleve*, who do bear the *Swan* for their order; Crests, and Supporters of their Arms. Of the order of *Prussia*, called the *Marian*, or *Teutonick*, wee have spoken already. The order of *Livonia*,

Of the Sword-Bearers.

or of the Sword-bearers, was instituted *Anno* 1203. by *Albert* a Monk of *Breme*, with some rich Merchants, who out of zeal to fight against the Infidels of *Livonia*, renounced the world, and vowed obedience, and chastity, in the presence of Bishop *Albert*, who prescribed them the rule and habit of the *Cistertians*; a long white Cassock, with a black Hood, having on the left side, near to the shoulder, a red Sword; and on the breast two Swords across, with the points downward. This order was confirmed by Pope *Innocent* the third. The

Of Saint Gall.

order of Saint *Gall* in *Switzerland*, was instituted by *Frederick* the second, Emperour *Anno* 1213. when he came on Pilgrimage to the Abby of Saint *Gall*, and instituted that order which he called the order of the *Bear*, giving to the chief Lords thereof Collars, and Chains of Gold, at the end whereof hung the form of a Bear of Gold enamelled with black. The Abbot was to confer this order every sixteenth day of *October*, being the Feast day of Saint *Gall*, the Apostle of the *Germans*. This order was instituted to the memory of Saint *Uesus*, Martyred before the Temple of the Sun at *Soleuerre*. The Cantons of the *Switzers* honored this order, till they fell off from the House of *Austria*; now it is quite lost.

See the Histories of these places.

Q. 13. *What are the Orders of Knighthood in* Italy?

Diverse orders of Knights at Rome.

A. The Popes have been founders of diverse orders. Pope *John* the twenty second at *Avignion*, instituted the order of *Jesus Christ*, *Anno* 1320. They did wear

wear a Crosse of Gold enamelled with red, and inclosed with another Crosse. Pope *Paul* the second instituted at *Rome* the order of the *Holy Ghost*, Anno, 1468. The Knights wear a white Crosse. Pope *Alexander* the sixth, instituted the order of Saint *George*, *Anno*, 1498. They carried a Crosse of Gold, entowered with a wreath made in form of a Crown. *Leo* the tenth instituted the order of Saint *Peter*, *Anno* 1520. These wore within an Oval of Gold the effigies of Saint *Peter*, at the end of a Tortis of Chaines of Gold. These were to guard the Sea Coasts against the *Turke*. *Paul* the third established the order of Saint *Paul*, *Anno* 1540. Pope *Pius* the fourth, erected the order of the *Pies*, *Anno*, 1560. Their charge was to carry the Pope when hee went abroad in publick. Hee would have them take place of the Knights of *Malta*, and of the Empire. *Sixtus Quintus* ordained the Knight-hood of *Lauretto*, *Anno*, 1587. to whom hee erected our Lady Church at *Lauretto*, for a Cathedrall. At *Rome* also, there bee some Church-men of the order of Knight-hood, as the Knights *Hospitallers* of Saint *Anthony*. The General of this order is called Abbot of Saint *Anthony* of *Vienna*; the principals of this order do wear on their black Cassocks, Cloakes, and Gownes, a double Saint *Anthonies* Crosse, that is, two *T. T.* of blew Sattin; the meaner sort wear but one. The Knights of the Virgin *Mary*, were instituted by brother *Bartholomew*, Bishop of *Vicenca*, a *Dominican*, *Anno*, 123 . and confirmed by Pope *Urban* the fourth, the Knights follow Saint *Dominick's* rule, wearing a white Cassock, with a red Crosse on the breast, with two Stars: Their cloak is of gray colour. Their charge is to take care of Widowes and Orphans, and to reconcile differences between Man and Wife. They lived at home with their Wives and Families, and not in Covents. Hence they were named *Fratres Gaudentes*, Brethren of joy. The order of the *Glorious Virgin Mary* was instituted at *Rome*, *Anno* 1618. by three Brothers, *Pedro*, *John Baptista*, and *Bernardo*. They were confirmed by Pope *Paul* the fifth, who with

his ſucceſſors were to bee Great Maſters thereof. Their Covent is in the Palace of *Lateran*. They are bound to defend the Chriſtian Faith, the Catholick Church, to ſuppreſs the *Turkes*, to bee Nobly extracted. The Knights *Layicks* of this order, and *Knights Prieſts* that are beneficed, are to wear about their necks a Ribband of blew Silk, and a Golden Croſſe enamelled with blew, and on the Cloak a Croſſe of blew Sattin to ſhew the colour of the Virgins garment which ſhee wore, to wit, of a blew Skie-colour; but the Knights *Chaplains* are to wear the blew Croſſe on their Cloaks, but not about their necks. Within the Croſſe is a roundd circle, where. in is *M. S.* ſtanding for *Maria Sancta*, with a Crown. About the circle are twelve ſilver beams, repreſenting the twelve Apoſtles; each branch of the Croſſe hath nine Tracts, demonſtrating the nine Orders of Angels; the four ends of the Croſſe are four Lillies, to ſhew that the Virgin is the Lilly of the Vallies; at the ends of the Croſſe are four Stars, figuring the four Evangeliſts. At *Venice* there is the order of Saint *Marks* Knights, inſtituted when Saint *Marks* Body was brought thither from *Alexandria*. At *Genoa* are the Knights of Saint *George*, and ſo divers Cities of *Italy* have their peculiar orders of Knights-hood. In *Savoy* there is the order of the *Annunciation*, of which wee have already ſpoken. The Collar of this order is compoſed of Roſes and Love-Knots, whereunto hangs an Oval, containing the Angell, holding a Scepter, and ſaluting the Virgin, over whom hovereth a Dove. Wee have alſo ſpoken of the orders of Saint *Maurice*, and Saint *Lazarus*. The former of theſe two began *Anno* 1440. when *Amadis* the ſeventh, firſt Duke of *Savoy*, retired to the Deſart of *Ripaille*, to preſerve the memory of that valiant Knight, as of his Lance and Ring. They follow Saint *Auſtins* rule. The order of Saint *Lazarus* was united by *Gregory* the thirteenth, to that of Saint *Maurice*, theſe are *Ciſtertians*, and have divers priviledges and immunities. The order of *Florence*, or of Saint *Stephen* Pope, was inſtituted by *Coſmo de Medicis*, firſt Duke of *Florence*, *Anno* 1561. in honour

Knights of Venice.

Of Genoa.

Of Savoy.

Of Florence.

Of

of Pope *Stephen* the ninth, Patron of *Florence*. They follow Saint *Bennets* rule, and have the ſame Priviledges with the Knights of *Malta*. They wear a long gown of white Chamblet, on the breaſt a red Croſſe, like that of *Malta*. The order of the *Precious Blood of Chriſt*, was inſtituted by *Vincentio de Gonzaga* the fourth Duke of *Mantua*, and ſecond of *Montferrat*, *Anno* 1608. in honour of Chriſts Blood, ſome dropps whereof are kept in Saint *Andrews* Church at *Mantua*. The Coller is compoſed of Ovals of Gold, and theſe two words, *Domine Probaſti*; in the Ovals are flames of fire, burning about Gold-Smiths melting pots full of pieces of Gold. At the end of the Collar within an Oval, are two Angels ſtanding upright, holding a Chalice and Pixe Crowned, on the Table whereof are three dropps of blood, with this Legend about the Oval, *Nihil iſto triſte receto.* *Of Mantua.* *See the above named authors.*

Q. 14. *What were the Chriſtian Military orders in the Eaſt?*

A. The order of *Cyprus*, and of *Luzignan*, or of the *Sword*, was inſtituted by *Guy* of *Luzignan*, King of *Jeruſalem* and *Cyprus*, *Anno* 1195. The Collar of this order was compoſed of Cordons of white Silke twined into two love knots, interlaced with the letters S. and R. at this hung an Oval of Gold, with a ſword in it; about the Oval was engraved theſe words, *Securitas Regni*. Of the other Eaſtern orders wee have already ſpoken; namely, of that of the holy Sepulchre, inſtituted by *Baldwin*, the firſt of that name, and ſecond King of *Jeruſalem*, Brother to *Godfrey of Bulloigne*, *Anno* 1103. They were at firſt *Canons Regular* of Saint *Auſtins* order, permitted to live in *Jeruſalem*, by the *Saracens*: after they were Knighted, retained their white habit, whereon they carried the Croſſe of *Jeruſalem*, ſuch as the Kings bare in their Armes. Pope *Innocent* the eighth, *Anno* 1484. united theſe Knights to the *Hoſpitallers* of Saint *John*; but this Union laſted not long; for the Knights married, whereupon Pope *Alexander* the ſixth took the pow- *Knight-hood in the Eaſt.*

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er of conferring this order himself, giving power to the *Guardian* of the holy Sepulchre, who is always a *Franciscan*, to confer this order on Pilgrims to the Holy Land, provided they take their Oath on the Holy Sepulchre. We have also spoken of the *Hospitallers* of S. *John* Baptist of *Jerusalem*, instituted by *Baldwin*, first King there, *Anno*, 1104. Likewise of the Knights *Templars*, instituted under *Baldwin* the second, third King of *Jerusalem*, *Anno*, 1119. Of these I will make no further mention. There were other orders in the Holy Land, as the Knights of Saint *John* of *Acres*, Of Saint *Thomas*, Of Saint *Gerion*, Of Saint *Blaze*, &c. but these were of small note, and are now lost. See *Favines* Theater of honour.

THE

The Contents of the twelfth Section.

The opinions of the Anabaptists, *and wherein they agree with the old Hereticks.* 2. *The Tenets of the* Brownists. 3. *Of the* Familists. 4. *The* Adamites, *and* Antinomians. 5. *The Religion of the* Socinians. 6. *Of the* Arminians *Tenets.* 7. *Of the Church of* Arnhem, *and the* Millenaries *opinions.* 8. *Of many other Sects at this day amongst us.* 9. *The opinions of the* Independents. 10. *The Tenets of the* Presbyterians, *where by way of a Catechisme is delivered their whole Doctrine concerning the* Ministery, *Episcopacy, Presbytery, Lay-Elderships, Deacons, Civil Magistrates, the Election of Masters, Ordination, power of the Keys, Excommunication.* 11. *Divers erroneous opinions which have been lately revived or hatched since the fall of our Church-Government,* &c.

SECT. XII.

Quest. 1.

WHat opinions in Religion are there held at this day among them, that are fallen off from Rome.

A. Wee have already spoken of the opinions of *Luther, Calvin, Oecolampsdius, Zuinglius*, and other Protestants, whose Tenets are followed by many thousands at this day: Wee have also spoken somewhat of the originall and increase of *Anabaptisme*; now wee will briefly set down their opinions, as they are recorded by *Pontanus*, *Bullinger*, *Gastius*, *Sleiden*, *Osiander*, and others; and will shew wherein they agree with the old condemned Hereticks. They hold that Christ took not his flesh from the Virgin *Mary*; " so held the Heretick *Valentinus*. *Anabaptists, their opinions and names.*

2. That

2. That Christ is not true God, "so held *Arius*. 3. They deny Baptisme to Infants, "so did the *Pelagians*. 4. They re-baptise, "so did the *Novatians*, *Arrians*; "*Aetians* and *Donatists*. 5. They believe to enjoy hereafter the day of judgement, an earthly Monarchy, "so did the *Cerinthians*, *Nepotians*, *Millenaries*, and *Mahumetans*. 6. They say our righteousnesse depends upon the works of charity and affliction, not upon faith in Christ, "so did the *Cathari*, *Meletians*, *Donatists*, and *Pelagians*. 7. They maintain free-will in spirituall things; "so did the *Pelagians*. 8. They account themselves the onely pure Church without sin; "so did the *Donatists*. 9. They say Lay men may administer the Sacraments; "so did the *Marcionites*, and *Pepuzians*. 10. They reject Magistracy among Christians; "so did the *Manichees*. 11. They say that Christian Magistrates are not to punish Malefactors with death; "so said the *Tertullianists*. 12. They will have all things in common, "with the old *Nicholaitans*. 13. They teach that a man may put away his wife, though not for adultery; "so taught the *Jews*, 14. And that a Christian may have many wives; *which is the Doctrine of Mahomet*. 15. They will not swear at all; *in this they follow the Tenet of the old Pelagians*. Now all these opinions are ancient Heresies as wee have shewed, which have been refuted sufficiently by the ancient Doctors of the Church, and condemned by generall and Provinciall Councills, besides that divers late writers, both of the Roman and Protestant Church, have fully refelled these opinions; whose writings they that are at leisure may peruse. And by the way wee must observe, that as the *Anabaptists* have divers opinions, so they have divers names. Some are called *Munzerians*, from *Munzer*, who raised the Boors in *Germany* against their Lords. Hee taught that all things shall bee common. 2. *Separatists*, for separating themselves from the affairs of the World. 3. *Cathavists*, for thinking themselves more pure then others; therefore deny originall sinne, nor will they pray, *Forgive us our sinns*. 4. *Apostolicks*, who like the Apostles go without staffe or scrip, up and down the World preaching. 5. *Enthusiasts* pretend

pretend revelations, and brag they have the gift of prophesie, 6. *Silentes*, who place all their holinesse in silence. 7. *Adamites*, who believe that the wearing of cloathes is a curſed thing, therefore they affect nakedneſſe. 8. *Georgians*, ſo called from *David George* the *Familiſt*, who boaſted hee was greater then Chriſt. 9. *Liberi*, who think they are made free by Chriſt from paiments of Taxes or Debts, and free from obedience to humane Laws. 10. *Hutites*, ſo called from one *Huta* who denied Chriſts divinity, and made himſelf the onely Son of God. 11. *Melchioriſts*, ſo named from one *Melchior* of *Strasburg*, who taught that *Mary* was the Conduite through which Chriſt did paſſe, as water through a pipe. 12. *Menoniſts* ſo called of *Menon* a *Friezlander*. 13. *Beucheldians*, ſo called from their Author, theſe affirm *Polygamy* to be an holy kind of life. 14. *Auguſtinians* from *Auguſtine* a Bohemian, who bragged hee was the firſt that opened Paradiſe for himſelf and followers. 15. *Servetians*, ſo called from *Servetus* the *Arrian*, who was burned at *Geneva*, for denying Chriſts Divinity, 1553. Theſe wil not baptize Children till they be thirty years of age. *Of theſe* Alſte- 16. *Denkians*, from one *Denkius* their Author, who with dins *in his Hi-* *Origen*, would have the wicked and Devils to bee ſaved. *Story of* Anaba- 17: *Monaſterienſes*, ſo called from *Munſter*, where *John* ptiſts, *and* Bul- of *Leyden* their King reigned, who taught that hee had a linger *in his firſt* commiſſion from heaven to take many wives. 18. *Liber-* *Book againſt* *tines*, who make God the author of ſin, and deny the Re- *them*; *have* ſurrection. 19. *Deo relicti*, who rejected all means and re- *made a collecti-* lied only upon God. 20. *Semper Orantes*, who with the *on, and M.* Pa- old *Euchytes*, are ſtill praying, thinking they are tyed to git *out of them.* no other duty.

Q. 2. *What are the Tenets of the* Browniſts?

A. Theſe being ſo called from their author, Maſter *Robert Brown of Northamptonſhire*, ſometimes a School- Maſter in *Southwark*, hold there is no other pure Church in the world but among them; "ſo did the "*Donatiſts* of old. 2. They reject the Lords Prayer; "in this they are *Jews*, and agree with the old He- "reticks, called *Prodiciani*. 3. They will not ſerve God in conſecrated Churches, nor will communicate with Browniſts *their Kinds & Tenets*

with those they called wicked; *in this they follow the old Cathari.* 4. They reject tythes, and affect parity; *in this they are Anabaptists.* 5. They hold all the Church Ceremonies to bee Popish. 6. That the love which is in God is not Essential. 7. That Ordination of Ministers by Bishops is Antichristian. 8. That the Word preached, and Sacraments administred by scandalous Ministers, are altogether ineffectual. 9. That Church musick is unlawful. 10. That Lay-men and Mechanicks may preach and expound Scripture. 11. That sets forms of prayers are abominable in the sight of God, *whereas notwithstanding wee have divers set forms, both in the Old and New Testament, at which they quarrel, and chiefly at the Lords Prayer.* 12. There bee divers sorts of this profession; some *Brownists*, of which wee have spoken; some *Barrowists*, so called from *Barrow*, their first Martyr. Hee called the Church of *England*, *Sodom*, *Babylon*, and *Egypt*. Some are called *Wilkinsonians*, from *Wilkinson* their Master, who thought that he and his followers were truly Apostles, and therefore denied communion with such as did not give them that title. A fourth sort there is of *Anabaptistical Brownists*, who hold themselvs the onely true Church, and condemn the other *Brownists* for *Pedobaptisme*; therefore they re-baptise such as come to them. They that would see more of this Sect, let them read the Book called *The profane Schism of the Brownists*; another called *The foundation of Brownisme*, Master *Whites Discovery of Brownisme*; Doctor *Halls Apology against the* Brownists; *Giffords Declaration against the* Brownists; *Pagits Heresiography*, &c.

Q. 3. *What are the Familists?*

Familists, their Heresies.

A. The *Familists*, or *family of love*, are so called from the love they bear to all men, though never so wicked; and their obedience to all Magistrates, though never so tyrannicall, bee they *Jews*, *Gentiles* or *Turks*. Their first Founder was one *David George* of *Delph*, who called himselfe the true *David*, that should restore the Kingdom to *Israel*. Hee held, 1. That neither *Moses*, nor the *Prophets*, nor *Christ* could by their Doctrine save the people; but his Doctrine was

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the onely means of salvation. 2. That whosoever spoke against his Doctrine, should never bee forgiven, neither in this life, nor in the life to come. 3. That hee would set up the true House of *David*, and raise the Tabernacle of God, not by suffering, but through love and meeknesse. 4. That he was the right Messiah, the beloved son of the Father. 5. That hee should not die; or if he did, hee should rise again. His Successor, *Henry Nicholas* of *Amsterdam*, maintained the same Doctrine, but in his own name, calling himself *The Restorer of the World, and the Prophet sent of God.* To the former Tenet he added 1. That there is no other Christ but holinesse, and no other Antichrist but sin. 2. That the *Family of love* hath attained the same perfection that *Adam* had before hee fell. 3. That there is no resurrection of the flesh. 4. That the day of judgment is already come, and that this *Nicholas* is the Judge of the world. 5. That there hath been eight great Lights in the world, whereof Christ was the seventh, but himself the eighth, and greatest of all. 6. That none should bee baptized till the thirtieth year of their age 7. That the joies of Heaven shall bee onely here on the Earth, and so likewise Hell. 8. That they ought not to bury the dead, nor to give almes to such as are not of their profession. 9. That Angels are born of Women. 10. That every day of the week shoul bee a Sabbath. 11. That the Law may bee fulfilled in this life. 12. That there was a world before *Adam* was made. 13. That there is no other Deity but what man partakes of in this world. 14. That such wives as are not of their belief, may be rejected for whores. 15. That in *H. Nicholas* dwelleth all perfection, holinesse, and knowledge, and that their illuminated Elders are deified in this life, and cannot sin. There be also diverse sorts of *Familists*, as *Castalians*, *Gridletonians*, of the *Mountains*, of the *Vallies*, of the *Scattered Flock*, &c. which hold with these former opinions, that the Scriptures are but for Novices; that we ought not to pray for pardon of sin after we are assured of God's love; that wicked men sin necessarily, and such more stuffe.

As may be seen in Dr *Denison's white wolf.*

In the *Familists Confession.*

Mr. *Jessop*, and others.

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Q. 4. *What be the* Adamites *and* Antinomians?

Adamites. A. Of the *Adamites* in Saint *Auſtins* time, we have already ſpoken, as alſo of the *Bohemian Adamites*. Of late years there were ſome of them in *Amſterdam*, where the men and women did pray in their meetings, and performe other divine ſervices naked. This poſture they called the ſtate of innocency, and their meetings Paradiſe. In their opinions they were *Antinomians.* *Anabaptiſts*. The *Antinomians* are ſo called from their oppoſing and rejecting of the *Law*, which they ſay is of no uſe at all under the Goſpel, neither in regard of direction, nor correction, and therefore ought not to be read or taught in the Church. 2. They ſay that good works do neither further, nor evill works hinder ſalvation 3. That the child of God can no more ſin then Chriſt could, and therefore it is ſin in him to aske pardon for ſin. 4. That God never chaſtiſeth his children for ſin; nor is it for their ſins that any Land is puniſhed. 5. That murther, adultery, drunkenneſs, are ſins in the wicked, but not in the children of grace, nor did God look upon them as ſinners; and conſequently that *Abrahams* lying and deſſembling was no ſin in him. 6. That the child of grace never doubteth, after he is once aſſured of ſalvation. 7. That no man ſhould be troubled in his conſcience for any ſin. 8. That no Chriſtian ſhould be exhorted to performe the duties of Chriſtianity. 9. That an Hypocrite may have all the graces that were in *Adam* before his fall, and yet be without Chriſt. 10. That Chriſt is the onely ſubject of all graces, and that no Chriſtian believeth, or worketh any good, but Chriſt onely believeth and worketh. 11. God doth not love any man for his holineſſe. 12. Sanctification is no evidence of a mans Juſtification; "Of this and ſuch like ſtuff you may read "in *Pontanus* his Catalogue of Hereſies, who makes one "*John Agricola* the author of this Sect, *Anno* 1535,

See alſo Gataker *in his Preface,* Edwards *in his Gangren,* Pagit, *and others.*

Q. 5, *What is the Religion of the* Socinians?

Socinians, *their Tenets.* A. *Fauſtus Socinus*, an *Italian* of *Siena*, placed all Religion in theſe old condemned Hereſies, ſo greedily embraced by his Diſciples. 1. That man before

before his fall was naturally mortal. 2. That no man by the light of nature can have any knowledge of God. 3. That man before his fall, had not original righteousneſſe. 4. That there is no originall ſin in us, as it imports concupiſcence, or deformity of nature. 5. That there is a free-will to goodneſſe in us, and that we may here fulfill the Law. 6. That God hath no fore-knowledge of contingencies determinately, but alternatively. 7. That the cauſes of predeſtination are not in God, but in us, and that hee doth not predeſtinate to ſalvation any particular or certain Perſon; and that predeſtination may bee fruſtrated. 8. That God could juſtly pardon our ſins without any ſatisfaction. 9. That Chriſt by his death did not ſatisfie for us, but onely obtained power for us, to ſatisfie for our ſelves, by our faith and obedience. 10. That Chriſt died for himſelf, that is, not for his ſins (for hee was without ſin) but for the mortality and infirmities of our nature which he aſſumed. 11. That Chriſt became not our High Prieſt, nor immortall, nor impaſſible, before aſcended into Heaven. 12. That Death Eternall, is nothing elſe but a perpetuall continuance in death, or annihilation. 13. That everlaſting fire, is ſo called from its effect, which is the eternal extinction or annihilation of the wicked which ſhall bee found alive in the laſt day. 14. That Chriſts incarnation is againſt reaſon, and cannot be proved out of Scripture. 15. That Chriſt is not truly God. 16. That the Holy Ghoſt is not God: that there is not a Trinity of Perſons in one God. 17. That the Old Teſtament is needleſſe for a Chriſtian man. "*Theſe opinions are but "renovations of old Hereſies broched by Ebion, Photinus, Arrius, Somoſatenus, Sabelicus, Servetus, Antitrinitarians,* and others.

He that would ſee theſe opinions at large, let him read Socinus, *himſelf*, Crellius, Lubbertus, *the* Racovian *cateciſm*, Volkelius, Oſtrodius, *and others.*

Q. 6. what be the Arminians *Tenets?*

A. James Arminius, Divinity Reader in *Leyden*, *Anno* 1605. publiſhed and taught five Articles, which have occaſioned great troubles in *Holland*, being eagerly maintained by his Followers called *Remonſtrantes*. They held 1. that election to life, is the will of God to ſave ſuch as will believe, and preſerve in obedience; that men may be elected to faith, and yet not elected to ſalvation; that election is ſometimes abſo-

Arminians, *their Tenets.*

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solute, sometimes conditional, that the act of faith is chosen as a condition to salvation, and that in election to faith, the condition of using the light of reason is required. That faith and obedience are foreseen by God, as already performed by those who are to bee chosen peremptorily and compleatly. That election sometimes is changeable, and some elect may finally perish; and consequently no certainty of our elections immutability. That God hath not decreed to leave any man in the state of sin and damnation, meerly out of his will and pleasure; and consequently it is not God's meer will that one Nation should receive the Gospel, and not another, but a fore-sight of the goodnesse and worth of one Nation above another. 2. They teach that God so ordained his Son to dye, that he did not determine to save any particular man expressly, so that Christs death was powerful and sufficient, in respect of impetration, though there had been no actual application thereof to any particular man: that Christ did not establish a new Covenant of grace by his blood, but onely procured a right to his Father, to make with men any Covenant whatsoever: that Christ by his satisfaction did not merit faith and salvation to any man in respect of effectual application, but onely obtained power, that the Father might make what conditions he pleased, with man; the performance whereof depends upon his free-will: that the Covenant of grace consisteth not in being justified and saved by faith in Christ, but in this, that God esteemeth our imperfect faith and obedience as meritorious of life eternal, as if we had fulfilled the Law: that all men are received into the Covenant of grace, and all freed from original sin: that Christ died not for those whom God elected and highly loved, seeing such stood in no need of Christs death. 3. They teach that original sin of it self was not sufficient to condemne mankind to temporal or eternal punishment: that an unregenerate man is not totally dead in sin, nor destitute of all strength to spiritual good things, but that he may hunger and thirst after righteousnesse and life: that a natural man can (by using the gifts of nature rightly) obtain saving grace, and salvation, and that God affordeth sufficient

ent means to bring men to the knowledge of Christ.

4. They teach that holiness and righteousness could not bee seated in mans will when hee was created, and therefore in his fall, could not be separated from it: that in spiritual death, spiritual gifts were not separated from the will of man; seeing the will of it self was never corrupted, but intangled by the darkness of the intellect, and unrulines of the affection: that in mans conversion no new gifts are infused; and therefore the faith, by which wee are converted, is not a quality infused, but onely an act of man: that the grace, by which wee are converted, is onely a gentle perswasion, so that Morall grace makes naturall men become spirituall: and that God by morall reason, produceth the consent of the will: that God in mans conversion, doth not use his omnipotent power to bend the wil infallibly, so that man may and doth oftentimes resist and hinder his own conversion: that grace and free will are co-operating causes in our conversion, so that grace in order of causality doth not precede the action of the will.

5. They teach that perseverance is not the effect of election, but a condition of the new Covenant to bee performed on mans part before his peremptory election, and that by his own free-will, that God furnisheth the faithfull man with sufficient means to persevere, yet it is in the choice of mans will to persevere, or not to persevere: that regenerate men may and do fall totally and finally from grace and salvation; and that they may sin against the Holy Ghost: that no assurance of perseverance can bee had in this life without special revelation: that the Doctrine of assurance is hurtfull to all holy exercises, and a means of presumption and security, whereas doubting is commendable: that temporary, and true justifying faith, differ onely in continuance: that it is no absurdity, if man be oftentimes regenerated, his former regeneration being extinct: that Christ never prayed for the faithfuls infallible perseverance in faith. These are the five Articles of *Arminianisme*, as they are set down in the Book called *The Judgment of the Synod of* Dort.

Q. *What are the opinions of the new Church of* Arnhem.

Answ. They hold that Independency is a beginning

The Church of Arnhem, and the Millenaries their opinions.

of Christs temporall Kingdom here on earth, that within five years, (but these are already expired) Christ was to come in the flesh, and with an Iron sword to kill most of his enemies, and then that hee should reign here on earth with his Saints a thousand yeares, in all carnall delights. 2. That God is not only the author of sin, but also of the sinfulness or *Ataxie* thereof. 3. That all men are bound to know God *in abstracto* without Christ, without Grace or Scripture. 4. They held extreme unction to be a Sacrament and necessary for the sick, and of divine institution: so they held the holy kisse of peace a religious and needful Ceremonie. 5. They put down singing Psalms, and set up in lieu thereof singing prophets, who are to chant out alone in the Congregation their own hymms. 6. They teach that the soul is mortall. 7. That just mens souls go not into heaven till the last day, but remain in the upper element of fire, whither *Enoch* and *Elias*, with the Soul of Christ before his resurrection, and the soul of the good thief went, and no higher: they teach also that the Souls of the wicked go not before the last judgement into hell, but remain in the lower region of the air, or in the bottom of the sea. 8. They say, that after the day of judgement, all the world shall bee hell, except that part of heaven where God resides with his Angels. 9. In preaching, they will have their Ministers covered, and the people bare, but in administring the Sacrament they will have the people covered, and the Minister bare.

Of these opinions, see the forenamed Authors

Q. 8. *upon what grounds do these Millenaries, build Christs temporall Kingdom here on earth for a thousand years?*

Answ. Upon that place of the *Revelation*. 19. 4, 5, 6. *I saw the Souls of them, who were beheaded for the witness of Jesus, and they lived and reigned with Christ a thousand years* "but this place proves no such Kingdom, "for it is mysticall, and symbolicall Divinity, not "argumentative. Again, in this place there is no men- "tion at all of any earthly presence of Christ, nor "of any earthly reign with him: besides the Kingdom "of Christ is everlasting, *for of his Kingdom saith the Angel, there shall be no end*, "therefore here is put a de-

The grounds upon which they build Christs temporall Kingdom here on earth for a thousand years.

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"finite number for an indefinite. Christ saith, *his Kingdome is not of this world*, "the Kingdome of "Christ is spirituall and within us, and if wee speak "of Christs Kingdome, as hee is Mediatour, and reign-"ing in his Church by his Word, sacraments and disci-"pline, wee must conclude that hee hath reigned already "above 1600. years; and how long more he shall reign "here on earth wee know not. 2. They build their o-"pinion upon *Dan.* 12. 2. *Many of them who sleep in the dust shall arise, &c.* Hence they infer two resurrections, in the first, many shall rise to reign with Christ here on earth, in the second they say, all shall rise to Judgement: *but this interpretation is ridiculous; for the first Resurrection mentioned in Scripture is spirituall, to wit, a rising from the death of sinne, of which the Apostle*, if you bee risen with Christ, seek the things that are above; *for as sinne is called death*, you were dead in sins and trespasses, *so the forsaking of sin is called a resurrection; this is the rising of the minde, the other of the body. Again in Scripture*, many *and* all *are promiscuously taken for the same, as here, many shall rise, that is all. So* Matt. 4. Christ healed all Diseases, *that is, many: Besides the words of* Daniel *are directly spoken of the second Resurrection to Judgement, and not to a Temporary Kingdom: for hee saith, that some of those shall rise to life eternall, not to a temporary of a thousand years, and others to everlasting shame, which yet the Millenaries deny, in saying, the wicked shall not rise till the expiration of the thousand years; and where they say, that the Saints shall shine as starrs, or the Firmament in the first Resurrection, but as the Sun in the second*, it is vain; *for in the second Resurrection shall bee degrees of glory, as the Apostle sheweth*, 1 Cor. 15. For as one Starre differeth from another Starre in glory, so is the Resurrection of the dead, *some shall shine as the Sun, who is the brightest of all the Starrs; and some shall bee lesser starrs in glory; they do also vainly call their first Resurrection, a hidden mystery, whereas indeed it is the second Resurrection that is a mystery, and so hidden, that the wisest Philosophers understood it not; and thought* Paul *had been mad when hee preached this mystery at* Athens, *that which cannot be apprehended by reason, but by faith only, may be tru-*

ly called a hidden Mystery. 3. They misapply divers places of Scripture to prove this imaginary reign of Christ here on earth, as *Psalm* 102. 16. *When the Lord shall build up Sion, hee shall appear in his glory.* "This Scripture was fulfilled when *Jerusalem* was rebuilt, after "the captivity. So they alledge, *Acts* 3. 20, 21. *The Heavens shall receive Christ, till the times of restitution of all things,* "but this is spoken of the second "Resurrection; for then shall bee a restitution of all "things, and not before; in their thousand years "reign: for they confesse that then all the Jewes shall "not rise, nor all Christians, it must then follow, that "there shall not bee a restitution of all things, at that "time. That place of *Romanes* 11. 12. concerning the "calling of the Jews is impertinent; for wee deny not, "but the shall bee called to the faith of Christ, but that "they shall return, to build *Jerusalem*, and bee under "Christs earthly reign, 1000. years, is not at all spoken "in that place: no less impertinent is that place of 2 *Pet.* 3. 13. *Wee look for new heavens, and a new earth, wherein dwelleth righteousness*; "for this is spoken of "the last judgement, wherein all things shall bee renewed by fire, and not before; as the circumstances of the "Scripture do shew, and all Interpreters do agree: so "without any sence or reason, they apply the 65. chapter of *Isaiah* to their Millenary reign, which is plainly "spoken of the calling of the Gentiles, and of Christs first "comming to preach the Gospel, and to gather a Church, "which there, and elsewhere, is called *Jerusalem*; "and the Prophets usually under the terms of planting, building, eating, and drinking, new heavens, "and new earth; the joy of hills, forrests, and "trees, *&c.* do expresse the happy estate of the Church "of Christ under the Gospell. *When the mountain of the Lords House shall bee exalted on the top of the mountains, and all nations shall flock to it, then* Jerusalem, *that is, the Church, shall bee the throne of the Lord. Then out of* Sion *shall go forth a Law, and the word of the Lord from* Jerusalem, "then shall the God of heaven set up a Kingdome, which shall never bee destroyed, Christ shall "reign over the house of *Jacob* for ever, to this City "of the Church, shall the Kings of the earth bring

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"their glory and honour: *in that day, hee that is feeble shall bee like* David, *and the house of* David *shall bee as God.* See *Isa.* chap. 2. chap. 55. and chap. 65. *Jer.* 16. *Ezech.* 21. *Dan.* 2. *Zech.* 12. *Luke* 1. *Rev.* 21. and many more places, which speak of the Churches felicity under the Gospel, but not a word of a *Millenarie* Reign.

Q. 9. *Wherein doth the vanity of the Millenaries opinion consist?*

An. 1. In giving to Christ a temporall Kingdom of a thousand years, whereas, his Kingdom is eternall, it shall stand fast for ever, *of his Kingdom shall be no end*, saith the Angell. *The vanity of the Millenaries opinion.*

2. In giving him an earthly Kingdom, whereas his Kingdom is heavenly, *My Kingdom (saith hee) is not of this world*; It is not from hence, it is within us.

3. In making his Kingdom to consist in earthly pleasures, in eating, drinking, fighting, &c. all which are directly against the nature of his Kingdom: which as the Apostle saith, *Rom.* 14. 17. *Is not meat and drink, but righteousnes, peace, and joy of the Holy Ghost*, the end of his coming was to fight with no other weapon, but with the two edged sword of his Word, proceeding out of his mouth, hee was the Prince of Peace, the Dove that brought the Olive branch in her mouth: hee brought peace in his birth, hee preached peace in his life, and recommended peace to us at his death: and as Saint *Austine* saith, *pacem nobis reliquit, iturus ad Patrem, & pacem nobis dabit perducturus ad patrem*: his peace he left with us, and his peace he will bring again to us.

4. In this their imaginary Kingdom, they bring Christ down from heaven before his time; *for the heavens must contain him till the restitution of all things*, which cannot bee till the last Judgement: it is an Article of our Creed, that Christ shall come down from heaven to judge the quick and the dead, which shall not bee till the last day.

5. Hee is to sit at Gods right hand, *until he hath made his enemies his footstool*, *Psalm*, 110. 1. But these men will bring him from thence before he hath obtained this conquest and triumph, which is not to bee obtained till the last day, and consummation of all things. 6. They are

injurious to Christ, to bring him from his place and condition of glory; to play the part of a butcher and executioner in murthering of men with the sword, here on earth, an office ill beseeming him, and no way suitable to his glorious condition, and mercie, who came to save sinners, and not to destroy them. 7. The Scripture mentioneth no other Resurrection of the bodies, but such as shall rise at the last day, *John* 6. 39,40, 44. in the end of the world, when he shall have delivered up the Kingdom to God, 1 *Cor.* 15. 22 *where we shall be caught up in the clouds to meet the Lord in the aire, and shall bee ever with the Lord,* 1 Thes. 4. 15. But this Millenary Resurrection is long before the last day, and end of the world; neither in it shall we be ever with the Lord, it wee are with him but a thousand years. 8 The Scripture cannot speak of three comings of Christ, but of two only; the first when hee came in humility, the second when he shall come in glory: *unto them that look for him shall he appear the second time without sin unto salvation,* Heb. 9. 28. let them shew us out of Scripture a third coming, and we will believe them. 9. Christ tells us, Joh. 14. 2. *that in his Fathers house,* that is in heaven, *are many mansions,* thither he is gone to prepare a place for us, *that where he is, there wee may be*; but he is in heaven, in his Fathers house, there doth he prepare a place for us, and not here upon earth; for so we shall not be where he is, but he will bee where we are; which is repugnant to his own words. 10. They make the time of Christs second coming to Judgment certain, in affirming it shall bee at the end of their thousand years; but this is repugnant to Christs words, who saith, that his coming shall be sudden, secret, and unexpected, like the coming of a thief in the night: like the coming of *Noahs* flood, or the fire of *Sodom: so that, of that day and hour knoweth no man, no not the angels in heaven*; nor Christ himself as he is man. 11. Whereas the condition of Christs Church here on earth is mixed, consisting of Saints and Reprobates, of sheep and goats, of good and bad fishes, of wheat and chaffe, of corn and tares; they give Christ such a Church, as is without sinne or sinners, as need no preaching nor Sacraments, no Pastors and Teachers, no Advocate with the Father, no Christ to appear

pear for us in the presence of GOD: and lastly, such a Church as is not subject to persecution, affliction, sufferings and trouble; all which is directly repugnant to Gods word; and condition of the Church militant here, which is subject both to infirmities and afflictions. 12. Antichrist shall not be destroyed, till Christs second coming to Judgment, as the Apostle sheweth, 2 Thes 2. 8. That *Christ shall destroy him with the brightnesse of his comming*; but the millenaries will have him to be destroyed before the beginning of their thousand years. which is flat against Scripture. 13. They do exceedingly wrong the Martyrs, in bringing their soules down from heaven, where they have the fruition of God and his angels, to raign hear on earth, and to enjoy carnall and sensuall pleasures; the meanest of the Saints in heaven must be in a far better condition, than the greatest martyr in this earthly Kingdome. 14. The reward that is promised to the Saints after this life, is not a Kingdom here on earth, but the Kingdom of heaven; *a house made without hands, eternall in the heavens*; a mansion in our heavenly Fathers house: to sit with Christ in his throne, to be caught up in the clouds; to meet the Lord in the air; and to bee ever with the Lord; to be with Christ in Paradise, to enjoy life eternall &c. 15. Whereas they dream that *Jerusalem* shall be rebuilt, and the Jewes shall raign in *Judea* a thousand years with Christ, is directly also against Gods word, which *Ezech.* 16. 53. 55. sheweth, that the Jews shall be restored to their former estate, when *Samaria* and *Sodom* shall be restored, "which will never be, and *Gen.* 45. 10. The Scepter shall depart from *Juda* when *Shiloh* commeth: *Jerusalem* saith Saint *Hierom, est in æternos collapsa cineres*, fallen into everlasting ashes, and never to rise again. 16. Whereas they dream, that in the millenarie Kingdome, sacrifices, circumcision, and all other Jewish ceremonies shall be used, 'tis plainly to deny that Christ ever came in the flesh; or that he offered himselfe a propitiatory sacrifice, to put an end to all Jewish rites, which were but shadows of Christs sufferings; the substance being come, the shadows were to vanish: therefore the Apostle saith, *Gal.* 4. 9. *That they who turn to these beggerly elements again, desire to be in*

bondage again, and in the next chapter, he tells the *Galathians*, *that if they be circumcised, Christ shall profit them nothing*. Lastly, this millenary kingdom of eating, drinking, and sensuall pleasures, was fitly devised by *Cerinthus* the heretick, as best suiting with his swinish disposition; for he was noted for a person given to gormandizing, and libidinous sports.

Q. 10. *What other Sects and Opinions are there now stirring amongst us?*

Sects of this Age.

A. We have *Anti trinitarians* or *Polonian Arrians*, which sprung up in *Poland Anno* 1592. These deny the Trinity of Persons, the Divinity of Christ, and of the Holy Ghost; That Christ was the Son of God essentially, but in respect of his dominion, and say that the eternal generation of the Son, is against truth and reason. We have also *Millenaries*, the spawn of *Cerinthus* the Heretick; these dream of a temporary Kingdom here on Earth, which they shall enjoy with Christ a thousand yeares. *But indeed they aim at the enjoyment of the temporal estates of such as they call wicked, who (as they think) have no property in their estates.* We have *Traskits*, so called of one *Trask*, who would have no Christian Sabbath kept, but the Jewish Laws observed, and their Sabbath or Seventh day to be perpetually kept holy, till the worlds end. Others we have, who will keep no Sabbath at all; these we call *Anti Sabbatarians*. We have likewise *Anti Scripturians*, who reject all Scriptures as mans inventions; there are amongst us *Divorcers*, who hold that men may put away their Wives upon finall occasions. We have also *Soul-Sleepers*, who with the *Arabick* Heretick, hold that the soul dieth or sleepeth with the body: *whose soules I think are a sleep before the body dieth*; Amongst other professions, we have of late *Seekers* or *Expecters*, who deny there is any true Church or Ministry, and therefore they are seeking one, *But they know not where to find this Church, except it be in the Land of* Utopia. There was one *Hetherington* a Box maker, who rejecting all Church discipline, published that the Sabbath of the *Jewes* was abolished by Christ, and that every day now is a Sabbath; that the bookes of *Esdras* were canonicall Scripture, and in other opinions agreed with the *Familists*.

Seekers or Expecters.

Q. 11. *What*

Q. 11. *What Oppinions in Religion are held by* Theaurau John.

Anſ. He calles himſelfe, *Prieſt of the Jewes, ſent as he ſaith from* GOD, *to convert them:* his wild whimſies are theſe; 1. *He calles it nonſence and a lie, to ſay that* GOD *is Father of us all.* 2. *That wee Goſpellers* (as hee calles us) *worſhip the Devill, becauſe* (ſaith he) *the ſpirit of man is a Devill.* 3. *That it is a Monſter, and abſolute blaſphemie to ſay, the Godhead dwelt in Chriſt bodily.* 4. *He wonders how he that created all, could be born of a woman:* by which we may plainly ſee he is a circumciſed Jew. 5. Hee ſaith, *that the child which the Virgin brought forth, is love, as if the generation of Chriſt were altogether myſticall, and not reall.* 6. Hee ſaith, *That* Mary *is Chriſt, and Chriſt is* Mary, *and that theſe are but names of one thing.* 7. Hee denyeth, *That Chriſt was properly born, or that he was born in one, or that he was begotten; or that he could be fleſh properly; or that he did deſcend into our fleſh, but into our ſpirits onely; or that he could be included in the Virgins wombe,* and withall hee believeth us in ſaying, *That we have brought the humanity to be very* GOD: *whereas wee ſay, the ſame perſon is God and man, one not by converſion of the Godhead into fleſh, but by taking of the manhood into God. One altogether, not by confuſion of ſubſtance, but by unity of perſon.* 8. He calls *the Engliſh Clergy, thieves, robbers, deceivers, ſounding from Antichriſt, and not from the true Chriſt, in which wee ſee the Impudent ſpirit of an heretick, who can no other wayes defend his lies, and blaſphemies, but by railing.* 9. He prateth, *That the Goſpel cannot be preached by another, but by it ſelf; ſo that mans voyce or outward ſound, is a lye, and Antichriſt.* 10. *That our Miniſters, are not Chriſts embaſſadors, but that their call is a lye, for 'tis learning, and learning is that whore which hath deceived the Nations, and compleated the work of Antichriſt:* "*See the impudence and boldneſſe* "*of this blind* ignoramus. 11. *He denyeth, that the Prieſts lips can preſerve knowledge, though the Scripture is plain for it, but by the Prieſt, hee underſtands knowledge it ſelf, and ſo he will make the Holy Ghoſt to ſpeak Tautologies, in ſaying, knowledge ſhall preſerve knowledge:*

Theaurau John his opinions.

knowledge: here wee see the fruites of ignorance. 12. *He makes the spirit of man to be a quintessence abstracted out of the elementarie motions,* "*such is his dull Philosophie.* 13. *Out of his kind respect to the Devill, by whose instinct he writeth: he affirms, That hee with the false prophet shall receive mercy at last; because* GOD *will not punish a finite thing infinitely,* "*but hear hee again bewrayes his ignorance: for the devill is infinite* à posteriore, *both in regard of his essence, and of his desire in sinning; besides, that God, whom he offendeth, is infinite.* 14. *He ignorantly saith, That he who confers God's gift, is as great, yea, greater than* GOD *himself; if so, then it must follow, that the Apostles were greater than God, when they gave the gifts of the Holy Ghost by imposition of hands.* 15. *Hee impiously saith, that Saint Paul wrote many things which he understood not.* 16. *And as impiously doth he say, that in them books, which we call Scripture, is the lye, as well as in other books.* 17. *After his ignorant manner, he confounds the gift of prophesie, with the Prophet himself, in saying, man is not the Prophet, but the light in man from God.* 18. *He will not have us to seek for Antichrist abroad, for man in darknesse is Antichrist.* "*I deny not, but every man in* "*darknesse, is in some sort an Antichrist: yet there is* "*one great Antichrist to be sought for abroad.* 19. *The Trinity, which he acknowledgeth is,* God, *the* Sonne, *and* Man: "*this Trinity is hatched in his crasie brain.* 20. *He is so mad, that he saith, he can make one word bear forty significations: so he can make* [tu] *thou, stand for dark or light, or Hell, or Heaven, or sea, or land, or angel, or Sunne, or the devill.* 21. *He will not have Christs body that suffered to be our Saviour, nor Christs body; for Christs body saith he, is obedience: thus hee would fain make Christ our Saviour, a meer allegorie; and therefore in plain termes affirmeth, that true Christ hath not, nor cannot have any true corporall body; for he is a spirit, and a spirit is free from flesh,* "*as if forsooth a* "*spirit and flesh could not be united in the same person: then* "*he concludes, that the body or flesh which suffered at Je-* "*rusalem, was not Christs body.* 22. *He makes the soul of man to be all one with the Gospel; and the body of Christ to be the whole Creation:* "*by this and such like*

fluffe

ſtuffe with which his books are fraughted, we may ſee that he deſerveth to have his brains purged with Hellebore, *rather than his crazie opinions refuted by arguments, or Scripture. In the mean while, wee may perceive to our great griefe, the lamentable fruits which are begot of too much liberty in religion. Theſe impious Opinions are in his printed Pamphlets lately publiſhed.* One *Richard Coppin* holdeth ſome of the before-recited opinions, & withall, lately, before a confuſed multitude, in an uſurped pulpit, aſſerted the lawfulneſs of Womens preachings "for "ſuch Ranters, a pillory were more fit then a pulpit.

Q. 12. *What opinions in Religion are lately broached by* John Reeve, *and* Lodowick Muggleton?

John Reeve and Lodowick Muggleton their opinions.

Anſ. Theſe two would perſwade us, that they are the two laſt witneſſes, and prophets of Chriſt, ſent by his ſpirit to ſeal the foreheads of the Elect and Reprobate: that one *John Robins* is the laſt great Antichriſt, and ſon of perdition, ſpoken of by the Apoſtle in the *Theſſalonians*, becauſe hee ſheweth lying ſignes and wonders, and aſſumes to himſelf the titles of the onely God, in that hee calls himſelf *Adam* and *Melchiſedech*, and Father of Jeſus Chriſt; in ſaying, the three perſons in Trinity are *Adam*, that is, himſelf; *Abel*, that is his Sonne Jeſus; and *Cain*, that is, the holy Ghoſt: "Many ſuch blaſphemies they aſcribe to him. They affirm alſo that Chriſtians uſing the ſword of ſteel, are ignorant of Jeſus, and enemies to his Goſpel, and they teach, that the two uncreated ſubſtances of earth and water, were eternally reſident in the preſence of God the Creator: that death was from Eternity: that the perſon of the reprobate Angel or Serpent, entred into the womb of *Eve*, and there died, but quickened in her all manner of uncleanneſſe; that there is no divel at all without the body of man or woman, but what dwells within them; ſo that the divel ſpoken of ſo often in the Scripture, is mans ſpirit of unclean reaſon, and curſed imagination: that God the Father, was a ſpiritual man from Eternity, and that in time his ſpiritual body brought forth a natural body: that if the very Godhead had not died, that is, (ſay they) the ſoul of Chriſt, which is the eternal Father had not died, all men had periſhed eternally: that *Moſes* and *Eliah* are angels

angels, and did represent the person of the Father in heaven, as they did the person of the Son on earth, that *Elias* was made Protector of God, when God became a child; and that he filled the Lord Jesus with these great revelations of his former glory which hee possessed in heaven, when hee was the immortal Father, and that it was *Elias* who spake these words from heaven, saying, *This is my beloved Son, in whom I am well pleased*: they say also, that all the Ministry in this world, whether Prophetical or Ministerial, with all the worship taught by them, is all a lye, and abomination to the Lord. Again they declare, that whereas, *there are three witnesses on earth, water, blood, and the Spirit*: that by water is meant the Commission given to *Moses* and the Prophets under the Law: by blood, the Commission given to the Apostles, and Ministers of the Gospel: and by the Spirit is meant the Commission of the two witnesses, that were to come in this last age, whose ministry is invisible, and spiritual, cutting off all formall worshipping of an invisible, spiritual, personal God, they say there is hardly a Minister in the world, that confesseth an invisible God, but they preach a God of three persons, that is a monster instead of one true personal God: they say, that the true God is a distinct body or person, as a man is a distinct body or person: again, they say, that there is no Christian Magistrate in the world, that hath any authority from Christ, to set up any visible form of worship; and that the spirits and bodies of men, are both mortal, both begot together, and both of one nature: that the spirit is nothing without the body, that it is the spirit alone, that walks and works, eats and drinks, and dies, for the spirit is a natural fire of reason: they say also that the bodies or persons of holy men, wherein they lived and died, shall not appear again any more; but when the Saints are glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is: and that believing spirits are of the very same divine nature of God. "This is the summe of their Divinity, "and Philosophie, as may be seen in their transcendent "spiritual Treatise, (as they call it) which is full of "transcendent nonsence, and blasphemies, for here they lay

"lay their axe to the very root of Christianity; in giving "a new Father to our Saviour Jesus Christ, in calling "the blessed Trinity a monster; in denying the Crea- "tion, whilst they make earth and water eternall; in "making angels, and mens souls mortall; in making "weak man, Gods protector, and author of that divine "knowledge which was in Christ; in denying the Mini- "stry of the Gospel, and the power of the Magistrates, "and the outward worship of God, and making the "souls of men corporeall; in denying also the Resur- "rection of the flesh, and transforming men into the "Divine nature. By this and other wicked tenets, per- "mitted and countenanced among us, at this time; we "see what Christian religion is come to in this Land; "so famous heretofore for piety and zeal: we received "Christianity as soon as any Nation in *Europe*: whether "by the preaching of Saint *Peter*, or Saint *Paul*, or *Simon* "*Zelotes*, or *Joseph*, of *Arimathea*, I know not, but all a- "gree we received it very early, and have continued ever "since in the profession thereof; neither was there ever "any Nation more devout and zealous in the advance- "ment thereof, as our goodly Temples, Monasteries, Ho- "spitals, Colledges and Schools can witness, but alas! now "*Quantum mutamur ab illis Anglicenis?* what is there "left among us, but the bare Skeliton of Religion, the "vitall substance thereof being eat up and consumed by "heresies and blasphemies, worse than any *Sarcophagus*. I "may here with *Jeremiah* complain that from the daugh- "ter of *Sion*, all her beauty is departed, her Princes are "become like Harts, &c. How is the gold become so dim, "& the most fine gold changed; & the stones of the San- "ctuary are scattered in every corner of the streets, *&c.*

Q. 13. *What are the opinions of the Quakers?*

Answ. These fanaticall spirits are called **Quakers**, be- Quakers, *or as*
cause they use to quake and tremble when they prophe- *some call them*
sie; so did the Heathen soothsayers of old, *non vultus*, Shakers *their*
non color unus, non compta manserè comæ, sed pectus an- *opinions.*
helum, & rabie fera corda tument, &c. but the Spirit of
God, is the spirit of peace, quietnesse, and tranquility,
hee is not in fire, earthquakes and whirlwinds, but in
the soft and still voyce, it's not the quaking of the body,
but humility and reverence of minde which hee requires.

these

theſe ſectaries *deny all miniſteriall Ordinances*; *and knowledge got by ſtudy and induſtry*, pretending an inward light from the ſpirit, and that all our Learning got by Preaching, Hearing, Reading, or Catechiſing, is but notionall and carnall and hanging upon the tree of knowledge: they blaſphemouſly prate alſo, that Chriſt had his failings, and that he diſtruſted GOD on the Croſſe, when he cryed out, *My God, my God, why haſt thou forſaken mee?* by which they overthrow the work of our Redemption, which none could perform, but he that knew no ſin, in whoſe lips was found no guile, whom his enemies could not accuſe of ſin. *They will not have Miniſters to preach for tithes, which they call wages*, and yet our Saviour ſaith, *That the labourer is worthy of his wages*, and the Apoſtle, *That they who ſerve at the altar, ſhould live by the Altar*, and if they communicate of their ſpirituall things, why ſhou'd they not participate of the peoples temporall things. *They will not have particular houſes for Preaching and prayer*; and yet among the Jewes was the Temple, and Synagogues, and after Chriſtianity was ſettled, Churches were erected. *They cannot abide ſtudied or methodicall Sermons, nor expounding, nor learning in matters of Divinity*, by which wee ſee how ignorant theſe people are, who deſpiſe ſuch helps as GOD hath given for propagating the Goſpel. Is it not better to ſtudie and premeditate, than to utter *quicquid in buccam venerit*, undigeſted, immethodicall ignorant traſh. Chriſt and his Apoſtles expounded and opened the Scriptures; and yet theſe men reject expounding: theſe men are alſo againſt ſinging of Pſalmes, a duty practiſed by Chriſt, and urged by Saint *Paul*, and Saint *James*. *They reject infant-Baptiſme*, and yet to infants belong the kingdome of heaven. *They will have no ſet dayes for Divine worſhip*, and conſequently the Lord's day muſt bee of no account with them. *They will have no prayer before and after Sermon*; and yet the Apoſtles joyned prayer with their Doctrine and breaking of bread, *Acts*, 2. 24. neither did they ever undertake any weighty buſineſſe without prayer. *They condemn ſet hours of prayers*, and yet wee read in the *Acts* of the Apoſtles, that the third and ninth hours, were ſet hours of prayer: but

by

by these wild Fancies wee may see, how crosse-grained these people are in contradicting every thing, even Gods Word it self; if it be not consonant to their shallow reason, which they call the spirit, but it is indeed the spirit of giddinesse, with which they are troubled, and trouble others; for the rejecting of all outward forms, and decent ceremonies in Religion is the overthrow of Religion it self; which though it consist not in ceremonies, yet without them it is like a man stripp'd naked of his garments, and so for want of them exposed to all injuries of weather, and danger of death; The leaves of a tree are not the fruit thereof, and yet without them, the fruit will not prosper.

Q. 14. *What other opinions do the Quakers hold?*

Other opinions of the Quakers.

Answ. Not to mention their horrid blasphemies, in saying that some of them are Christ, some God himself, and som equal with God, because they have the same spirit in them which is in God, They maintain that the Scripture is not the Word of God: that our preaching is conjuration, that expounding of Scripture is adding to it: that the letter of Scripture is carnal, that the Word is not the rule to try the spirits: that the soul is a part of God, and long existent before the body: that there is no Trinity: that Christ hath no other body but his Church: that Christs coming in the flesh was but a figure: that all men have a light in them sufficient to salvation: that the man Christ is not ascended into heaven: that there is no imputation of Christs righteousnesse: that prayer for remission of sinnes is needlesse: that wee are justified by our own inherent righteousnes: that there is no other life or glory to bee looked for, but in this world: that there is no locall heaven nor hell, nor resurrection of the body: that many of them cannot sinne: that the calling of our Ministry is Antichristian: that our preaching is altogether useleſſe: that themselves are immediately called by God: that our worshiping of God in the Church is heathenish: that the sprinckling of children with water in Baptisme, is Antichristian: that wee have no Sacraments: that *Davids* Psalms are carnall, and not to bee sung: that in our Churches "which they call beast-houses, God is not worshipped: that Christ came to destroy all proper-

propertie; and that therefore all things ought to bee common: that no man is to bee called Master or Sir, or to bee saluted by the way; and that one man ought not to have power over another: "here wee see, that these "men despise Magistracy, reject the Ministry, sleight all "decency and ordinances in Christs Church, and in a "word overthrow, as much as in them lyeth, all Religion "and piety, setting up a *Babel* of their own, full of impi- "ety, ignorance and blasphemy: these are the fruits of "the too much liberty, and the effects of reading Scrip- "ture, by ignorant and malicious spirits, who like spiders, "suck poyson out of the sweetest and wholesomest flow- "ers, and like mad men, use that sword of the word to "destroy themselves and others, which was ordained to "save and defend us from our enemies.

See what hath been written against them by Sa. Eaton, Robert Sherlock *and others.*

Q. 15. *Wherein do the absurdities and impieties of their opinions consist?*

Wherein the absurdities & impieties of their opinions consist?

An. 1. *In rejecting all University Learning, because Christ and his Apostles were never taught in Schools:* but this opinion is ridiculous; for Christ and his Apostles, taught no other Divinity for the matter, than what is taught in Universities; the difference is only in the manner of attaining this knowledge, for they had it by inspiration, we by study, labour and instruction; and yet the Prophets had their Schools and Colledges both, on the hill of God, 1 *Sam.* 10. 5. 10. and at *Bethel*, 2 *Kings* 2. 3. and at *Jericho* v. 5. and at *Naioth*, 1 *Sam.* 14. 20. *Elisha* had his Colledge, 2 *Kings* 6. 1, 2. *They will not have us expound Scripture because the Apostles expounded them*; but this conceit is also frivolous; for to what purpose did Christ appoint Doctors and Pastors to continue still with his Church, if they are not to expound Scripture: what the Apostles expounded briefly, we expound more fully. In their expositions, there bee many intricate, obscure, high, and figurative passages, which require a further exposition. God did never reveal all his truth at one time. Among the Jews wee read that *Ezra* the Scribe, and the Levites expounded the Law, *Nehem.* 8. Christ took a Text and expounded it, *Luke* 4. and so did *Philip*, *Acts* 8. 3. *They will not have Ministers to bee called Masters*; but

but I would know of these men, whether they that labour in the word and Doctrine deserve not honour, even double honour, that is, honourable titles, and honourable maintenance; 'tis true, they should not ambitiously affect honours, nor ought they to reject them. Christ was oftentimes called Master, and yet he never reproved any for calling him so. 4. They quarrel *with the word Sacrament, because not found in Scripture*; but I would know, whether the *thing meant* by this word Sacrament be not found in Scripture: where hath the Scripture forbid us to call sacred things by significant terms; they may as well say, that God is not every where, or that he knows not all things, because these words *omnipresent* and *omniscient* are not in Scripture. 5. *They will not have Ministers to take tithes*, then they will not have those who wait at the altar, to partake with the altar, which thwarts the Apostles words directly, why should not the Ministers under the Gospel as well receive tiths, as the Priests under the Law; is our burthen easier, or our calling lesse deserving, its too much presumption to discommend what Christ hath commended; but he commended the Scribes and Pharisees for paying their tithes, *Luke* 11. 42. 6. *They reject infant-Baptisme, because the Scripture speaks not of it*, but the Scripture speaks of baptising whole Families, and Nations, *Acts* 16. 33. but infants are included in these: Infants were circumcised, were admitted to Christ, to them belongs the Kingdome of heaven. *Jeremiah* an infant, was sanctified by the holy spirit, *Jer.* 1. 5, 6. the hand of the Lord was with *John Baptist* an infant, & he grew strong in the Spirit, *Luke* 1. 66, 80. *can any man then, forbid water, that these should not be baptised, which have received the Holy Ghost.* 7. *They quarrell with publick prayers in the Church, because Christ bids us pray in private*; this is a childish consequence; for the one should be done, and the other not to be left undone; our Saviour prayed sometimes privately by himself, and sometimes publickly with his Disciples: he calleth his Temple the house of prayer; but the prayers there used were publick. Saint *Paul* both prayed in publick, and taught in publick *Acts* 20. 36. and 21. 5. Publick prayers were used among the Jews also. *Neh.* 9. 3, 4. are we not commanded to pray

continually, and to lift up pure hands in all places, is it not by prayer that our preaching is sanctified, and made useful? its true, we ought not to make publick places, (*as the Pharisees did the Temple and Synagogue*) the places of our private prayers; we have chambers at home to pray in private; but this privacy doth no more exclude publick prayers, then private instructions at home by the master to his Family, do exclude publick preaching. 8. *They will not have* David's *Psalms to be sung in meeter.* These dull souls do not know, that *David* made his Psalms in meeter, and did sing them; and why may not we do the same in our language, which *David* did in his? besides, did not Christ sing a hymne, did not *Paul* and *Silas* sing Psalms to God at midnight, *Acts* 16. Doth not the Apostle exhort us to Psalms and hymnes, *Ephes.* 5. and doth not Saint *James* will us to sing Psalms, when we would be merry? there are in the Psalms as in a store-house, all sorts of materials for devotion, and for all occasions. 9. *They make faith and repentance necessary concomitants of Baptisme*; this they hold to exclude Infants from baptisme, but they should know, that though Infants have not faith, and repentance actually, yet they have both in possibility; the seed of both are in them, and the actuall faith of their Parents, supplies the actuall defect of the children: besides *Simon Magus*, *Alexander* the Copper smith, and others, were baptised, who neither had true faith, nor repentance; and repentance is enjoyned to *Simon*, long after his Baptisme, *Acts* 8.13,22. and Christ was baptised, who needed neither faith nor repentance. 10. They say, *That the Church is in God; therefore, God is not in the Church*, by the same reason they may say, that God is not in heaven, because heaven is in God; or that Christ is not in us, because we are in Christ; Christ is in us as the head, we are in him as the members. The Church is in God, because in him we live, move, and have both our naturall and spirituall being, God is in his Church by his assistance, providence, and spirituall presence; and so he hath promised, that where two or three are gathered together in his name, there is he in the midst of them, *Mat.* 18. 20. Divers other absurd opinions they maintain, as namely, against tithes, against maintenance

nance for preaching, against Clerks saying *Amen* in the Church, and such like; of which we have already spoken, and indeed all or most of their opinions are Anabaptisticall, and this Sect is the spawn of Anabaptists, who are subdivided into different factions; and such diversity there is amongst them, that the Anabaptists in *Holland* will not admit those of *Moravia* and *Suevia*, without rebaptization. *Sebestian Francus* in his Chronologie reckoneth seventy sects of them.

Q. 16. *Now you have satisfied me as to the Quakers, I pray do me the like favour concerning a sort of people they call Ranters, which I have received divers horrid relations of, and such, as for their strange and impious assertions, I have not yet admitted into my belief?*

Ranters, their character, and opinions.

A. The Ranters are a sort of beasts, that neither divide the hoof nor chew the cud, that is to say, very unclean ones such as hold no small correspondency with the Quakers, their lives & demeanours are much alike, only what the Ranters act upon the stage, by an open profession of lewdnesse and irreligion, the other do it within the curtain, by crafty & seemingly innocent insinuations and pretences of sanctity, and the contempt of the things of this world. These are they that make a laughing stock of Christianity by their bitter invectives, and derision at the ordinances and ceremonies of Christian Religion; These are they that make no distinction between *Forms* and *Order*, for having cryed down the former, their dispensations will not bear with the latter; it being their main design to bring the businesse of Religion to that condition, wherein man was before he had assum'd thoughts of government, that is to say, into Anarchy and confusion. As for their blasphemies and horrid expressions of christian things I Mahumetanes, Jews, and Pagans, owne more modesty, and lesse prophaneneſse. But to retail their opinions, or to anatomize this monster, we must come to particulars. 1. They hold that God, Devils, Angels, Heaven, Hell, &c. are Fictions and Fables. 2. That *Moses*, the *Baptist*, and *Christ*, are Impostors; and what Christ and his Apostles acquainted the world with as to matter of Religion perished with them, and nothing transmitted to us. 3. That preaching and praying is useless, and that it is but publick lying. 4. That

4. That there is an end of all Ministry and Administrations, and people are to be taught immediately from God. 5. They hold Baptisme a pure, legal administration, not proceeding from Christ, but from *John.* 6. They jest the Scriptures, *that divine Legacy of our salvation!* out of all life, reverence and authority, quoting it in driblets and shreds, to make it the more ridiculous. In their Letters, they endeavour to be strangely prophane, and blasphemous, uttering Athiesticall curses and imprecations, which is a kind of canting among them, as among Gypsies; as for example; in one you have this stile "My own heart blood, from whom I daily receive life, "and being, to whom is ascribed all honour, *&c.* thou "art my garment of needle work, my garment of salva- "tion. Eternal plagues consume you all, rot, sink & damn "your bodies and souls into devouring fire, where none "but those who walk uprightly can enter. The Lord "grant that we may know the worth of hel, that we may "scorn heaven. 7. Sin is onely what a man imagines, and conceives to be so within himself. 8. Ordinances they account poor low things, nay the perfections of the Scriptures is so inconsiderable in their apprehensions that they pretend to live above them! *their lives witnesse they live without them.* 9. If you ask them what christian Liberty is, they will tell you that it consists in a community of all things, and among the rest, of women; which they paint over with an expression call'd *The enjoyment of the fellow-creature.* 10. The enjoyment of the Fellow-creature, cannot but be seconded with lascivious songs, drinking of healths, musick, dancing and bawdry. Lastly, They are (with the *Anabaptists*) those that most of all kick against the pricks of Authority: for Magistracy cannot have in it any thing more sacred than the Ministry, so that they with as much policy in the State, as government in the Church, which is none at all; so to bring in Ægyptian darkness upon both; that the world might be the less scandalised at their madnesses & extravagancies. "But this age, which is much more "fruitfull of Religions, than of good works, of Scripture- "phrases, than of Scripture practises, of opinions, than of "piety, hath spawned more religions, than that Lady of "*Holland* did Infants; to mention all which, were to wea-

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"ry both my self and the reader: therefore I will content "my self to mention some few more, as the *Independents*, "*Presbyterians*, &c.

Q. 17. *What are the opinions of the* Independents?

Independents their Tenets.

A. 1. These are so called, because they will have every particular Congregation to be ruled by their own laws, without dependence upon any other in Church matters. 2. They prefer their own gathered Churches (as they call them) in private places, to the publick congregations in Churches, which they slight, calling them steeple-houses. 3. They hold there is no use of learning or degrees in Schools, for preaching of the Gospel; and withall, that maintenance of the Ministry by Tithes, is Superstitious and Judaicall. 4. They are against set forms of prayer, chiefly the Lords prayer, accounting such forms, a choaking of the spirit. 5. They give power to private men, who are neither Magistrates nor Ministers, to erect and gather Churches; and to these also, they give the power of election and ordination, (if we may call this ordination) of deposition also, and excommunication, even of their own officers, and finall determination of all Church causes. 6. They commit the power of they Keyes in some places to women, and publickly to debate and determine Ecclesiastick causes. 7. They admit private men to administer the Sacraments, and Magistrates to perform the Ministers office in marrying. 8. They permit divorces in slight cases. 9. They hold Independency to be the beginning of Christs Kingdome, which is to be here on earth a thousand years. 10. They place much Religion in names, for they do not like the old names of Churches, of the days of the week, of the moneths of the year; of *Christmasse*, *Michaelmasse*, *Candlemasse*, &c. 11. In preaching they will not be tyed to a Text, nor to prayer, but they make one to preach, another to pray, a third to prophesie, a fourth to direct the Psalm, and another to blesse the people. 12. They permit all gifted men (as they call them) to preach and pray, and then after prophesying is ended, they question the preacher in the points of his Doctrine. 13. Some of them allow no Psalms at all to be sung in publick calamities, and will not suffer Women to sing Psalms at all. 14. They

will baptise no children, but those of their own Congregations; whom they esteem not members of their Church, untill they have taken their Covenant. 15. They in divers places communicate every Sunday among themselves, but will not communicate with any of the reformed Churches. 16. Whilest they are communicating, there is neither reading, exhortation, nor singing, nor have they any preparation, nor catechising before the communion; and either they sit at Table, or have no Table at all, and because they would not seem to be superstitious, in the time of administration they are covered. 17. They allow their Ministers to sit in civil Courts; and to voice in the choosing of Magistrates. 18. They are against violent courses in matters of Religion, nor will they have the conscience to be forced with fear or punishment, but gently to be inclined by perswasion and force of argument; "In which point, I "commend their Christian moderation; for in propa-"gating the Gospel, neither Christ nor his Apostles, "nor the Church for many hundred years, did use any "other sword, but the word, to bring men to Christ.

Of the *Independents* Tenets, see the Antidote against *Independencie, Bayhes* disswasives, *Edwards, Paget*, & others.

Q. 18. *What Tenets are held by the Independents of New-England?*

An. Besides those opinions which they hold with other Independents; they teach that the Spirit of God dwels personally in all the Godly.

Independents of New-England their Tenets.

2. That their Revelations are equall in Authority with the Scriptures.

3. That no man ought to be troubled in his Conscience for sinne, being he is under the Covenant of grace.

4. That the Law is no rule of our conversation.

5. That no Christian should be prest to practise holy duties.

6. That the soul dyeth with the body.

7. That all the Saints upon earth have two bodies.

8. That Christ is not united to our fleshly body, but to the new body, after the manner that his Humanity is united to his Divinity. 9. That Christs Humanity is not in heaven.

10. That he hath no other body but his Church.

11. They

11. They reckon all Reformed Churches, except themselves profane and unclean.

"All these opinions, savour of nothing but of pride, "carnall security, blasphemy, and slighting of Gods "written word, which is able to make the man of "God perfect, and wise unto salvation.

Of these opinions, see *Bayties* dissuasive. *Edwards* his *Gangrena*, &c.

Q. 19. *Upon what grounds do the* Independents *forsake our Churches?*

Ans. Because they do not see the signes of grace in every one of our members; "but this ground is childish; for many are in the state of grace, in whom "we see no outward signes; so was *Saul* when he persecuted the Church, he was then a vessel of mercy; "and many in whom we see the outward signes of grace, "may be in the estate of damnation; such are hypocrites, "whose wolvish disposition is covered with sheeps cloathing: *Moses* did not separate himself from the Jewish "Church, because most of them were a stiff-necked "people, a rebellious generation of uncircumcised hearts, "and eares, a people that erred in their hearts, and "knew not the wayes of God. Neither did Christ separate himself from the Apostles, though there was "a Judas amongst them. Neither did Saint *Paul* abandon the Church of *Corinth*, because of the incestuous "person, and other wicked men among them. Will "the husband man forsake his field, because there are "tares among the corn, or will he abandon his Barn, because of some chaffe among the wheat? there will "come a time of separation, when the sheep and goats, "the good and bad fishes, the green and withered trees "shall be parted, which shall be in that great day, when "all secrets shall be disclosed, and the visard of hypocrisie removed; till then, the true Israelites must be "content to have some Canaanites live among "them. 2. They say, that many among us professe the faith of Christ outwardly, which have not the spirit of God within; "but I say, that whosoever among us professeth Christ outwardly, hath the Holy Ghost for "ought we know; we are to judge of the Tree by the "fruits; it is onely God that exactly knoweth who are "his: it were uncharitably done of us to expell or exclude any man from the body of Christ, that professeth

The grounds whereupon the *Independents* forsake our Churches.

"him outwardly; its true, there be many hypocrites, "such as are among us, but are not of us; these we "cannot discern, whilst they continue in their outward "profession, but by revelation; the servants that invited "and compelled all sorts of guests to the wedding feast, "knew not who wanted the inward wedding garment of "grace; it was onely the Master of the Feast that could "find that out. 3 They say that we receive divers into our Churches, which shall not be saved. "I answer, that "no man is certain who shall be saved, or not saved, we "are to judge charitably of all men, till we know the "contrary; we receive none into our Church, but such "as professe Christianity, and the children of believing "parents, to whom also the covenant of grace belong-"eth; and though we did know such, as were not to be "saved, yet we are not to debar them from the Church, "so long as they joyn in outward profession with Gods "people. So Christ knew that *Judas* should not be saved, "yet he received him into the fellowship of the Apo-"stles; but I would be informed, how these men can "so exactly know, who shall be saved or not; seeing in "outward profession, the hypocrite can go as far, as "the best Saint, so likewise, the best Saint may for a "time seem to be in the state of damnation: besides, "*Iohn Baptist* admitted Scribes, Pharisees, and all sorts "of people to his Baptisme, if they confessed their sins "and repented; and so *Philip*, *Act.* 8. admits to his "Baptisme all outward professours of faith, which is "many times without the inward grace of Sanctifi-"cation.

Quest. 20. *Upon what grounds do the* Independents *and* Anabaptists, *allow Laymen to preach, without call or ordination.*

The grounds whereupon the *Independents* and *Anabaptists*, allow Laymen to preach without call or ordination.

An. Because the sonnes of the Prophets did preach, so did *Iehoshaphat* and his Princes, so did the Disciples before Christs Resurrection: so did *Paul* and *Barnabas*: likewise the Scribes and Pharisees, and many in the Church of *Corinth*, who were not Churchmen: besides, *Moses* wisheth, that all the Lords people were Prophets. "But these are all weak and groundlesse rea-"sons; For 1. The sons of the Prophets were destinated "for the Ministry, and therefore were by probation ser-

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" mons to give testimoy of their gifts; which they acqui-
" red by their pains, and industry in the Schools of the
" Prophets, which were their Colledges. 2. *Jeho-*
shaphat and his Princes, in an extraordinary time of Re-
" formation, made an exhortation or speech to the peo-
" ple, to stir up the Levites and Judges, to discharge
" their dutie: Neither do we read, 2 *Chron.* 17. that the
" Princes did preach or expound the Law, but onely that
" they accompanied and countenanced the Levites whilst
" they preached. 3. The Disciples were called to the
" Apostleship, and to preach the Gospel before Christs
" Resurrection. 4. And so were *Paul* and *Barnabas*
" called to preach the Gospel. 5. Likewise the Scribes
" and Pharisees, sate in *Moses* chair, in that confused
" time, and they were Doctors of the Law; therefore
" Christ wills the people to hearken to them: they
" had their Synagogues, as well as the Levites had the
" Temple. 6. In the Church of *Corinth*, there were
" some extraordinary Prophets indowed with infused
" gifts and revelations, which can be no warrant
" for Lay-men, who wants these gifts to undertake the
" ordinary function of preaching. 7. We deny no,
" but *Moses* wished, that all Gods people were Prophets,
" and so do we, but neither he nor we, wish that they
" should prophesie without a calling, either ordinary or
" extraordinary, for *how shall they preach, except they*
" *be sent* saith the Apostle, Rom. 10. 15. *No man taketh*
the honour of sacrificing to himself, but he that is called
of God, as was Aaron, Heb. 5. 3. much lesse should any
" without a call take upon him the office of preaching,
" which is more noble than sacrificing; and therefore
" the Apostle prefers preaching to baptising, 1 Cor. 1. 17.
" and surely if Lay-men may preach, they may also bap-
" tise; for Christ joyneth these two together, in his A-
" postles and their successors, with whom he is by his as-
" sistance and spirituall presence, to the end of the world:
" but we see how far they are from being sent by God, or
" from having the gift of preaching, by the Errours and
" Heresies daily hatched among them; and how can it be
" otherwayes, seeing they are not bred in the Schools of
" learning, whereby they may be fitted and set apart for
" this great imployment, which will require the whole

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" man; and *who is sufficient for it*? saith the Apostle: " neither do we read in the Scripture, that this ordinary " gift of Preaching, was communicated to any but to " Apostles, Evangelists, Prophets, Pastors, and Doctors; " and to give way that all men may preach, without call " or Ordination, is to make him who is the God of Or- " der, to be the God of confusion.

Quest. 21. *What are the Tenets of the* Presbyterians?

Presbytery the Doctrine and Tenets thereof.

A. The *Presbyterians* are so called, for maintaining that the Church in the beginning was governed by Presbyters or Elders, and that it should be so governed still, because the office of a Bishop came not to be distinct from the Presbyter, till almost three hundred years after Christ; before which time they had the same name, for Presbyters were Bishops, as they shew out of the fifth, sixth, and seventh verses, of the first chapter to *Titus*; likewise out of *Hieronym. ad Evag. & ad Ocea. Ireneus l. 4. cont. haret. c. 42, 44. Eusebius Hist. l. 5. cap. 21.* and others. And as they shew their names to be one, so likewise that their office of preaching and administring the Sacraments was the same out of 1 *Pet.* 5. 2. the power also of ordination they prove to have been in the Presbytery, 1 *Tim.* 4. 14. which *Hieron* cals the Ecclesiasticall *Senat Isa.* 3. and *Ignatius Epist. ad Magnes.* the Apostolicall *Senat.* And that in ruling there is no difference, they prove out of *Heb.* 13. 17. and 1 *Thes.* 5. 12. but because much hath been written in defence of this opinion, by the Presbyterians of *England, France, Scotland, Netherlands*, and divers parts of *Germany*, I have therefore out of their writings reduced the whole sum of their Doctrine and Discipline into 95 Questions or a short Catechisme, by way of Question and Answer.

Quest. *What is the Ministery of the Gospell?*

Answ. It is the dispensation of Divine mysteries, manifested by Christs coming in the flesh.

Q. *How many parts hath this Ministery?*

A. Three, to wit, the preaching of the Gospel, the administration of the Sacraments, and the exercise of Church Discipline, commonly called the power of the Keys, and of binding and loosing.

Q. *Where-*

Q. *Wherein consisteth Church Discipline?*

A. In two things, to wit, in Imposition of hands, and in correction of manners.

Q. *Are all Church Ministers properly Ministers of the Gospel?*

An. No; for they are properly Ministers of the Gospel, who preach and give the Sacraments; but Deacons who look to the poor, and Deaconisses are onely Ministers of the Church; not of the Gospel.

Q. *Are Prophets in the New Testament, and Ministers of the Gospel the same?*

A. No; for *Philip*'s four daughters were Prophetesses, yet not Ministers of the Gospel. Many of the Laity had the gift of Prophesie, which were not Ministers of the Gospel.

Q. *Are Presbyters and Priests all one?*

A. No; for he is a Priest that offers Sacrifice, but Presbyter is an Elder, which sometime is called a Bishop, as *Act.* 20. mention is made of many Bishops, that is, many Elders or Presbyters. The Apostles also are called Elders, 1 *Pet.* 3. *Presbyter*, *Bishop*, and *Pastour* are taken for the same office, *Acts* 20. we read also of many Bishops in *Philippi*; *Phil.* 1. which is meant of many Elders: the Apostle useth promiscuously the word Bishop and Presbyter, *Tit.* 1. "for indeed Bi-"shops or Pastors ought to be Elders, that is, excell o-"thers both in years and knowledge. *Presbyters their Office.*

Q. *Were the* 70. *Disciples subject or subordinate to the* 12 *Apostles?*

A. No; for though they were called later than the Apostles, yet I find not that their power in working miracles, in preaching, in administring the Sacraments, in ecclesiastick discipline, was lesse or subordinate to the Apostles; for both were immediately called by Christ, and equally subject to him without subordination, or subjection to the Apostles, no more than of old, the Prophets were subject to the High Priests.

Q. *Is the Ordination of the Church of* Rome *lawfull?*

A. Yes; for neither *Husse*, *Wickliff*, *Luther*, and other worthy men, who forsook the errors of the *Romish* Church, did ever reject her ordination, no more than they

they did her Baptisme. She retains the faith of the Trinity, the two Testaments, the Sacraments or Seals of the Covenant, the two Tables of the Law, therefore though she be a wife of fornications, as the Church of *Juda* sometime was, yet she may bring forth sons to God.

Q. *In what things did the Apostles differ from their successors.*

Apostles and their Office.

A. 1. The Apostles were immediately called by Christ, but their successors by men. 2. The Apostles were sent abroad into all the world, but their successors were confined to peculiar places. 3. The Apostles Doctrine was the rule and Canon by which their successors must frame their Sermons. 4. The Apostles were the first, that gave the Holy Ghost by imposition of hands; as for preaching, administring the Sacraments, and discipline, in these they agreed with their Successors.

Quest. *Who founded the first Christian Churches.*

A: The Apostles, either immediately, as *Peter* and *John* founded the Church of *Samaria*, *Acts* 8. 5,6. *Peter* the Church of *Cæsarea*, *Acts* 10. 44,45, *Paul* the Church of *Corinth*, 1 *Cor.* 3. 6. and 4. 15. and the Church of the *Galathians*, *Gal.* 4. 19. or else immediately by their Deputies, or Evangelists, as *Barnabas* founded the Church of *Antioch*, *Acts* 11. 22.

Q. *Had any Apostle power or jurisdiction over the rest.*

A. No; but they were all of equal power, and authority; whence it follows, that neither the Pope should usurp any power over other Patriarches, nor Bishops lord it over their fellow Bishops or Presbyters, (for these I take here for one) except by consent for a time a super-intendency be given for quieting of troubles in the Church; which perhaps was given to one of the Apostles, it may be to *Peter*, whilest they lived together at *Jerusalem*, before their dispertion, but if so, it was onely temporary, and by consent.

Q. *Was it the chief office of the Deacons in the Primitive Church to preach the Word?*

A No; but to take care of the poor, of Widdows, and Orphans, and to attend on the Tables, that is, on their

their Love Feasts, called *Agapæ*, of which burthen they desired to be eased, who preached the Word, as not being able to do both; yet we read that *Steven*, *Acts.6. 6. 8. 10.* did preach, but indeed in that place it is more likely that he disputed in the *Jewish* Synagogues, than preached in the Temple; and if he had preached, it will not follow, that the Deacons office is to preach; for this act of *Stevens* was extraordinary, as having an extraordinary measure of the spirit; and so we read that *Philip* another Deacon of those seven preached in *Samaria*, *Acts* 8. 5. but this he did, as being an Evangelist in *Cæsarea*; *Acts* 21.8. not a Deacon in *Jerusalem*. Deacons and their Office.

Q. *Doth the care then of the poor rely only upon the Deacon?*

A. The care of collecting the charitable benevolence for the poor, and distributing of the same, relyes upon the Deacon, but the care of exhorting to benevolence, of recommending the poor, of inspection into the Deacons fidelity and industry, relies upon the Presbyter; from which the Apostles exempted not themselves.

Q. *Did the Apostles in all the Churches, which they planted, appoint Presbyters and Deacons?*

A. Yes; otherwise they had left these Churches as sheep without shepheards, or ships witheut Pilots, to be devoured by wolves, and to be swallowed by the waves of confusion, Heresies and Schismes, therefore *Paul* having preached the Gospel in *Crete*, and having setled some Presbyters there, he gives order to *Titus* to set up Presbyters in every Town, and it is unlikely, that *Paul*, who had continued at *Corinth* a year and six months, *Acts* 18 11. would leave that Church destitute of Presbyters and Deacons, seeing the Lord testified to *Paul* in a Vision, *that he had much people in that City*, ver. 10. and writing to the *Philippians*, he salutes the Bishops and Deacons there.

Q. *Why did he not salute the Presbyters there also?*

A. Because in that place a Presbyter is all one in effect with a Bishop; for if Presbyters had been distinct from Bishops, *Paul* would not have left them unsaluted; for why should he salute the Deacons, and not the Presbyters, which are a higher degree?

Q. *Why*

Quest. *Why were the Pastors called Bishops and Presbyters?*

A. To put them in mind of their duty and dignity; for the word *Episcopus* or Bishop, signifieth the care, inspection, and oversight, which they should have of mens souls, in guiding, instructing, and feeding them with the Word and Sacraments. Presbyter signifieth the age, dignity, and experience that ought to be in Ministers, whose grave carriage, wisdome, and knowledge, should procure reverence of the people to that high calling, and obedience to their Doctrine.

Presbyters, their Office.

Q. *Are young men then fit to be made Presbyters or Bishops?*

A. No; except there be extraordinary gifts in them, as were in *Timothy*; or in extream necessity, when grave and ancient men cannot be found; *Temeritas florentis ætatis, prudentia senectutis*; Young men are rash, inconstant, head-strong, proud, inconsiderate, and indiscreet in their words and carriage for the most part, which hath brought this high calling into obloquie and contempt. They have not that experience, wisdome, gravity, and knowledge, that are in old men; nor are they Masters of their passions and affections; and how are they fit overseers of others, who cannot oversee themselves? a young Presbyter is a contradiction, and a young Bishop is incongruous. Young and green heads have been the cause of so much distemper, so many Heresies and schismes in the Church of Christ. "Therefore little hope there is, that ever peace, Religion, and "truth shall flourish in that Church where giddy young "men are Bishops or Presbyters, and hot-spurs, or green "heads are preferred to gray hairs; ancient Divines are "fittest to serve the ancient of days.

Q. *But if* Paul *constituted Presbyters and Deacons in all the Churches which he planted, why doth he not salute them, as he did these of* Philippi?

A. For brevities sake, he oftentimes omits them, thinking it sufficient to have saluted the Church in generall, in which they are included; being members thereof.

Q. *Is not the degree of Bishops higher than that of Presbyters?*

A

A. Sometimes to avoid hereſie, ſchiſmes, and troubles in the Church; the Presbyters have choſen one of their own ſociety, to preceed or overſee the reſt; but this was onely in ſome places, and at ſome times, and rather an eccleſiaſtick cuſtome, than a divine tradition, ſaith *Hierom.* *Biſhops.*

Q. *But why did* Paul *beſides his cuſtome ſalute the Deacons at* Philippi?

A. Becauſe by *Epaphroditus* they had ſent him relief, therefore he would particularly thank them, beſides he would ſhew, that under theſe two names of Presbyter and Deacon, is contained the whole Miniſtry of the Church; the Presbyter caring for the things of the ſoul, the Deacon for the things of the body.

Q. *What doth the word Deacon ſignifie?*

A. A Miniſter or ſervant; for ſo the Magiſtrate is called, *Rom.* 13. a Deacon or Miniſter, *Paul* calls himſelf the Deacon of the Goſpel, *Eph.* 5. and he calls Chriſt the Deacon of Circumciſion, *Rom.* 15. but this word is appropriated to him that hath the charge of the poor and ſtrangers, in collecting and laying out the Church money for their relief. Such were thoſe ſeven mentioned *Acts* 6. and as Chriſt had twelve Apoſtles, ſo one of them to wit *Judas* was a Deacon, for he kept the bag. Deacons and their Office.

Queſt. *Were there in the Church preaching Presbyters onely?*

A. No; there were alſo ruling Elders, of which *Paul* ſpeaketh, 1 *Tim.* 5. 17. "Let the Elders that rule "well, be counted worthy of double honour, eſpecially "they who labour in the Word and Doctrine: for the preaching Presbyters thought it too great a burthen to preach, and to have the inſpection of mens manners, therefore they deſired ſome of the Laity to aſſiſt them, whom they called ruling Elders.

Q. *What difference is there between a Miniſter and a Deacon?*

A. The Greek word ſignifieth both promiſcuouſly, but we have appropriated the word Miniſter to a preacher, and the word Deacon to the Overſeer of the poore.

Q. *How doth it appear, that Presbyter and Biſhop was the ſame?*

A. Be-

A. Because the Apostle *Phil.* 1. salutes the Bishops of *Philippi*; but in one Town, there is only one Bishop, usually so called. So *Acts* 20. having called together the Presbyters, he bids them take heed to the flock, whereof the Holy Ghost hath made them Bishops: And leaving *Titus* at *Crete* to establish Presbyters, sheweth that a Bishop must be without reproof.

Q. *Have there not been sometimes two Bishops in one Town?*

A. We read in *Sozomen, l. 4. c. 14.* that the Bishops assembled at *Sirmium*, wrote to *Felix*, and the Clergy of *Rome*, to admit of *Liberius* as an assistant Bishop to *Felix*; but the Councel of *Nice* forbids two Bishops to be in one City, *Can.* 8.

Q. *Why do not the Reformed Churches now call our Ministers by the name of Bishops and Priests?*

A. Because these Offices have been abused in Popery, the one to pride and tyranny, the other to superstition and idolatry.

Q. *May a man exercise the office of Presbyter or Bishop without a calling.*

A. No; for no man takes upon him this office, but he that is called of God, as *Aaron* was. *Uzza* was struck with sudden death, for his rash touching of the Ark, 2 *Sam.* 6. God complains of those Prophets that run, and yet were not sent, *Jer.* 23. *and how can such preach, if they be not sent?* Rom. 10. *Leprosie shall seize upon King* Uzziah, *if he stretch out his hand to touch the Ark*, 2 Chron. 26. Christ himself spoke not of himself, nor was his Doctrine his own, but his that sent him; *John* 5 & 7.

Q. *How must a man be called?*

Ministerial calling.

A. First, Internally by the Spirit moving his heart, and furnishing him with graces fit for so high a Calling. Secondly, Externally by the Church; to which twofold calling we must yield obedience, and not resist and run from it, as *Jonah* did.

Q. *How shall we know the inward call of the Spirit, from the flattering conceipt of our Fancies?*

A. If we are called by the Spirit, we have no other ends but, Gods glory, and the salvation of souls; we seek Christ for his miracles, not for his loaves, we will not trust

trust to our own strength, learning or eloquence, but will disclaim our own sufficiency with the Apostle, will accuse our own uncircumcised and defiled lips with *Moses*, and *Esay*, and will rely onely upon the goodness and promise of God, who will give us wisdome, and will put in our mouthes, what we shall speak.

Quest. *How many sorts of callings are there in the Church?*

A. Two; to wit, extraordinary, as that of the Apostles, Evangelists and Prophets; and Ordinary, as the callings of Presbyters or Bishops, of preaching Prophets, or Pastors, and of Deacons.

Q. *Can both these callings be in one man?*

A. Yes; for *Jeremy* and *Ezechiel* were ordinary Priests and Levites; yet were extraordinary Prophets. So *Luther* had an ordinary Function in the Church of *Rome*, yet was called extraordinarily to preach the Gospel in purity.

Q. *In whom is the power of Election and Ordination of Presbyters or Bishops?*

A. Election was anciently in the Laity and Clergy, till the Clergy shook off the Laity. And the Pope excluded the Emperour, from whom both he, and other Bishops were wont to receive their Investiture, by the Ring and crosier-staffe; not in reference to their spirituall Function, but to their temporall means, which they injoyed by the munificence of Princes; but Ordination is onely from the Clergy; the Bishop was wont to ordain alone, but that was thought rather out of ecclesiastick customs, than out of divine institution. *For apparently ordination did belong to the whole Presbytery, 1 Tim.* 4 14. as may be seen also in divers Canons & Counsels.

Q. *May any preach now without calling or Ordination?*

A. No; for if every one that pretends to have the spirit should be suffered to preach, preaching would grow contemptible, Heresies, and Sects would multiply. Now the Church is established, therefore Ordination, and an ordinary calling must be expected. Indeed in the infancy of Christianity, before the Church was setled, private men in times of persecution dispersed themselves, & preached, as we see, *Acts* 8.4. and so the men of *Cyprus* and *Cyrene*

vene preached the word at *Antioch*, *Acts* 11. 20. So *Apollos* a private man who onely knew the Baptisme of *John* and stood in need of more perfect instructions by *Aquila*, and *Priscilla*, yet he taught the word of God, *Acts* 18. 25, 26. but such examples were extraordinary, in a time when no preachers were found, no ordinary calling to be had, no Church at all settled.

Q. *Are the names of Apostle, Presbyter, and Bishop of equal extent?*

A. No; for the Apostles are called Presbyters, 1 *Pet.* 5. 1. but Presbyters are not Apostles, the higher dignity includes the lesser, but not on the contrary; so Apostles are Bishops, *Judas* his Apostleship is called his Bishoprick, *Acts* 1. 20. but all Bishops are not Apostles.

Q. *Because an Elder must be apt to teach, will it therefore follow that there ought to be some, but preaching Elders?*

An. No; for a Ruling Elder should also be apt to teach his Children and Family, and likewise apt to teach, that is, to advise and give Counsel in the Consistory, though he preach not in the Pulpit.

Q. *Is a Pastor and Doctor all one?*

A. No; For all Pastors are Doctors or Teachers; but all Doctors are not Pastors; *Paul* in the Synagogue at *Antioch* did the part of a Doctor or Teacher, when he uttered words of exhortation, yet he was not their Pastor. The Prophets, Christ, and *John* Baptist were Doctors or Teachers, but not Pastors.

Q. *Should there be any superiority of Presbyters over their fellows?*

A. Yes, of order, or at some times, as when they meet in Synods to determine matters, there ought to be Moderators or Speakers, as we know there were among the Apostles; sometimes *Peter*, sometimes *James*, see *Acts* 15. and perhaps, such was the superiority, that *Samuel* had over the Prophets, in *Naioth* in *Rama*, 1 *Sam.* 19. 20. Such Authority had *Elias* and *Elisha* over the other Prophets in their time. The superiority of the High Priest over the inferior Priests was typicall, as it had relation

tion to Christ the High-Priest of our profession, the Prince of Pastors, and Bishop of our souls.

Quest. *Is it a Novelty to have Lay Elders in the Church?*

Elders. A. No; for such were in the Church of the *Jews*, *Jer.* 19. 1. Elders of the people, as well as Elders of the Priests; which the Apostle means, 1 *Cor.* 12. 28. For besides Apostles, Prophets, Teachers, &c. he speaks of Rulers under the abstract word of Governments: for having mentioned before in the same Chapter, the diversity of gifts. Now in this verse, he speaks of the diversity of Functions in the Church.

Q. *Are Lay-men excluded from Church Government because they are Lay-men?*

A. No; For though they be no part of the Clergy, yet they are a part of the Church, and Members of Christs mysticall body, as well as the Clergy. And it is for the Clergies advantage, that there be Lay-Rulers; for by these means, the Ministers are eased of much trouble, and they are backed with the greater power; besides they are lesse obnoxious to envy and opposition, which the *Romish* Clergy hath brought upon themselves, by excluding the Laity from Church Government; proudly monopolizing all to themselves. Lastly, many Clergy men, though good Scholars, yet are indiscreet in their carriage, and unskilfull in mater of government.

Question, *May a Lay Elder with a safe Conscience, leave his Function at the years end, seeing it is not lawfull to put the hand to the plough, and look back.* Luke 9. 62.

A. If there were not choice of such Elders he could not leave the Church destitute of Government, with a safe conscience. 2. He may not out of dislike to the Function, or of his own head, leave it, but by order and authority he may, where there be others to supply his place. 3. That Plough in *Luke* is not meant of the Plough of Ruling, but of preaching, which no man called thereto may leave off, seeing it is of such necessity, for the erecting of Christs Kingdom.

Q. *Is the Function of a Lay-elder unlawfull, because he is not called to preach and baptise?*

A. No, for preaching and administring the Sacraments, do not belong to the ruling, but to the preaching Presbyter; neither is ruling necessarily annexed to preaching and baptising, but that it may be seperated from them; yea it is fit they should be separated, for the reasons above alledged; ministers shall have more time to study, and to follow their preaching better, if they be taken off from the trouble of ruling, and God who giveth to divers men divers gifts, and not the same to all men, hath made some fitter for preaching, others fitter for ruling. And it is fit that some of the Laity should have place in the Consistory, that nothing may be there concluded partially; or prejudiciall to the Laity; for so they shall avoid all suspition of tyranny.

Q. *Of what Elders doth* Ambrose *speak in his Exposition of the fifth Chapter of* 1 *Tim.*

A. Both of Elders by age, and of Elders by office; for having shewed that old age is honourable among all nations, from thence he inferres, that both the Synagogue and Church of Christ had Elders, without whose advise nothing was done in the Church; which Office in his time (as he there complains) was grown out of date by reason of the pride of the Teachers, that they alone might seem to be somewhat.

Q. *Can ruling Elders be proved out of that fifth Chapter of* 1 *Tim.* v. 17.

A. Yes; for the Apostle wills that "the Elders "who rule well, be counted worthy of double honour "especially they who labour in the Word and Do"ctrine; in which words, there is no opposition made between the teaching Presbyters, as if they who teach and preach, were worthy of double honour, especially they who labour in teaching and preaching; for there is no teaching and preaching without labour; and where there is no labour, there can be no double honour merited; but the opposition is plain between the ruling Elders, and the other Elders that labour in the Word. The ruling Elders deserves much

much honour, but much more deserves the preaching Elder, that labours in the Word; for preaching is a toilsome labour, compared to ruling; and so this Exposition doth not force the words, as the former doth.

Q. *What priority had the High-Priest, or Chief Priests over the other Priests?*

A. The priority of order, but not of authority and command, all being equal in the Office of Priesthood; such a priority was among the Presbyters, but when the Church began to spread, and heresies to increase, there was some power or authority given to the chief Presbyters, whom they called Bishops; but there was no distinction of parishes till 267. yeares after Christ, as *Polydor Virgil* witnesseth, so it is thought their could not be in that time any Diocesse, or Diocesan Bishops.

Q. *Did all Christian Nations upon their conversion to Christianity receive Episcopacy?*

A. No: for the *Scots* admitted of no Bishops for 290. years after their conversion, if we may believe *Johannes Major l. 2. Hist. de gest. Scot c. 2.* And the *Cantabrians* or people of *Biscay* in *Spain*, as yet admit of no Bishops; as it is recorded in the *Spanish* Story. Bishops.

Q. *Was the power of Jurisdiction in the Bishop or Presbyterie?*

A. It was thought to be in both joyntly: for in the time of *Cornelius*, lapsed Christians were not admitted into the Church at *Rome*, untill they confessed their sins before the Presbyterie, *Cyprian Epist. 6.* & *Epist. 46.* Yet the peoples consent also was required, as may be seen in the same *Cyprian Epist. 55.* & *Epist. 12. ad plebem.*

Q. *Were* Timothy *and* Titus *Bishops or not?*

A. They were probably Evangelists who were not to reside in one particular place, as Bishops or Presbyters, but to attend on the Apostles, and to perform their messages, by preaching the Gospel from place to place: for *Paul* left him with *Silas* at *Berea Acts* 17. 14. then *Paul* sent for him to *Athens* vers. 15. from thence he sends him to *Thessalonica*, 1 *Thess.* 3. 2. from hence he returned to *Athens*, and is sent by *Paul* into *Macedonia*, and returns from thence to *Corinth. Acts* 18. 5.

after this he went to *Ephesus*, and from thence was sent by *Paul* to *Macedonia*, *Acts* 19. 22. whom *Timothy* accompanied thence into *Asia*; and then to *Miletum*, where having sent for the Elders of *Ephesus* gives them a charge to feed the flock of Christ; not naming *Timothy* at all, to whom the charge should have been given, had he been a settled Bishop there, which title is not given to him at all in Scripture. So *Titus* travelled with *Paul* through *Antioch* to *Jerusalem*, *Gal.* 2. 1. through *Cilicia* he went to *Crete*, where he was left a while, and sent for by *Paul* to *Nicopolis*, *Tit.* 3. 12. he was expected at *Troas*, 2 *Cor.* 2. 13. he met *Paul* in *Macedonia*, 2 *Cor.* 7. 6. and conveyed that Epistle of *Paul* to the *Corinthians*, 2 *Cor.* 13. *Postscript.* He was with *Paul* at *Rome*, and went from thence to *Dalmatia*, 2 *Tim.* 4. 10. by which 'tis plain, he was not a setled Bishop in *Crete*.

Q. *Were there any Lay-Elders or Seniors in* Austin's *time*?

A. Yes; for *L.* 3. *Cont. Cresconium Grammaticum* he speaks of Bishops, Presbyters, or preaching Elders, Deacons and Seniors, or Lay-Elders: and *c.* 56. *ibid.* he speaks of *Peregrinus* Presbyter, and Seniours, by the one meaning the preaching, by the others the ruling Elders. And in his 137. Epistle he speaks of the Clergy, the Elders and the whole people; and in divers other places of his works, he speaks of these Elders, as being distinguished from the Clergy, and the rest of the Laity, and having a charge of Church affairs, whence it appears, that to have ruling Elders is no novelty.

Q. *What were those Elders which are mentioned* Tit. 1. 5.

A. They were Bishops or preaching Presbyters; for *Acts* 20. *Elders* verse 17. are named *Bishops*, verse 28. so in *Titus chap.* 1 Elder verse 5. is called Bishop verse 7. every City then and Village had their Elder, that is, their Bishop, and this is witnessed by *Sozomen L.* 7. these were then parochiall Bishops, not Diocesan, in all likelyhood.

Q. *Whether did the power of Jurisdiction and Ordination belong to the Bishop alone, or to the Church*?

A. To the Church, for Christ saith, *Die Ecclesiæ*; go tell the Church, and to all the Apostles together, which were then the Church Representative, he gives the

the Keyes or power of binding, &c. and this is Jurisdiction. So likewise ordination belongs to the Church or Presbytery, as we shewed before out of 1 *Tim.* 4. 14.

Q. *Is it not lawfull for one Clergy man to exercise Dominion or Lordly authority over another?*

A. No; for Christ will not have any of his Apostles to aim at greatness or superiority, but will have such become Ministers and servants, *Mat.* 20. 25. *Mar.* 10. 42. *Luke* 22. 25. for Christs Kingdom is spirituall and not of this world, as the Kingdomes of earthly Princes are; neither did he mean to set up an earthly dominion for a thousand years, as the *Millenaries* thought; and the Apostles themselves had a conceit of an earthly Kingdome, when they thought that Christ did purpose to restore the Kingdome to *Israel*: neither doth Christ forbid tyranny or the abuse of dominion, but all kind of dominion; for the one Evangilist used the word Κυριευω, as the other doth Κατακυριευω. Yet some respect is to be given to the ministers that have the greatest gifts, by those that have lesser. And a priority of order, though not of Jurisdiction.

Q. *What part of the Apostolicall Function ceased with the Apostles, and what was to continue?*

A. The Universality of their Function, and the infallibility of their authority were to cease with them; for they were temporary gifts: but the preaching of the Word, the administration of the Sacraments & the exercise of Discipline, were to continue in their successors; these gifts were ordinary, but perpetual, the other extraordinary and temporary.

Q. *Is the power of the Keyes and Apostolicall authority the same thing?*

A. No; for the power of the Keyes is the Church Disciplin, which was to continue for ever in the Church. But the Apostlicall authority, which consisted in their immediate calling from Christ, in the Universality of their Embassage, in the infallibility of their judgements. In giving of the Holy Ghost by Imposition of their hands, and such like priviledges, were not to continue longer than themselves.

Q. *Had not* Timothy *and* Titus *the same power of the Keyes, and Apostolicall authority that* Paul *had?*

A. They had the same power of the Keyes, that, is of preaching, administring the Sacraments, and censuring; but not the same Apostolical authority, that is, an immediate call from heaven, the same infallibility of judgement, or power of giving the Holy Ghost, that the Apostles had; nor was their Doctrine otherwise authenticall, then as it was conformable to the Doctrine of the Apostles.

Q. But was not the Church after the Apostles decease left an Orphan, being destitute of these extraordinary Apostolical graces?

A. No; for though she was deprived of the personal presence of the Apostles, yet she is not destitute of their infallible judgment left in their writings with her, which supply the Apostles absence till the end of the World.

Q. Could one man at the same time be both an Apostle, and Bishop or Presbyter?

A. Yes, in case of necessity; for *James* was an Apostle and Bishop of *Jerusalem* too; because that was the Mother-Church, to which resorted Jews of all Nations, for instruction and knowledge; therefore it was fitting that none lesse than an Apostle should reside there, for the greater authority and satisfaction.

Episcopacy what among the Presbyterians.

Q. Can Episcopacy be proved by the Canons of the Apostles, and Councel of Antioch?

A. Those Canons are much doubted, if they be the Apostles or not; how ever it is probable to me, that the parochian, not the diocesan Bishop is there meant, for there is no superiority there given, but of order and respect, partly because of the eminency of the place or City where he lived, partly by reason of his own worth and learning, without whose advice matters of moment should not be done by the other Bishops or Presbyters; nor should he do any thing without them; but should together ordain Presbyters and Deacons, for that is a matter of moment; yet he is only named there, because, he being as it were the head; the rest are understood.

Q. Was Aerius *an* Heretick *for affirming there was no difference between a Bishop and a Presbyter?*

A. No; Though for this opinion *Epiphanius*, and out of

of him *Austin* place him among the hereticks? for the Scripture puts no difference between these. The Church of *Alexandria* was the first that put difference between them, as *Epiphanius* seems to affirm, when he saith, *Haeres.* 68. that the Church of *Alexandria* doth not admit of two Bishops. But though *Aerius* was not in this an *Heretick*, yet he was in an error, if he thought that there was no difference at all among Bishops or Presbyters; for one is above another in gifts in honour, in order; though perhaps not in Jurisdiction, authority and pastoral Function.

Q. *Is the Church to be ruled by the Civil Magistrate?*

A. No: for the Church being Christs spiritual Kingdome, and not of this world, is to be guided by her own spiritual Officers, as the State is ruled by temporall Officers; *Caesar must have what is* Cæsar's, *and God, that, which is God's*, And for this cause the Church and State have their different Lawes and punishments. Neither had the Apostles chosen Elders, and other Officers in the Church, if the Civil Magistrate had been to rule it, & had the Church of *Jerusalem* been all one with the State thereof, or the Church of *Crete* all one with the Kingdom of *Crete*, the Apostles had incroached upon the temporal government had been guilty of Rebellion, and proved enemies to *Caesar*, when they set up Elders and other Church Officers, in those and other places: besides Women sometimes, and Children are Magistrates and Princes, but the one must not speak in the Church, 1 *Cor.* 14. 34. The others are not fit to be made Bishops, 1 *Tim.* 3.

Church how to be governed.

Magistrates Office different from the Church-Governers.

Quest. *Are Church Governours by Divine Institution?*

A. Yes; for Christ appointed Apostles, Prophets, Evangelists, Teachers, and other helps of Government, 1 *Cor.* 12. 28. *Paul* left *Titus* in *Crete* to ordain Elders in every City, *Tit.* 1. 5. The Apostles ordained Elders in every Church, *Acts* 14. 23. Which Offices were in the Church, before there was any Christian State or Christian Magistrate. And as Christ appointed Rulers for his Church so he gave them the keyes of heaven, or power to bind & loose, *Mat.* 16. 19. & 18. 17, 18. and

Church Governours.

and to remit and retain sins, *Joh.* 20. 23. these are said to have the rule over us, *Heb.* 13. 17, 24. this ruling power was exercised by *Paul* against *Hymenaus* and *Alexander*, 1 *Tim.* 1. 20. and injoyned to the Elders of *Corinth*, 1 *Cor.* 5. 3, 12, 13. and was practised before them, by the Priests upon *Uzziah*, 2 *Chron.* 26. 17, 18, 21. by *Phinehas* the Priest, *Num.* 25. by Christ himself, in whipping the buyers and sellers out of the Temple.

Q. *Have we any president for appeals from the classicall to the higher assemblies?*

A. Yes; for then was an appeal from the Church of *Antioch* concerning some Jewish ceremonies to the assembly of the Apostles and Elders at *Jerusalem*, *Acts* 15. 1, 2, 6.

Q. *Who are to judge of scandals?*

A. The Ministers, 1 *Cor.* 5. 12. for they succeeded the Priests and Levites in the old Law, but these were appointed Judges by God in such cases, *Deut.* 17. 8, 9.

Q. *Is the Church-Government by Elders or Bishops, Deacons, Doctors and teachers, alterable.*

Church Government alterable.

A. Not in the substance or essentialls thereof, but in the circumstances or adjuncts it is alterable as in the manner, time, place, and other circumstances of Election. So the Government by Elders and Deacons is not to be changed, but that they should be elected by all the people, and that there should be the strict number of seven Deacons in each parish is not needfull, though at first, as *Acts* 6. 5. there were but seven chosen, and that by the multitude.

Q. *wherein is moderate Episcopacy different from Presbytery?*

Episcopacy how different from Presbytery.

A. Presbytery, is Episcopacy dilated, and Episcopacy is Presbytery contracted; so the government is in effect the same, differing onely as the fist or hand contracted, from the same hand expanded or dilated; onely Episcopacy is more subject to error and corruption then Presbytery, and this more subject to disorder and confusion, by reason of parity, than Episcopacy; the peace of the Church, the suppressing of schisme and heresie, the dignity of the Clergy are more consistent with Episcopacy than with Presbytery; but this again is lesse obnoxious

noxious to pride and tyranny, than Episcopacy, by which we see that no Government is perfectly exempted from corruption in this life, *nihil est ex omni parte beatum*. But I find that as the *Romans* in their greatest dangers betook themselves to the Dictatorship, so hath the Church in her extremities had recourse to Episcopacy.

Magistrates Office.

Q. *May the Civil Magistrate change the Church-Government?*

A. He may alter the outward form thereof, as it depends upon the circumstances of time, place, and persons; but the substance of it he cannot change; he can also by his Laws force the observation of the Government, and punish the disturbers of the Churches peace.

Q. *May the same man be both a Magistrate and a Minister?*

A. Though among the *Gentiles* it was lawfull as we see in *Anius*, that was both King and Priest, *Rex hominum Phœbique sacerdos*; and in the Emperours of *Rome*, that were also chief Pontifies: and though *Melchisedech* was King and Priest, among the *Jews Abraham* was a Prince and a Priest, *Heli* a Judge and a Priest, the *Machabees*, were Princes and Priests; yet this was not ordinary; for *Abraham*, *Melchisedech*, *Heli*, were Types of Christ; the *Machabees* by usurpation under took both governments, but ordinarily these Offices were distinct among the *Jews*, therefore *Moses* who gave Lawes concerning the Priesthood, did not exercise it himself; neither did *Joshua*, *David* nor *Solomon*; but on the contrary, *Saul* and *Uzziah* were severally punished for medling with the Priests Office; *Saul* for offering sacrifice lost his Kingdome, and *Uzziah* was struck with Leprosie; but among Christians their Offices are much more distinct; for Christs Kingdome is not of this world; and the Ministry is burden enough without other addition; *who is sufficient for it?* saith the Apostle? besides it is Christs prerogative, to be alone King and Priest of his Church. Yet so far may the Magistrate meddle with the Ministry, as to reform what is amisse, both in their life and Doctrine; examples hereof we have in *Iehosaphat*, *Ezechia*, and *Iosia*, and in *Solomon* too, who deposed *Abiathar* the Priest.

Q. *Was the Presbytery in use among the Jews?*

A. Yes

Presbyters among the *Iews.*

A. Yes; for besides the Civil Judicature, which by *Moses* his appointment, consisted of 70. men, and had its seat in the City gates: there was a spiritual or Ecclesiastick judicature kept in the Synagogues, which judged of things holy and clean; and discerned between holy and profane, clean and unclean things, and declared the Statutes of God: and because of the Scribes among them, they decided matters of their Civil Law, *Levit.* 10. 10. This judicature consisted of Priests and Leyites, as also of the chief Fathers of *Israel*, which we may call Lay, or ruling Elders, as we may see 2 *Chron.* 19. 8. *Jehosaphat* did not onely restore and reform the Civil Courts called *Sanhedrim*, in each City, the chiefest whereof was at *Jerusalem*, but also he reformed the Presbyteries, or Ecclesiastick judicatures, as may be seen their, placing *Amariah* the chief priest over these, but *Zebadiah* ruler or Prince of the house of *Iuda*, over the *Synedria*, or Civil affairs. called there verse 11. *the Kings matters*, because the King was chief over these Courts; as the High-Priest over the Presbyteries; but afterward through the coruption of time, These Courts were confounded, and the Presbyteries did not onely judge *de jure*, as anciently they used, but also *de facto*, even of life and death; as in the time of the *Machabees*, but under the *Romans* this power was taken from them; for they neither could put Christ nor *Paul* to death; as for *Stephen* he was stoned, not by the sentence of the Court but in a popular tumult.

Q. *How are these two courts named in the New Testament?*

A. The Civil Court is called, συνέδριον the Counsell; the Ecclesiastick Court is named the Synagogue, *Mat.* 10. 17. The chief of the Synagogue was the High-Priest; but of the Counsel was the Judge, *Deut.* 17. 12. *Jeremiah* was condemned by the Synagogue, *Jer.* 26. 8. but absolved by the Counsel or secular Judges in the Gate, verse 16.

Q. *Why are Ministers called Presbyters and Bishops but not Priests in the New Testament?*

Ministers called Presbyters.

A. Because they were to be put in mind of their dignity and Function, which consisteth in the care and inspection of their flock, not in offering of sacrifice, which

was

was the proper work of the Priest, but ceased when Christ our propiciatory sacrifice was offered; besides Christ would reserve this prerogative to himself, in being the onely Priest of the New Testament, not after the order of *Aaron*, which ended when he was sacrificed; but after the order of *Melchisedech*, which was in him to continue for ever without successor. Therefore the Ministers of the New Testament are no otherwise Priests, than they are Kings, but these titles are common to all Christians, who by Christ are made Kings and Priests to God the Father.

Q. *How are Ministers to be elected?*

A. They must be examined, whether they be apt to teach, and well reported of by them who are without. Therefore *Timothy* must not lay hands suddenly on any man, 1 *Tim.* 5. 22. and 3. 7. Secondly, the Bishop or Pastor must be chosen by all the Bishops or Pastors of the Province, or by three at least, as it was ordained by the Councel of *Nice Canon* 4. Thirdly, the election of the Minister must be made known to the people, as we may see in the sixth *canon* of the councel of *Chalcedon*. Fourthly, the people must give their approbation; *Acts* 6. 5. therefore Saint *Austin Epist.* 110. presented his successor *Eradius* to the people for their consent. Fifthly there must be imposition of hands, a custome used not onely in the Christian Church, 1 *Tim.* 4. 14. and 5. verse 18. but also among the *Iews*, *Num.* 27. 18. *Deut* 34. 9. Sixthly in the Reformed Churches the other ministers give to him that is elected the hand of fellowship; as *Iames*, *Peter* and *Iohn* gave to *Paul Gal.* 2. Seventhly, the new elected Minister subscribes the confession of faith, and discipline of the Church; which custome was used in the Churches of *Africa*. How to be elected.

Q. *Are* Romish *Priests* (*converted to our Church*) *to be re ordained?*

A. There is no necessity of a new ordination; for though their commission in the Church of *Rome*, was to offer the body and blood of Christ in the Eucharist, yet they were ordained to preach the word, and to administer the Sacraments. Which ordination is not nullified, when they shake off the errors of Doctrine, & preach the word in purity, neither was their ordination originally from the Pope,

Pope, or his subordinate Bishop, but from Christ; neither must their Oath, be taken in ordination to maintain the *Romish* Doctrine, hinder them from preaching the Word in purity; for an unlawfull Oath must not be kept. Therefore *Luther* and others, who forsook the errors of *Rome* received no new ordination.

Presbytery their power to excommunicate.

Q. *Had the Presbytery power to excommunicate?*

A. Yes; and not the Bishop alone; for *Paul* would not by himself excommunicate the incestuous *Corinthian*, without the presbytery, or the Church gathered together, 1 *Cor.* 5. 4. for indeed the whole congregation should have notice given them of the Excommunication, that they may avoid the party excommunicated.

Q. *Upon what is this power grounded?*

A. Upon Gods one practise, who excommunicated *Adam* out of Paradice, and *Cain* from his presence. 2. Upon his command who prohibited the unclean from entring the Temple till they were purified; and from eating the passeover, or commercing with Gods people, who command'd every soul not circumcis'd the eight day to be cut off from the people. 3. Upon Christs words, *Whomsoever you bind on earth shall be bound in heaven.* 4. Upon Christs counsel forbidding *to give that which is holy to dogs or to cast pearls before swine.* 5. Upon the Apostles practise; *Peter* excommunicated *Simon Magus* in keeping him off from imposition of hands. *Paul* excommunicated the incestuous *Corinth*; and delivered over to Satan those two blasphemers, *Hymenæus* & *Philetus*. 6. *Paul* will have the *Corinthians* purge out the old leaven, & not to eat with such as are notoriously wicked; & pronounceth *Maranath* against such as love not the Lord Jesus, & *Anathema* against such as preach another Gospel, than what the Galathians received, and wished they may be cut off, who trouble them. And wills us to beware of such as cause dissention & strife, and to reject an Heretick, *John* will not have us receive such men within our houses, nor bid them God speed; by all which it is apparent that excommunication is both ancient & necessary in the Church.

Q. *May an excommunicate person be debarred from publick prayers and preaching?*

A. Yes; for though meat is not to be denyed to him that is hungry,

hungry, yet we may justly refuse to feed him who is glutted, and hath taken a surfet. An Heathen or Infidel may be admitted to hear the word, because he sins of ignorance, which is cured by preaching, but a wicked or profane brother, who sins of wilfullnesse and perverseness, is not to be admitted to that which he despiseth; for that pearl is not for Hogs, and such by hearing the Word, do but aggravate their one damnation. Therefore Saint *Paul* permits us to eat with an Infidel without scruple, 1 *Cor.* 10. 27. but with a profane brother he will not have us to keep company, 1 *Cor.* 5. 11. so we read in *Tertullian* that *Corden* the Heretick was not suffered to enter into the Church: & *Theodosius* had the Church doors barred against him by *Ambrose*. Yet in this case private exhortations and comminations are not to be neglected, *that the prodigal Son may be induced to return again to his Fathers house.*

Excommunicate persons their condition.

Q. *May a man that is excommunicate remain still in the state of election?*

A. Yes; for the sentence of the Church is declarative onely, and not effective; and Election as the other gifts of God is without repentance. Though *Peter* fell dangerously; yet in his fall he was the childe of election, for Christ pray'd that his faith should not fail: the tree in winter may seem to be dead when it is stript of its leaves yet in the spring it revives again, because the vital faculty lurking all that while in the root, breaks out and shews its vertue upon the approach of the Sun. So the root of grace remains alive in the Godly, though the leaves be dead, for which they are or may be excommunicate.

Q. *If excommunication was in use among the Jews, why did not the Prophets excommunicate notorious sinners, nor the Pharisees excommunicate the Sadducees, who were dangerous Hereticks, nor the Priests and Elders of the people excommunicate Christ and his Apostles, who they accounted pernicious seducers?*

A The Prophets had no Ecclesiastick jurisdiction, they were sent to preach against sin, but not to excommunicate for sin. The Pharisees and Sadducees were Sects different in opinions, but had no Ecclesiastick Jurisdiction one over the other. Though Christ and his Apostles

The prophets Pharisees, &c. could not excommunicate.

Apostles were hated by the Priests, yet the Priests durst not excomunicate them, partly for fear of the people, partly for fear of the *Romans*; neither had *John Baptist* any power to excommunicat the pharisees & sadduces, though he knew them to be a Generation of Vipers; nor had he any reason to exclude them from his Baptisme, seeing they came to confesse their sins, *Mat* 3.6.

Q. *Why did not Christ excommunicate* Judas, *whom he knew to be unworthy of the Sacrament?*

Why Christ did not excommunicate *Judas.*

A. Because the sin of *Judas* was not yet known, nor scandalous; for though it was known to some of the Priests, yet it was not not known to the Disciples; and though it was known to Christ as he was God, or else by revelation, as he was man, yet it was not publickly known; and though it had been publick, yet without admonition, conviction, and condemnation, he should not have been excommunicate. Therefore Christ bids them all eat and drink; but yet by this he doth not give way, that such as are notoriously and scandalously wicked, should be admitted to the Sacrament without repentance; especially obstinate despisers of admonition; but onely that such as are admitted, though Hypocrites; should not refuse to eat and drink.

Q. *May the Presbytery excommunicate any man for his absence?*

Excommunication & excommunicate persons considered.

Answer, If his absence be prejudiciall to Church or State, or joyned with obstinacy, he may be excommunicated for being absent; but if he be absent upon unavoidable occasions, or upon the certain knowledge that he hath of the prejudicate opinion which the presbytery hath of him, he may absent himself till they be better informed. Thus *Chrysostome* absented himself from the Synod of *Constantinople*; because he knew that *Theophilus* Bishop of *Alexandria*, and *Epiphanius* of *Cyprus*, before whom he was convented, were enemies to his cause: therefore he was injuriously by them for his absence condemned.

Q. *How many sorts of excommunication were there?*

Answ. Three. 1. Of those that were kept off a while from the Sacrament, they were called *Abstenti.*

2 Of

2. Of them who were excluded from the Sacraments, but not for any certain time, these were named *Excommunicati*. 3. Of them whose condition was desperate, they were named *Anathematizati*; which decree of excommunication or *Anathema*, was denounced rather against the Doctrine, then persons of men; of whom we should not despair while they live; and being dead are not in our power: yet I find the persons of *Julian* the apostate, of *Arrius* the Heretick, and some others, were *Anathematized*.

Q. *Was excommunication used onely among Christians?*

A. No; for the *Jewes* had this punishment among them, as we may see *Job.* 9. in casting the blinde man out of their Synagogue; and threatning to do the like to those that should professe Christ, which Christ also foretold to his Disciples. This kind of spiritual punishment was most strictly observed amongst the *Essenes*, *Joseph. de bell. Judaic.* l. 2. c. 7. for not onely did they excommunicate notorious sinners, but suffered them also in the time of their excommunication to starve for want of food. This punishment also was in use among the *Gentiles*. For the *Druides* among the *Gauls* used to debar from their Sacrifices scandalous livers, as *Cæsar* witnesseth *de bell. Gall.* l. 6. and *Devoveri Diti*, or *Diris* was a kind of excommunication among the *Romans*.

Q. *What benefit hath the Church by excommunication?*

A. By this the Word, Sacraments, and other things are kept holy, and vindicated from profanation; Swine are kept off from treading upon Pearles, and Dogs from tearing us; the sheep are kept within their fold, the lost sheep is recovered, the prodigal Son is brought home, the reputation of the Churches holinesse is kept up, and all occasion of obloquie cut off; the body is preserved by cutting off the gangrened member, and the tree prospers by lopping off the withred branches; and the contagion is stayed from creeping further, which without this remedy would infect others; men by this are deterred from sinne; by this also Gods anger is appeased, and his judgement removed or averted, and our communion with God is renewed,

and confirmed. Therefore we are commanded *Deut.* 13. *to remove the evil from amongst us, and to depart out of Babylon; and not to communicate with the unfruitfull works of darkneſſe*

Q. *Are excommunicate perſons members of the Church?*

A. As they are excommunicate, they are not members; for how can they be members of the Church, from whoſe Union and Society they are ſeparated; or how can *Heathens* and *Publicans* be members of the Church, for ſuch are excommunicate perſons to be accounted? yet in reſpect of their faith, which is not quite extinguiſhed, and as they are ſubject to the external government of the Church, they may be called members thereof.

Queſt. *Are we Proteſtants juſtly excommunicate by the Pope?*

A. 1. No; for we are not Hereticks, but Orthodox Profeſſors. 2 He hath no power to exclude us out of the Church, who himſelf is ſcarce a member of the Church. 3. 'Tis no wonder that we are rejected by thoſe who ſeem to be the onely builders, whereas *Chriſt himſelf the chief corner ſtone, was rejected by the builders.* 4. By being excommunicate from *Babylon*, we are made members of *Jeruſalem*, and indeed we had not been partakers of the true light, ſo long as we remained in darkneſſe; nor had we been the ſervants of Chriſt, ſo long as we ſerved Antichriſt. 5. *No ſooner had the Hirelings caſt out Chriſts ſheep out of the fold, but Chriſt the true Shepherd found them out, and brought them home with joy*: So the blind man, *Joh.* 9. was no ſooner caſt out of the Synagogue, but he was received and entertained by Chriſt. So we have gained Heaven by being excommunicate from *Rome*; and *Balaams* curſe is turned to a bleſſing.

Q. *What hath* Rome *got by Excommunication?*

A. Though ſhe kept the world a while in awe, and thereby got wealth, yet by her excommunications, ſhe hath loſt more then ſhe hath got; for ſhe loſt all the Eaſtern Countries, when Pope *Victor* inconſiderately excommunicated the Eaſtern Churches about the matter of Eaſter. What the Popes got by excommunicating the *German* Emperors, and *French* Kings,

Kings, Histories can tell us; they lost *England* by excommunicating *Henry* the eighth, and his Protestant Children.

Q. *Who are to be Excommunicate?*

A. 1. Not *Jewes* and *Turks*, but *Christians*; for we are not to judge them who are without, but if any be called a brother, who is a fornicator, &c. 2. Not every sinful brother, but he who sins of perverseness, after admonition; for he doth wilfully by his sinnes separate himself from God, therefore deserves to be separate from the Church, by excommunication; and consequently to be delivered over to Satan, who reignes without the Church, as Christ doth within; and this delivering over is to the destruction of the flesh, that is of the Old Man, or body of sin; but that the spirit may be saved, that is, that Grace or the New Man may be strengthened. 3. A brother must not be excommunicate for every sin, but for that which is publick and scandalous; private sins are to be punished by him who knows all secrets. 4. A Brother must be excommunicate for his own sins, but not for the sins of another; every man must bear his own burthen; therefore Bishop *Auxilius*, was justly reproved by Saint *Austin Epist.* 75. for excommunicating the whole Family for the Masters offence alone.

Q. *Can excommunication consist with Charity?*

A. Yes; for there can be no greater charity then to save the soul; but the end of excommunication is to save the soul or the spirit; it is charity to keep a man from blaspheming; but *Hymeneus* and *Alexander* were delivered up to Satan, that they might learne not to blaspheme. 1 *Tim.* 1. it is charity to stay an Infection or Plague, but excommunication is such a means, therefore *Paul* wills the *Corinthians*, *to take away the evil from among them, for Know you not*, saith he *that a little Leven will sower the whole lump?* 1 *Cor.* 5. It is charity to keep a man from eating and drinking his own damnation, but unworthy eaters of the Sacrament, eat their own damnation, if they be not suspended, or kept off by excommunication.

Q. *Is the Civil Magistrate prejudiced by the censure of excommunication?*

A. No; for the weapon of the Magistrate is the Sword, but the Minister useth onely the Word. The end of the Ministers censure is to save the sinner. The end of the Magistrates is to kill the sinner; The Minister is content to receive the sinner into the Church again upon his repentance; but the Magistrate regards not the repentance and sorrow of the Malefactor; the Minister takes notice of many sinnes, which the Magistrate doth not, because they are such as trouble not the State, as private grudges of Neighbours, *&c.* There be also Magistrates that wink many times at great sinnes, as for example drunkennesse, which the Minister should not forbeare to censure.

Qu. *May the Minister or Presbytery excommunicate any man without the consent of the Church?*

A. No; for excommunication, or separation from the body of Christ, is of that consequence, that it concerns all to take notice of it; but the Minister may suspend from the Sacrament without the Churches consent, such as he knows are scandalous and profane; and this he ought to do, though the Church should refuse to assent; for he is commanded not to give that which is holy to Dogs; nor must he suffer any of his flock to eat his own damnation; this is to put the Sword into his hand that would kill himself; which is to be guilty of his sin. *Qui non vetat peccare, cum possit, jubet.*

Q. *From what things can we not be excommunicate?*

A. 1. From the love of God in Christ Jesus our Lord no man can separate us; for the foundation of God remaineth sure. 2. Nor from the practise of those duties which are grounded on the Laws of nature, can we be hindered by excommunication; such as are the duties of Husbands and Wives, Fathers and Children, Masters and Servants; Princes and People; therefore the Popes excommunication cannot loose people from their allegeance to their Prince. 3. Nor can excommunicate persons be hindered from practising such things as are grounded on the Law of Nations, such as traffique and commerce; for an excommunicate person must be to us

as

as a *Publican* and *Heathen*, but with such the *Jewes* might have commerce and traffique. 4. Excommunication doth not debar us from exercising the workes of charity; for we are bound to feed the hungry, and not suffer them to starve because they are excommunicate. 5. Excommunication doth not debar us from hearing the word, except we be scoffers of it.

Q. *Is the Christian Magistrate subject to the censure of excommunication?*

A. Yes; for though he be a Father as he is a Prince, yet he is a Brother as he is a Christian; and therefore lyable to be censured as a brother. Hence King *Uzziah* was excommunicate by the Priest *Azariah*, and *Theodosius* the Emperor by *Ambrose*.

Q. *Will it follow that there must be no excommunication, because Christ will not have the Tares plucked up till the Harvest?*

A. 1. No; for Christ speaketh there of Hypocrits which cannot be plucked up by the Church, because she knoweth them not; but in the great Harvest, they shall be pluckt up by the Angels, at his command who knows the secrets of the heart, 2. If the place be meant of Hereticks, they are not to be plucked up at such times, as may endanger the Churches peace, but they must be left to a convenient time, when the Church may excommunicate them without danger; or else left to the judgement of the great day, 3. All Tares cannot be pluckt up, whilest the Church is here Militant; for there will be found still some Tares amongst the Corn; some Goats among the Sheep: a *Judas* among the Apostles: as there were *Canaanites* and *Jebusites* among the *Israelites*. 4. Christ by this condemns their rashnesse, who presently go to pluck up and flye to excommunication, before they use reproof and admonition.

Q. *Can the Minister exclude any man from the Kingdome of God?*

A. 1. He cannot by his own power, but by the power of him whose Minister he is. 2. He cannot exclude any man from Heaven, but he can pronounce and declare that such a man is excluded thence.

Queſt. *Can the delivering of a man over to Satan, be a means to ſave his ſpirit?*

A. Yes accidentally; for God can draw good out of evil, and light out of darkneſſe; thus the buffetings which *Paul* ſuffered by the Angel of Satan, cauſed him to pray heartily: it is the ſpecial work of Gods mercy, to ſave our ſouls by afflictions and miſery.

Queſt. *Can an excommunicate perſon be accounted as a Brother?*

A. Yes; for excommunication takes not away true Brotherly love and affection; an excommunicate perſon may be ſhut out of Heaven, but not out of hope; we may exclude him out of our Society, but not of our bowels of compaſſion and mercy: we draw the Sword of excommunication againſt him, not to kill, but to cure him. Who would be more fully reſolved of theſe Presbyterian Tenets, let him read their own writings.

Queſt. *How many Erroneous opinions in Religion have been lately revived or hatched ſince the fall of our Church government?*

A. It were almoſt endleſſe to number every particular; it may ſuffice that I ſhall name more then one hundred of the moſt ordinary and lateſt received of them, which are 1. That the Scriptures are a humane invention, inſufficient and uncertain, and do not contain half of his revealed will. 2. That they are all allegoricall, and written according to the private ſpirit of the pen-men, and not as moved by the Holy Ghoſt. And that the Old Teſtament is now of no force. 3. That reaſon is the rule of faith. 4. That Scripture binds us no further then the Spirit aſſureth us that ſuch is Scripture. 5. That Scripture ſhould not be read to a mixt Congregation without preſent expoſition. 6. That God is the Author of the pravity and ſinfulneſſe of mens actions. 7. That Turks, Jews, Pagans, and others are not to be forced from their opinions. 8 That God loves a crawling worm as well as a holy Saint. 9. That Gods will, not ſin, is the cauſe of mans damnation. 10. That man was a living creature before God breathed into him, and that which God breathed was a part of

Divers erroneous opinions which have been lately revived or hatched ſince the fall of our Church-government.

of his divine essence. 11. That God is the onely Spirit, and that Prince of the aire, who ruleth in the children of disobedience. 12. That the soul dieth with the body. 13. That reprobation cannot be proved out of Scripture. 14. That there is no Trinity of persons in God. 15. That every creature is God, as every drop in the River is water. 16. That Christ is not essentially, but nominally God. 17. That Christ was polluted with original sin. 18. That Christ was true man when he created the world, yet without flesh. 19. That Christ died onely for sinners, and not for unbelievers; for sins past before our conversion, but not for sins done after conversion. 20. That no man is damned but for unbeliefe, and that man can satisfie for his own unbeliefe. 21. That Heathens have the knowledge of Christ by the Sun, Moon, and Stars. 22. That the end of Christs comming was to preach Gods love to us, and not to procure it for us; therefore did not obtain life for the Elect, but a resurrection only, and deliverance from death temporal. 23. That Christ preached not the Gospel, but the Law; for the Gospel was taught by his Apostles. 24. That our unction is all one with Christs Divinity. 25. That Christ with the Church of Jews and Gentiles shall reigne on Earth a 1000 years in carnall pleasures. 26. That the Heathens are saved without Christ. 27. That the Spirit of God neither dwells nor works in any, but it is our own spirit which both works in the children of disobedience, and sanctifies the Elect. 28. That God seeth no sin in his Elect. 29. That a man baptized with the Holy Ghost, knows all things, as God doth. 30. That we may be saved without the word, prayer, Sacraments &c. 31. That there is no inherent sanctification in believers, but all is in Christ. 32. That *Adam* had died, though he had not sinned. 33. That we have no originall sin, nor is any man punished for *Adams* sin. 34. That Gods Image consisteth onely in the face, which Image was never lost. 35. That men who know the Gospel, are of themselves able to believe. 36. That one man is not more spiritual then another. 37. That we have no free will

not ſo much as in our natural eſtate. 38. That the moral Law is of no uſe among Chriſtians. 39 That we are not juſtified by faith: and that neither faith nor holineſſe, nor repentance are required in Chriſtians. 40. That the childe of God can no more ſin, then Chriſt himſelf can. 41. That there ſhould be no faſting days under the Goſpel. 42. That God doth not chaſtiſe his children for ſin; 43. That God loves his children as well when they ſin, as when they do well, and therefore *Abraham* in denying his Wife ſinned not. 44. That Gods children ought not to ask pardon for their ſinnes, for though they have ſin in the fleſh, they have none in the conſcience. 45. That the body of iniquity is the great Antichriſt mentioned in Scripture. 46. That men ſhall have other bodies given them in the reſurrection, and not the ſame they had here on Earth. 47. That Heaven is empty of ſouls till the reſurrection. 48. That Infants ſhall not riſe at all, yet Beaſts and Birds ſhall riſe again. 49. That after this life, there is neither Heaven nor Hell, nor Devil: but Hell is in this life, in the terrours of conſcience. 50. That there is no true Miniſtery, nor Church of Chriſt upon the Earth. 51. That none are damned, but for rejecting the Goſpel. 52. That now many Chriſtians, have more knowledge then the Apoſtles had. 53. That miracles neceſſarily attend the Miniſtry. 54. That there ought to be no Churches built, nor ſhould men worſhip in conſecrated places. 55. That the Apoſtles were ignorant of the ſalvation to be revealed in the laſt days. 56. That all men ought to have liberty of conſcience, and of propheſying, even women alſo. 57. That circumciſion and the old covenant was onely of things temporal. 58. That Pædobaptiſme is unlawfull and impious, and that others beſides Miniſters may baptiſe, and that a man may be baptiſed often. 59. That the people ſhould receive the Lords Supper with their hats on: but the Miniſters in giving it ſhould be uncovered. 60. That the Church of *England* is Antichriſtian. 61. That there is no divine right to call or make Miniſters; that Miniſters ſhould work for their living, and that Tythes are Antichriſtian. 62.

That

That Christians are not bound to observe the Lords day, and that we should observe still the old Sabbath. 63. That humane learning and premeditation is useless to preaching; and that preaching should onely consist in disputing, reasoning, and conferring. 64. That the Saints must not joyn in prayer with wicked men, nor receive the Sacrament with them, not with any member of the Church of *England*. 65. That publick prayers are not to be used but by such as have an infallible Spirit as the Apostles had. 66. That set hours of prayer are needlesse. 67. That singing of *Davids* Psalmes, or other holy songs, except they be of their own making are unlawfull. 68. That wicked men ought not to pray at all. 69. That all government in the Church ought to be civil, not Ecclesiastical. 70. That the power of the keyes is as well in six or seven gathered together, as in the greatest congregation. 71. That neither miracles nor visions, nor anointing the sick with oyl are ceased. 72. That in these days many are with *Paul* rapt up into the third Heaven. 73. That the Magistrate is not to meddle with matters of Religion, nor forms of Church government; which if they do, they are not to be obeyed. 74. That there ought to be a community of Goods, seeing all the Earth is the Saints. 75. That a man upon slight causes may put away his wife, and that one man may have two wives. 76. That children ought not at all to obey their Parents, if wicked. 77. That Parents should not instruct their children, but leave them to God. 78. That Christians ought not to maintain Religion by the sword, nor to fight for their lives, and liberties, nor to fight at all, nor to kill any thing, nay not a chicken for our use. 79. That it stands not with Gods goodnes to damn his own Creatures eternally. 80. That it's unlawfull for a Christian to be a Magistrate. 81. That man lost no more by *Adams* fall, then the rest of the whole creation. 82. That Christ hath not purchased eternal life for man, more then for the rest of the creation; and that he offered up himself a full and perfect sacrifice; not only for man, but for all that man kept, even the whole creation. 83. None are sent to hell before the last Judgment

ment. 84. It is not the Law, but the Gospel which threatens us with Hell fire. 85. If God shew not mercy to all, he is not infinite. 86. Christians are not bound to meet one day in seven for publick worship. 87. The Saints are justified, not by Christs obedience, but by the essential righteousness of God. 88. A Woman committeth not adultery, in lying with an other man, if her husband be asleep. 89. That the Saints may put away their unbeleeving wives or husbands. 90. There is no other seale but the Spirit, the Sacraments are no seales at all. 91. The Magistrate may not put to death a murtherer, being a member of the Church, till first he be cast out of the Church. 92. The promises belong to sinners, as sinners, and not as repenting sinners. 93. Apocrypha books are canonical Scripture. 94. To use set forms of prayer, even the Lords prayer, is Idolatry. 95. Bells, Churches, and Church-yards, preaching in Pulpits, in Gowns, by an hour-glasse, the names of our months and days are all Idolatry. 96. That the Apostles Creed is to be rejected as erroneous. 97. That there ought to be no other Laws among Christians, but the judicial Law of *Moses*, and that the Magistrate hath no legislative power at all. 98. That all Learning, Schools, Universities, Arts, Degrees are to be rejected as pernicious. 99. That Angels and Devils are not substances, but meer qualities; and that mens soules are but terrestrial vapours, perishing with the bodies. 100. That some in this life are perfect & without all sin, and need not pray for pardon. 101. That in God there is some composition, and corporiety, and mutability also. 102. That Christ took not his flesh of the Virgin *Mary*, but that his body was created without all consanguinity with the first *Adam*. 103. That God doth personally subsist in every creature. 104. That the world is eternal. 105. That the Lords Supper may be celebrated in Inns rather then Churches, and that in the end of a feast. 106. That the Devils have no sinne. But I will leave these Divels, though I could mention many more; but that it delights not my self, nor can it the Reader, to be raking in such filthy mire and dirt. These are some of the poysonous weeds, which have

(too

(too much of late) infested our English Garden; I mean the Church, once admired (both at home and abroad) for the beauty of her Doctrine and Discipline; and envied of none but ignorants, or men of perverse minds. The Poet bewailing the ruins of *Troy*, said [*Seges ubi Troia fuit*] Corn grows where *Troy* stood, but I may sadly complain, that instead of corn, that is, sound and wholsom doctrine, which should be the food of our souls; now grows Tares and Weeds, that choak the good word with which we were formerly fed, and might have been, unto a life of glory everlasting, if we had therein abode. But least I should bring thee into danger by giving thee onely a sight of these Rocks and Precepices, to prevent that, I shall commend to thy serious perusal Master *Wollebius* his Abridgement of Christian Divinity, which for the good of my Countrey-men I Englished, Enlarged, and cleared in obscure places, and have now fitted for a second impression. A book worthy to be written in Letters of gold, and imprinted in the heart of every good Christian; The knowledge therein contained (by prayer, and through the assistance of Gods spirit) will root and establish thee in every good word and work, to the comming of our Lord and Saviour Jesus Christ; which God of his infinite mercy grant.

Church of England deplored.

THE

The Contents of the Thirteenth Section.

The Doctrine of the Church of Rome *concerning the Scriptures. 2. Their Tenets concerning predestination, the Image of God, original and actual sin, and free-will. 3. Their opinions concerning the Law of God, concerning Christ, Faith, Justification, and good works. 4. Their Tenets concerning penance, fasting, prayer, and alms. 5. Their opinions concerning the Sacraments, and Ceremonies used in those converted. 6. What they believe concerning the Saints in Heaven. 7. Their Doctrine concerning the Church. 8. What they hold concerning Monks, Magistrates, and Purgatory. 9. Wherein the outward worship of the Church of* Rome *consisteth, and first part of their Masse. 10. Their dedication of Churches, and what observable thereupon. 11. Their Consecration of Altars, &c. 12. The Degrees of Ecclesiastical persons in the Church of* Rome. *Their sacred orders, office of the Bishop, and what colours held Sacred. 13. Wherein the other parts of the Masse consisteth. 14. In what else their outward worship doth consist. 15. Wherein consisteth the seventh part of their worship, and of their holy days. 16. What be their other holy-days which they observe, canonical hours and processions. 17. Wherein the eighth part of their worship consisteth, their ornaments and Utensils used in Churches dedicated to Christ and the Saints, their office performed to the dead.*

SECT. XIII.

Quest. I.

WHat is the Doctrine of the Church of Rome *at this day, and first of the Scriptures?*

A. Though they maintain the same Scriptures with us, the same Commandments, the Lords Prayer, and the three Creeds, of the Apostles, of *Nice*, and of *Athanasius*, yet

yet in many points they differ from other Churches, which briefly are these. 1. They hold that *Apocryphal* Books are for regulating our faith and manners, of equal authority with the Canonical Scripture; such are *Judith*, *Tobias*, third and fourth of *Esdras*, the Book of *Wisdom*, *Ecclesiasticus*, *Baruch*, the Epistle of *Jeremie*, the thirteenth and fourteenth Chapters of *Daniel*, the Book of *Maccabees*, and that part of *Hester*, which is from the tenth verse of the third Chapter. 2. They prefer the vulgar Latine Edition to the Hebrew and Greek Texts. 3. They hold that there is no necessity to translate the Scripture into vulgar Languages. 4. That the Scripture is not to be read of Lay-people, except of such as are discreet, judicious, and learned, and are authorised by the Ordinary. 5. That the Masse is not to be celebrated in the Vulgar tongue. 6. That the sense and interpretation of the Scripture depends upon the Churches approbation. 7. That the Scriptures by reason of their difficulty and obscurity, are not fit to be read by the Laity, or to be judges of controversies. 8. That the Scriptures have four different senses; namely the *Literal*, *Allegorical*, *Tropological*, and *Anagogical*; which are to be expounded according to traditions written and unwritten, according to the practise of the Church, the consent of Fathers, and interpretation of Councels confirmed by the Pope. 9. That the Scriptures are not of absolute necessity for the being of a Church, seeing there was a Church from *Adam* to *Moses*, for the space of two thousand years, without any Scripture, being onely guided and instructed by traditions, without which the Scriptures are not perfect, as not containing all Doctrines necessary to salvation.

Church of Rome differ-ent from other Churches about the Scriptures.

See *Bellarmin*, *Eckius*, *Pighius*, and the other writers of controversies in the *Roman* Church.

Q. 2. *What are their Tenets concerning predestination, the Image of God, Original sin, and Actual, and Free-will?*

A. 1. They hold election mutable, because the Elect may totally fall from faith and righteousnesse. 2. That sin foreseen, was the cause of reprobation, in respect of the positive act of condemnation; and some of them hold that foreseen works were the cause of election. 3. Concerning the Image of God, they hold

Romane Church differ-ent from others about Predestination, Gods Image, and Sinne.

hold that it consisteth most in charity, and that this is, *Gratia gratum faciens*, *Grace which makes us acceptable*, and that it is a habit infused; whereas they say, that *Gratia gratis data*, is the gift of Miracles. 4. That man in the state of innocency, did not stand in need of any special assistance, by which he might be excited to good works. 5. That original sin is not in the understanding and will, but in the inferiour part of the soul onely, which they call the flesh; that concupiscence and ignorance are onely infirmities, and remainders of original sin. That the Virgin *Mary* was without original sin. That Infants dying in original sin onely, are punished with the pain of losse, not with the pain of sense. That original sin is taken away by baptisme, and that in the regenerate it is remitted, and not imputed, or to be called a sin, but onely as it is the cause and punishment of sin; that some actual sins are of their own nature venial, and some mortal. That the sin against the holy Ghost is pardonable. 6. They hold that in free-will is required, not onely a liberty from coaction, but also from necessity; that an unregenerate man, can by his own strength, without Gods special help, perform some moral good, in which there may be no sin found. That an unregenerate man hath freedom of will in matters of salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his natural power cooperate with grace.

See the above named Authors, and the Catechism of the Councel of Trent.

Quest. 3. *what are their opinions, concerning the Law of God, concerning Christ, faith, justification, and good works?*

Romanists differ about the Law of God, Christ, Faith, Justification, & good works.

A. 1. They divide the two Tables so, that they make but three commandements in the first, and seven in the second; making one commandement of the first two, and two of the last. They hold that Idols and Images are not the same, and that the Images of Christ, and of the Saints may be worshipped without Idolatry. That equivocation may be used in some cases, and an officious lye. 2. Concerning Christ they hold that he was not ignorant of any thing, and that he did not attain to knowledge by learning.

That

That he deſcended truly into Hell, in reſpect of his ſoul, and there preached to the Fathers in priſon, and delivered them from their *Limbus*, ſo that they had not as yet entered into Heaven, till Chriſt by his death had opened the gates thereof, which *Adam* ſhut by his ſin: That Chriſt did merit by his ſufferings, not onely for us, but alſo for himſelf that glory which he enjoyes after his Aſcenſion: 3. Concerning faith, they ſay that Hiſtorical, miraculous, and ſaving faith are one and the ſame; that the ſpecial application of the promiſes of grace belongs not to faith, but to preſumption; That faith hath its reſidence onely in the intellect, and not in the will: That faith is an aſſent, rather then knowledge: That juſtifying faith may be totally loſt in the regenerate: That true faith may be without charity: That we are not juſtified by faith alone: That man by the natural ſtrength of free-will, can prepare himſelf for future juſtification, being aſſiſted by the holy Spirit. In his preparation are contained theſe acts; namely, *Fear, Hope, Love, Repentance, a purpoſe to receive the Sacrament, a reſolution to live a new life, and to obſerve Gods Commandements.* 4 Concerning juſtification, they ſay, that the firſt is when a ſinner of a wicked man is made good, which is by remiſſion of ſins, and infuſion of inherent righteouſneſſe. The ſecond juſtification is, when a juſt man becomes more juſt, and this is in doing of good works, by the merit of which, he can make himſelf more juſt. They ſay Chriſt is the meritorous cauſe of our juſtification, but the formal cauſe is either intrinſecal, and that is the habit of infuſed grace; or extrinſecal, to wit, the righteouſneſſe of Chriſt; or actual, which are our good works; ſo that here is a threefold formal cauſe: they teach that juſtification conſiſteth not in the bare remiſſion of ſins, but alſo in the inward renovation of the mind. That we are not onely juſtified, but alſo ſaved by good works, as efficient cauſes. 5. Concerning good works, they teach that the good works of juſt men are abſolutely juſt, and in a manner perfect; that a juſt man may fulfill the Law; that a man is juſtified by works, not in the firſt, but ſecond juſtification;

yet

See the Catechism of *Trent* with *Bellarmin*, and the other writers of controverſies.

yet not without the aſſiſtance of grace. That an unregenerate man by the works of repentance may merit the grace of juſtification *ex congruo*, as doing works agreeing to the Law of God; that they who are juſtified by the firſt juſtification, do merit life eternal by their works *ex condigno*.

Q. 4. *What are their Tenets concerning pennance, faſting, prayer, and almes?*

Differ about Pennance, faſting, Prayers, and Almes.

A. They teach that faith is no part of penitance; That repentance may be totally loſt: That the parts thereof are not mortification, and vivification, but confeſſion, contrition, and ſatisfaction. That pennance is a Sacrament, that contrition is to be aſcribed partly to grace, partly to free-will. That it is neceſſary to juſtification, and the cauſe of remiſſion of ſins, and that by it all ſins are pardonable. That auricular confeſſion to the Prieſt is neceſſary to reconcile us to God. That a ſinner before baptiſme is received into grace without his own ſatisfaction, onely by the ſatisfaction of Chriſt, but after baptiſme, he muſt make ſatisfaction himſelfe. That after the fault is forgiven, there remaines often-times the guilt of temporary puniſhment either here or in purgatory, which muſt make ſatisfaction; that the puniſhments of purgatory may be redeemed by faſting, prayers, almes, &c. 2. Concerning faſting, They hold it a ſin, and deſerving death, to eat of meats prohibited by the Church. That faſting conſiſteth onely in abſtinence from meat, not from drink. That the times of faſting, chiefly Lent, are of Apoſtolical inſtitution. That faſting is ſatisfactory and meritorious. That the tradition of the Church in ſuch indifferent things, obligeth the conſcience. 3. Concerning prayer, They ſay that it is meritorious, that the Canonical hours of prayer ſhould be obſerved, that they are to be ſaid or ſung in Latine by the Clergy and Monks. That the titles given to the Virgin *Mary* are true and holy. That to prayer in the Quire ought to be joyned ſinging, Organs, Trumpets, and othe muſical inſtruments. 4. Concerning almes, They hold that the giving thereof is meritorious. That there is not onely a corporal, but alſo ſpiritual almes, conſiſting in comforting

forting, counselling, teaching, &c. That almes may be raised of ill gotten goods, and filthy lucre, as of Whore-houses, &c. See the Authors above named.

Q. 5. *What opinions do they hold concerning the Sacraments?*

A. They teach that the efficacy of the Sacraments depends upon the intention of the giver. That the Sacraments are not seals to confirm the promises of grace. That grace is contained in, and conferred by the Sacraments *ex opere operato*, and that the receivers thereof, by their justifying vertue are saved. That three Sacraments, namely, *Baptisme*, *Confirmation*, and *Order*, do imprint an indelible character, form, or figure, in every substance of the soul; the character of *Baptisme* is *Passive*, making a man capable of all other Sacraments; that of *Order* is *Active*; that of *Confirmation* is partly *Active*, partly *Passive*. That there are seven Sacraments of the New Testament. That all the Ceremonies used by them in the Sacraments are necessary. 2. Concerning Baptisme, they say that Lay-men and Women in case of necessity may Baptise. That the Baptisme of *John* was not the same with that of Christ, nor had the same efficacy, and that after *Johns* Baptisme, it was necessary to receive Christs Baptisme. That to Water in Baptisme should be added Oyle, Spittle, Salt, &c. The signe of the Crosse, Exorcisme, Exsufflation, a white Garment, &c. That Baptized Infants have, if not Actual, yet Habitual Faith infused into them. That Infants cannot be saved without Baptisme; that Baptisme began to be absolutly necessary on the day of Pentecost. That it totally aboliseth original sin. 3. Concerning the Eucharist. They say, that onely unleavened bread is to be used. That Christ by way of *Concomitance* is wholly in the Bread; that is, his Body, Blood, Soul, Divinity, &c. That the whole Essence of the Sacrament is in the Bread alone. That there is no necessity to communicate under both kinds. That the Wine ought necessarily to be mixed with Water. That the Priests may participate alone. That the Eucharist is profitable for the dead. That the Bread should be dipt into the Wine, that

Differ from others about the Sacraments.

it should be elevated, carried in Procession, adored, &c. That there is no trope in these words, *This is my body*, &c. That Christs body is not onely really, but substantially in the Sacrament. That it may be at one time in many places. That the Bread is transubstantiated into Christs body. That the form of consecration consisteth in these words, *This is my body*. That the Masse is a Propitiatory Sacrifice for the quick and the dead. 4. Concerning *Confirmation*, *Pennance*, *Extream Unction*, *Orders*, and *Matrimony*. They teach that these are Sacraments properly so called: that there is vertue in *Extream Unction*, either to cure the body, or to do away the remainders of sin; for this cause they anoint 6. parts of the body, to wit, the Eyes, Ears, Mouth, Hands, Reins, and Feet. That *Ordination* is a Sacrament, as well in *Deacons*, *Sub Deacons*, *Acoluthi*, *Exorcists*, *Readers* and *Door Keepers*, as in Priests.

See the former authors.

Q. 6. *What ceremonies do they use in the five controverted Sacraments?*

Ceremonies used in the five controverted Sacraments.

A. In *confirmation* the Bishop anointeth the childs forehead with chrisme, making the signe of the Crosse thereon, and saying; *I signe thee with the signe of the Crosse, and confirme thee with the chrisme of salvation, in the name of the Father* &c. Then he strikes him on the cheek, to shew he must not refuse to suffer for Christ. In *Pennance*, the Bishop goeth to the Church door where the Penitents lie prostrate on the ground, saying: *Children come to me, and I will teach you the fear of the Lord*. Then he kneeleth and prayeth for them; and having used some words of admonition, he brings them into the Church; this is done on the day of the Lords Supper, that they might be partakers thereof; all the Church doors are then opened to shew that all people have accesse to Christ. The Penitents being received into the Church, cut their Haire and Beards, and lay aside their penitentiall garments, and put on clean cloathes, after the example of *Joseph* when he was delivered out of prison. This casting off their old cloathes puts them in minde of putting off the old man. In *Extream Unction* the Priest first besprinkleth the sick person, and the whole room

room with holy water; then he anointeth the organs of the five senses, because by them sin infecteth the soul; the reins also and feet are anointed to expiate the sins that are in the concupiscible and motive faculties. They onely must be anointed of whom their is no hope of recovery. Of the Ceremonies used in *Sacred Orders*, we will speak hereafter. In *Matrimony* the Priest blesseth the married couple with Prayers, and oblations if they were never married before; but they are not to blesse the second marriage. The Woman is covered with a vaile, after the example of *Rebecca*; and to shew her subjection to the man, she is united to the man by a Lace or Ribband tied in a knot, by a Ring also put on the fourth finger of the left hand, because of the veine that reacheth from thence to the heart; signifying the mutual love that ought to be between them; but marriages are not to be celebrated in Lent, and other times of humiliation.

See besides the above named authors *Eckius* in his homilie upon this subject.

Q. 7. *What are their Tenets concerning the Saints in Heaven?*

A. They register their names in their Calenders after the Pope hath canonised them, or given a testimony of their Sanctity, and decreed honours for them; namely publick Invocation, dedication of Altars and Temples to them oblation of Sacrifices, celebration of Festival dayes, setting up of their Images, and reservation of their Reliques. The honour they give to God is called by them *Latria*, that of the Saints is *Dulia*; but the honour which they give to Christs humanity and the Virgin *Mary*, is *Hyperdulia*. 2. They say that the Saints makes intercession for us, not immediately to God, but through Christ they obtain their requests. 3. That we ought to invocate both Saints and Angels, 4. That their Images are to be worshipped; that the Images of Christ, and of the Saints are not Idols, because Idols are representations of that which is not, and in Scripture the word Idol is spoken onely of Heathen Images; that it is not unlawful to represent God by such Images as he hath described himself; therefore they paint God in the form of an old man,

Roman church differeth from others about the Saints in Heaven.

the Holy Ghost in the form of a Dove. that though the Images of Christ and the Apostles, are to be honoured in relation to the persons which they represent, yet we must not think there is any Divinity in them, or that they can help us; or that we ought to aske any thing of them. 5. That the Images of Christ and the Saints should be placed in Churches, because the Images of the *Cherubims* were placed in *Salomons* Temple, and before in the Tabernacle. 6. That the Reliques of Christ and of the Saints are to be honoured, and kissed, as holy pledges of our patrons, yet not to be adored as God, nor invocated as Saints. 7. That the true Crosse of Christ, the Nailes, the Thornes, *&c.* By way of analogy, and reduction are to be worshipped with the same kind of worship or *Latria* that Christ is; that the signe of the Crosse in the forehead, or in the aire, is a Sacred and venerable signe, powerfull to drive away evil spirits. 8. That Pilgrimages ought to be under taken to those holy places, where the Images and Reliques of Christ and of the Saints are kept. 9. That days should be kept holy in memory of the Saints, the observation of which is a part of divine worship.

Of these passages see *Thomas* in his summes *Gregory de Valentia*, *Bellarmine*, and the other above named.

Q. 8. *What is their Doctrine concerning the Church?*

Church of Rome, their doctrine concerning the Church.

A. They teach that the government of the Church is Monarchical, as being the most excellent form of government. That the government of the Church was founded on the person of Saint *Peter*. That *Peter* was Bishop of *Rome*, and so continued till his death. that the Pope is *Peters* Successor, and Christs Vicar, by whom he is made head of the Church Militant. That the Pope is not Antichrist, but that the great Antichrist shall be a particular man, of the Tribe of *Dan*, who shall reign in *Jerusalem* three years and a half, and shall be acknowledged by the *Jewes* as their Messiah, whom he will make believe that he is of the Tribe of *Juda*, and descended of *David*. 2. They hold that the Pope is the supream Judge in controversies of Faith, and manners; that his judgement is certain and infallible; that he can erre in particular controversies of fact, depending upon mens testimony, and that he may erre as a private

Doctor

Doctor in questions of right, as well of faith as of manners; but that he cannot erre, when with a General Council he makes decrees of faith, or general precepts of manners; and that the Pope is to be obeyed, though either by himself, or by a particular Council, he erre in some doubtful matters: but they generally now believe, that though the Pope were an Heretick, yet he cannot prescribe or define any Heretical Doctrine, to be believed by the whole Church. That the Pope hath a spiritual coactive jurisdiction in making Laws to bind the conscience, by his sole authority, without the consent of Priests or people, and that he can judge and punish the transgressors of his Laws. That as, the Apostles had their immediate authority from Christ, so the Bishops have the same immediately from the Pope. That the Pope hath a supream power over the temporal estates of Christians, to depose Kings, and dispose of their Kingdoms in order to spiritual things, and so farre as is necessary to the salvation of souls. That it is not repugnant to Gods word, for the same man to be both a Political and Ecclesiastick Prince, seeing *Melchisedech*, *Moses*, *Eli*, *Samuel*, and the *Maccabees* exercised both powers. 3. They believe that the true Church of Christ is onely that Society which acknowledgeth the Pope to be head thereof, and Christs Vicar upon earth. That they which are not baptized, and the *Catechumeni*, are not properly and actually members of the Church, but onely in possibility. That Hereticks, Schismaticks, and excommunicate persons are not members of the Church. That reprobates are members of the militant Church. *Because in* Noah's *Ark were unclean beasts, in the same Net are good and bad fishes, at the same wedding-feast, many were called, but few chosen, in the same Sheep fold are some Goats, in the same houses are vessels of dishonour*, Judas *was one of the Apostles*, &c. That the true Catholike Church is always visible; for it is compared to a Mountain, to a Candle, to a City on a Hill, &c. That the true visible Church can never fall totally. *Because it is built on a Rock, against which, Hell Gates cannot prevaile*, &c. That the true Church cannot

fall into errour. *Because it is the Pillar and ground of truth*, &c. That the true notes of the Church are Universality, Antiquity, Continuance, Multitude, Succession of Bishops from the Apostles Ordination, Unity in Doctrine, Unity among the members themselves, and with their head, soundnesse of doctrine, power and efficacy of doctrine, holinesse of life, miracles, the light of prophesie, the testimony of her enimies, the unhappy end of those who oppresse the Church, and the temporal felicity of such as have defended her.

See the above named authors.

Q. 9. *What do they hold concerning Councels, Monks, Magistrates, and Purgatory?*

Romanists differ about councels, monks, Magistrates & Purgatory.

A. They teach that Diocesan Councels are to be convocated by the Bishops; Provincial by Arch-Bishops, National by Patriarches or Primates, but General Councils by the Pope alone, and not by the Emperor without the Popes approbation; except it be when the Pope is either imprisoned, or dead, or mad; in such cases the Cardinals may call a Council. That ordinarily Bishops have the power of decisive suffrages, but by custome and priviledge; Cardinalls, Abbots, and Generals of orders, have the same power, though they be not Bishops. That in a General Council should be present all Bishops, at least of the greater Provinces, except any be excommunicate. That the Pope and the four Patriarchs, of *Constantinople*, *Alexandria*, *Antioch*, and *Jerusalem*, or their Deputies be also present, and at least some of the greater part of Provinces. That the Pope is the supream President, and Judge of Councils. That Christians are bound to obey the decrees of Councils. That General and particular Councils confirmed by the Pope, cannot erre. That the Scripture is above Councils, as it is the infallible word of God, but in respect of interpretation it is dependent from Councils. That the Pope is above Councils, and not to be judged by any. 2. Concerning Monks, they teach that their original is of Divine right; That their institution is grounded upon Evangelical Counsel, not precept. That Counsels are not commanded but commended to us; that commands are of things easie to be performed, and

taken

taken out of the principles of nature; Counsels are of things difficult, and above nature, and of things better then those of commands, By precepts we are tied to obedience, by Counsels we are left to our Free-will; Precepts have there rewards and punishments; but Counsels have no punishments, but great rewards; *Hence arise the works of Supererogation.* That children if they be come to years of puberty, may enter into a Monastery without their Parents consent, if so be their parents need not their help. And so may Wives without their Husbands consent. That Vowes though of things not commanded, are a part of Gods worship. That the promise made in baptisme, to renounce the Devil, the World and the Flesh, is not properly a vow. That the Vows of poverty, obedience, and continency, are lawful. That the Pope may dispense with Vows. That the habits and shaving of Monks, are of a great use and antiquity. 3. Concerning Magistrates, they teach that their Laws do no lesse binde the conscience, then Divine or Ecclesiastick Laws, That Magistrates are subject and inferiour to the Clergy in matters of Religion. That Magistrates may inflict death on Hereticks. 4. Concerning Purgatory, they say, that it is one of these four contignations or Roomes under ground; the lowermost is hell, where the pain of losse and sence is eternal. The next above that is purgatory, where pain of losse and sence is temporary. Above that is the Receptacle of Infants, where onely is the pain of losse eternal. The uppermost was that of the Fathers, where was onely temporal pain of losse; now it is empty since Christs descent thither. That in Purgatory are those souls which depart hence with venial sins, or whose sins are pardoned, but not the punishment. That the suffrages of the living are beneficial to the dead; namely, Masses, Prayer, and satisfactory works, as alms, Pilgrimages, fasts, &c. To which may be added indulgences.

Who would see more at length the Doctrines of the Church of *Rome*, let him read the above named Authors; and withall *Baronius, Bonaventura, P. Lom. bard, Canus, Cavisius, Casander, Alphonsus de Castro, Coccius, Genebrard, Gerson, Gretserus, Suarez, Tauriavus Vasquez, Vega de S. Victore,* and others.

Q. 10. *Wherein doth the outward worship of the Church of Rome consist, and the first part of their Masse?*

The outward worship of the Roman Church & first part of their Masse.

A. 1. In Churches, Church-yards, Bels, Altars, Pictures, Crucifixes, Images, Curtains, and other Church Ornaments, as tapestery Candlesticks, &c. In dedication

also of Churches, consecration of Altars, Anointings, Sacraments, &c. In Ministers, Ecclesiastical Orders, and their Functions, such are *Singers*, *Psalmists*, *Doorkeepers*, *Lectors*, or *Readers*, *Exorcists*, *Acolyths*, who are to light the Tapers, and hold them whilest the Gospel is read, and to furnish wine for the *Chalice* &c. *Sub-Deacons*, *Deacons*, *Priests*, and *Bishops*, &c. The office also of the *Acolyths* is to make *Agnus Dei*, of consecrated wax, mixed with chrisme distributed by the Pope in the Church. These *Agni* or Lambs, represent *the Lamb of God, who taketh away the sins of the world*; for as the wax is begot of the Bee, without libidinous copulation; so was Christ of the Blest. Virgin; & as the honey is hid within the wax, so was the divinity hid under the humanity. The oyl or chrisme mixed with the wax, signifieth, that mercy and gentleness which was in Christ. They say that these Lambs are preservatives against lightning and tempests, by vertue of their consecration. "O Catholicks, great "is your faith, be it to you as you belive. Again the Garments or Ornaments of Bishops, Priests, and other Church Ministers; such are the *Amictus*, which like the *Ephod* covers the head and shoulders of the Priest or Bishop; therefore it's called *Superhumerale*. *Alba*, or *Camisia*, is the Surplice of Linnen; the *Girdle* or Belt, with which the Priests loyns are girt. The *Stole* is worn in form of a Chain about the Priests neck, it covereth both his sides, and hangs down to the knee: it is called *Orarium*, because it is the habit of Orators, that preach to, or pray for the people. *Manipulus* or *Sudarium*, or *Mappula*, or *Phanon*, (for all these names it hath) is a Towel or Handkerchiff, carried by the Minister or Priest in his left hand, or on his left arme. *Casala*, or *Cappa*, *Phanon*, is an upper garment which covereth all the Body, and were a little Cottage, called in Latine, *Casa*. These six Ornaments are common to Priests and Bishops: there be nine Ornaments peculiar to Bishops; namely, *Caliga*, which are long hose, or stockings; *Sandalia*, a kind of slippers or shoes; *Succinctorium*, a kind of girdle; *Orale* a linnen vaile cast over his head; *Tunica*, a long coat down to the heeles, therefore called *Talaris*; *Dalmatica*,

Acolyths their offices.

tica, so called from *Dalmatia*, the country where it was first woven is a garment with long and large sleeves; representing the Crosse; *Chirotheca* are white gloves of Kids skins; *Mitra* is the Mytre or Ornament of the head; *Annulus* is the Ring which the Bishop wears, to shew he is betrothed to Christ; *Baculus Pastoralis*, is the Bishops crosier staff; *Pallium*, or the *Pall*, is the Ornament of Arch-Bishops and Patriarchs. The *Pall* is not to be worn but in the Church, and in time of Masse; yet Pope *Gregory* permitted it to be worn in solemn Letanies out of the Church: upon it are four red crosses, signifying the four Cardinal vertues, Justice, Prudence, Fortitude, & Temperance, which ought to be in Prelates, which vertues are not acceptable to God, but as they are sanctifyed by the crosse of Christ, in which onely they should glory with the Apostle; for the Gentiles had these vertues, but knew not Christ his crosse. There are also in the *Pall*, three pins or bodkins, signifying the three Christian vertues of Faith, Hope, and Charity, without which he cannot justly claim or retain his *Pall*; they may signifie also a three-fold pricking, or compunction which ought to be in Prelates. 1. Of compassion towards those that are in misery. 2. Of care in the due and conscionable execution of their office 3. Of feare to offend God. 4. Their worship consisteth in the Masse; where we have many ceremonies; first the Bishop or Priest before he begins, sings five Psalmes: then he dombs his head, and washeth his hands, followeth the asperson of holy water, then is the *Introitus* or singing at the Priests approach towards the Altar; whilest the *Introitus* is singing, the Preist or Bishop walketh towards the Altar between a Priest and a deacon, before whom walketh the Sub-Deacon, carrying the Book of the Gospel shut; before whom march two Taper-bearers, and before them is carried the Censer with incense. When the Priest or Bishop comes to the Altar, he takes off his Mytre, makes confession, openeth the book and kisseth it. Over the Bishop also, a linnen cloth full of pictures is carried by four Ministers in form of a canopy. In their four solemn Processions, to wit, at *Candlemas*, *Palme-Sunday*,

Sunday, *Easter*, & *Ascention* day, they have crosses in banners, seven Tapers borne by seven *Acolythes*; seven *Deacons* following, then the seven *Priors*, three *Acolythes* with incense, one *Sub-Deacon* carrying the Gospel, then the *Bishop* in great state, whom the people follow with the *Porters*, *Readers*, *Exorcists*, *Singers*, &c. Before the Bishop or Priest ascends the Altar, he boweth himself to the ground, and then confesseth; and during the time of Masse, he boweth his body eight times before the Altar. After confession and absolution, the Priest blesseth the incense, and puts it in the censer; then he kisseth the Altar and the Book, and takes the censer from the Deacon, with which he fumeth the Altar, and then removeth to the right side of the same, and withall *Kyrie Eleeson* is said, not Jesse then nine times in the Masse. *Gloria in Excelsis* is also sung, which was the Angelical Hymne at Christs Nativity; then the Priest turning to the people, salutes them in these words, *The Lord be with you*, to whom the Quire answereth, *And with thy Spirit*. Seven times in the Masse the Priest salutes the people, but answeth to them onely five times. Then the collects or prayers are said, and after them the Epistle is read, with the face towards the Altar; its the Sub-Deacons office to read the Epistle; which done, he delivers the Book (shut to the Bishop, who layeth his hand on the Sub-Deacon) which he kisseth. After the Epistle, is sung the *Gradual*, so called from the steps of humility, by which we ascend to Heaven; it's called also the *Responsory*, because the matter thereof answers the matter of the Epistle. Next to this, *Hallelujah* is sung, but from *Septuagesima* Sunday till *Easter*, in stead of *Hallelujah*, the *Tractus* is sung, so called a *Trahendo*, because it is sung with a long drawing tone, as containing the mornful condition of man in this life, as *Hallelujah* is the joyful song of Heaven. After *Hallelujah*, is sung the prose which by them is called *Sequentia*, it is a song of exaltation. This done, the Priest remoueth from the right to the left side of the Altar, whence the Deacon takes the Gospel, and ascends in to a high place, where he reads it, with his face to the north; the crosse, the censer, and two lights

are

are carried before the Gospel, which is laid upon a cushion, to shew the yoak of Christ is easie; at the reading of it, all stand up, and crosse themselves, and give glory to God. After this the Creed is rehearsed, and the Sermon followeth, which concludeth the first part of the Masse.

Q. 11. *What is their manner of dedicating Churches?*

A. In the Church to be dedicated or consecrated, are painted twelv. Crosses on the walls, before which burne twelve Tapers. The Bishop in his Pontificalls with his Clergy, and the people come to the Church door being shut, where he prayeth, and then besprinkleth the walls with holy water, whilest the Clergy and people go singing about the Church. The holy water is sprinkled out of a bundle of Hysope. Then the Bishop with his whole Train returning to the Church-porch prayeth again, and with his Crosier staffe knocketh the door thrice, saying these words: *Lift up your heads O ye Gates, and be ye lift up ye everlasting doors, and the King of glory shall come in.* Of whom the Deacon within the Church asketh, *Who is the King of glory?* to whom the Bishop answereth: *The Lord strong and mighty, the Lord mighty in Battell.* Then the door is opened, the Bishop with three of his servants entereth, the rest remaine without; after the Bishop hath wished peace three times to that house, the doore is shut again, and he on his knees before the Altar prayeth, whilest the Clergy without sings the Letanie, and the Priests carry on their shoulders a Chest, or Coffin, containing the Reliques of that Saint to whom the Church is dedicated. The Altar with all belonging to it are sanctified, the walls with certaine letters are painted; Salt, water, Ashes and Wine are exorcised, and mingled together, into which he dips his thumb, and makes the signe of the Crosse on the Altar, Walls and Pavement. Then he offers incense, and blesseth the Church in the Name of the *Father*, *Son*, and *Holy Ghost*; this being done, the Bishop before the Church door preacheth to the people concerning the universary dedication of that Church, of honour due to the Clergy, of tenths also and oblations. After Sermon all

Of these particulars see *Stephanus Durantus de ritibus Ecclesiæ*, *Gulielmus Durandus* his *rationale*, *Alcuinus de divinis officiis*, *Innocent. 3. de mysterio Missæ*, *Hugo de sanct. Victor de offic. Eccles. & in speculo Ecclesiæ*, *Bern. de offic. missæ* and divers others.

Romanists their manner of dedicating of Churches.

all are admitted into the Church singing. The twelve Lights and twelve Crosses, do signifie the Doctrine of the twelve Apostles which shineth in the Church, by which they preached the Crosse of Christ. The Bishop representeth Christ making intercession for his Church, and by the staffe of his word knocking at the doores of our hearts. His compassing the Church three times, and his three times knocking at the door, signifie his three-fold power, in Heaven, Earth, and Hell. And his three-fold right or interest he hath in us, to wit, by Creation, by Redemption, and by the gift of life eternal promised to us. The making of Greek and Latine Letters with a Crosse on the Pavement with ashes, shew that the Gentiles are made partakers of the Crosse of Christ, but not the Jewes; besides that, the rudiments and alphabet of Christianity must be taught to the weaker sort; the Oyle, Salt, Water, Ashes, and Wine, which are used in the dedication, have mystical significations. The Water and Wine represent the two Sacraments of Baptisme, and the Eucharist, Oyle sheweth our spiritual unction; Salt, that wisdome which should be in us; Ashes, our mortification; Hysop, our purity and sanctification; and the Incense, our prayers.

Q. 12. *What else is Observable in the dedication of Churches?*

what observable thereupon.

A. 1. They hold that no Church is to be dedicated till it be endowed; for he that buildeth a Church, is, or should be like a Husband that marrieth a Maid, on whom he ought to bestow a joynter. 2. That the Feast of dedication which from the Greek, they call *Encænia*, ought to be kept every year; for so it was kept among the Jewes, which if it had been unlawful, Christ would not have honoured it with his presence. 3. They say that the dedication of Churches is a terror to evil spirits, an inchtement to devotion and reverence; a meanes to move God to hear our prayers the sooner? a testimony of our zeal, that Christians are not in this point inferiour to the Jewes and Gentiles, who would not presume to make use of their Temples for prayer, and sacrifice, till first by their Priests they had consecrated and dedicated them to their

their Deities. 4. That what is in the dedication of Churches visibly acted, ought to be in us invisibly effected, namely, that if Churches be holy, we should not be profane; shall they be consecrated to the service of God, and not we? shall their Churches be filled with hallowed Images, and our souls defiled with unhallowed imaginations? shall the Church be called the house of prayer, and our bodies (which ought to be the Temples of the Holy Ghost) dens of Theeves? we are lively stones, but those of Churches are dead; we are capable of grace and holinesse, so are not Churches; for it is confessed on all sides, that Temples by consecration are not made capable of actual holinesse, but onely made more fit for divine service. Is it not a great shame that in their Churches lights continually shine: and in the Temples of the holy Ghost, there is nothing but darknesse? That they should burne incense on their Altars: and we be quite destitute of Zeale and Devotion in our hearts? They make use of outward unction, but we use neither the outward unction of the Church, nor the inward of the spirit? When we see them make use of Salt, and Holy Water, we should be careful to have salt within us, and that water of the spirit, without which we canot be regenerated. 5. They teach that Churches may be rededicated, if they are burned down or fallen down, and built again; or if it be doubtful whither they have been consecrated heretofore; but if they be polluted by adultery, or such like uncleannesse, they are only to be purified with holy water. 6. That Churches must not be consecrated without Masse, and the Reliques of some Saint, and that onely by the Pope or a Bishop, not by a Priest or any inferiour order; and that gifts or presents which they call *Anathemata*, be given to the new Church; after the example of *Constantine* the Great, who endowed with rich presents and ornaments the Church which he built at *Jerusalem* to the honour of our Saviour.

But of this subject concerning dedication, read *Durandus & Durantus Turrecemata, Hostiensis, Hugo de S. Victore de Sacram. Hospinian, Raibanus Ivo, &c.*

Q. 13. *How do they Dedicate or Consecrate their Altars?*

A. The Bishop having blessed the water, makes with

Their consecration of Altars, &c.

with the same four Crosses on the four Hornes of the Altar, to shew that the Crosse of Christ is preached in all the four corners of the earth. Then he goeth about the Altar seven times, and besprinkleth it seven times with holy water and Hyssop; this is to signifie the seven gifts of the Holy Ghost, and the seven-fold shedding of Christs blood; to wit, 1. When he was circumcised. 2. When he sweat blood in the Garden. 3. When he was scourged. 4. When he was Crowned with thorns. 5. When his hands. 6. When his feet were nailed to the Crosse, and 7. When his side was lanced. The Bishop also makes a Crosse in the middle of the Altar, to shew that Christ was crucified in the middest of the earth; for so *Jerusalem* is seated. At this consecration is used not onely water, but salt also, wine, and ashes, to represent four things necessary for Christianity; namely, Purity, Wisdome, Spiritual joy, and Humility. The Altar must not be of wood, or any other materiall, but of stone; to represent Christ the Rock on which the Church is built, the Corner Stone, which the builders refused, the stone of offence at which the Jews stumbled, and the little stone cut out of the mountain without hands; this stone Altar is anointed with oyle and chrisme, so was Christ with the graces of the spirit, and the oyle of gladnesse above his fellowes. This anointing also of the stone Altar, is in imitation of *Jacobs* anointing the stone on which he slept. So the remainder of the holy water is poured out at the foot of the Altar, because the Priests of old used to poure out the blood of the Sacrifice at the foot of their Altar. The holy Reliques are layd up in a Coffin with three graines of incense, as the Manna of old was laied up in the ark; our hearts should be the Coffins in which the vertuous lives of the Saints with faith in the Trinity, or with the three Cardinal vertues, Faith, Hope, and Charity, should be carefully kept. These Reliques are layed under the Altar, because *Revel.* 6. the soules of these who suffered for Christ were seen by Saint *John* under the Altar. It is also to be observed that as the Altar is besprinkled with water, so is it anointed in five places with oyle;

oyle, and then with chrisme, to signifie the five wounds of Christ which did smell more fragrantly then any Ballame, and by which we are healed; the five sences also are hereby signified, which ought to be sanctified. After unction, incense is burned, to shew that prayers and supplications follow sanctification; At last after the Altar, and all that belong to it are hallowed, the Altar is covered with white, Masse is said, and Tapers lighted; to shew that our holinesse and devotion must be accompanyed with good works, which must shine before men here, if we would shine like stars in the Firmament hereafter. See the former Authors.

Q. 14. *What else do they consecrate besides Temples and Altars?*

A. Besides these they consecrate all the ornaments of the Altar; the *Patinæ*, for making the body of Christ; the *Corporal* for the covering thereof; the *Chalice* for the blood; the *Linnen* with which the Altar is covered; the *Eucharistial* or Pix where Christs body is kept, representing Christs sepulchre; the *Censer Incense*, and *Capsæ*, that is Chests or Coffins wherein the bones of the Saints are kept. they consecrate also their Crosses and Images, and *Easter Tapers*, their *Fonts*, *First-fruites*, *holy Water*, Salt, Church-yards, Bells, &c. Every one of which have their peculiar prayers; besides, washing, Crossing, anointing, incense, &c. They hold that Bells succeeded the Jewish Trumpets; by which we are awaked, and admonished to put on the armour of God, to fortifie our selves with prayer against our spiritual enemies. Bells are more durable then Trumpets, and their sound louder, by which is signified that the preaching of the Gospel exceedeth that of the Law, both in the continuance and efficacy, "Bells have clappers, and Preachers have tongues; "it is a shame that the one should be vocal, and not "the other; how is that congregation served, which "hath sounding Bells, and dumb Preachers? or that "which hath sounding brasse, and tinckling cym-"bals for their Preachers; such as have clappers, but "no hands; good words, but no good works; which "preach to others, and are cast away themselves; "like

" like Bels, they call upon others to here Sermons, but " are not thereby bettered or edified themselves. In the Roman Church they baptize their Bels, and give them names, for this, alledging the example of *Jacob* who gave the name of *Bethel* to *Luz*, the place where he had the vision of the Ladder. Their Bels seldom are heard in Lent, and three dayes before Easter are quite silent, to shew the sadnesse of that time. Church yards in Greek κοιμητηρια, that is, Dormitories (because our bodies sleep there till the resurrection) are consecrated with crosses; holy Water, fumigation and prayers, as the Churches are; they be also as well as Churches, Sanctuaries, and places of refuge; none must be buried here, but Christians who have been baptized; such as die without baptisme, or without repentance after murther, adultery, selfe-homicide, or any other grievous sin, though baptized, must not be buried there. In the Church yard are set up five crosses, one whereof standes in the middle; before each of them are placed three burning Tapers, fifteen in all; the Bishop beginning at the middle crosse, maketh a speech, then prayeth, and puts the three Tapers on the top of the crosse: the like he doth to all the rest, and in the interim the Letany is sung, and each crosse besprinkled with holy Water and fumed with incense.

Q. 19. *what degrees of Ecclesiastical persons are there in the Church of Rome?*

The degrees of Ecclesiastical persons in the Church of Rome.

A. They devide their Church offices into dignities and orders; their dignities are these; the *Pope*, *Patriarch*, *Primate*, *Arch-Bishop* or *Metropolitan*, *Bishop*, *Arch-Presbyter*, *Arch-Deacon* and *Provost* or *Praepositus*. For the Quire there are the *Dean*, *Sub-Dean*, *Praecentor*, *Succentor*, *Treasurer*, &c. The Popes, Senators, or Counsellors, are named *Cardinals* from *Cardo*. The hindge of a door, because on them, as the door on its hindges, all weighty affairs of the Church are turned. Their orders be seven, to wit, *Door-keepers*, *Readers*, *Exorcists*, *Acolyths*, or *Taper-bearers*, *Sub-Deacons*, *Deacons*, and *Priests*. These three also are only sacred orders, the other four are not. The door-keeper is first instructed in his office by the Arch-Deacon, who presents him,

him to the Bishop, and he ordains him, delivering to him from the Altar the keyes of the Church, and saying, *So do, & so live as thou were to give account to God of the things locked up by these keys.* The Lecturers or Readers office is to pronounce and read clearly, and distinctly the Lessons appointed to be read in the Church; none must excercise this function but he who is ordained by the Bishop, who in the presence of the people delivers the book to him, in which he is to read, saying, *Take and read the word of God; if thou art faithful in thine office, thou shalt have a share with them who dispense the same word.* The Exorcist is he who calling on the name of Jesus, by that name doth adjure the unclean spirit to depart out of the possessed, on whom he layeth his hands. When the Exorcist is ordained, he receiveth the book of adjurations from the Bishop, saying, *Take and learn these by heart, and receive power to lay thy hands on the possessed, whether he be baptised, or a Catechumenus as yet.* The Acolyths or Taper-bearers are they who carry the lights whilest the Gospel is reading, or the sacrifice is offered, to represent Christ the true light of the world, and to shew the spiritual light of knowledge, which should be in us. Their office also is to provide vessels for the Eucharist. The Bishop doth instruct them in their function when he ordaines them, and then the Arch-Deacon delivereth to them a candlestick with a wax light in it, and an empty tankard, to shew their office is to provide lights and vessels for divine service. These be the lesser orders, which are not sacred; and which they teach Christ himself did excercise; for he performed the Porter or Door-keepers office, when he whipped the money-changers out of the Temple. The Readers office, when he took up the book and read that passage in *Isaiah, The Spirit of the Lord is upon me,* &c. The Exorcists office, when he cast seven Devils out of *Mary Magdalen.* The Acolyths office when he said, *I am the light of the world; he that followeth me walketh not in darkness,* &c.

Q. 16. *Which be their sacred orders?*

A. These are three; the first is the Sub-Deacon whose office is to read the Epistle, to receive the peoples ob- *Their sacred orders.*

oblations, and to bring them to the Deacon; to carry also the Patin and Chalice to the Altar; to hold the Bason whilest the Bishop, Priest, or Deacon washeth their hands before the Altar, to wash also the Altar linnen. When the Bishop ordains him, he delivers into his hand the empty Patin and Chalice, saying; *See whose ministration this is, which is delivered to thee.* From the Arch-Deacon he receiveth then the Tankard with Wine and water, and the Towel. He wears a Surplesse and Belt, as the four former orders do. His Coat is girt to him, and he holds a handkerchief, or towel. They say that Christ performed the Sub-Deacons office when he turned water into wine in *Cana*, and when after Supper he poured water into a Bason, and washed his Disciples feet. Their second Sacred order is the Deacon, or Minister, whose office is to preach to the people, and to serve or assist the Priest at the Sacraments; to cover the Altar, to lay the oblations thereon, to read the Gospel, and the Epistle also in the Sub-Deacons absence; in Processions to carry the Crosse, to say the Letanies; to rehearse the names of those who are to be ordained and baptized, and to name the holy days, &c. They must not administer the Sacraments, but in case of necessity, and by permission of the Bishop, or Priest; nor must they without leave sit in the presence of a Priest. When the Deacon is ordained, the Bishop alone layeth hands on him, and blesseth him, and delivers (using certain words) the Book of the Gospel and the *Stola* to him. When he reads the Gospel, the *Acolyths* hold two Tapers before him; not to illuminate the aire, by day, but to shew what joy and Spiritual illumination we have by the Gospel. The Censer also with the Incense is carried, not onely to represent Christ, in the sweet smell of whose Sacrifice the Father is well pleased; but also to shew Preachers that their prayers must like Incense ascend before God, and that the good fame of their life and Doctrine, must be like the fume of Incense smelling sweetly among all men. The Deacon also reads the Gospel in a high place, that it may be heard the better; and to shew that it ought not to be preached in corners,

corners, but as Christ saith, on the house tops; this is also in imitation of Christ, who when he would teach his Disciples went up into an high mountain. The Gospel is read with the Deacons face against the North, that the frozen and cold hearts of the Northern Nations might be warmed and melted by the comfortable heat of this bright Sun of the Gospel. When the Deacon salutes the people, he signes himself with the Crosse on the forehead, to shew, he is not ashamed of the Crosse of Christ; and likeways on the breast, to put us in minde that we should be ready to crucifie our affections with Christ. At the reading of the Gospel all stand up bareheaded, to shew their reverence: Swords and Staves are laid a side, to shew their peaceable mindes, and the Book is kissed, to declare by this their love and affection to the Gospel. They say that Christ performed the Deacons part when he preached and prayed for his Apostles. Their third and highest Sacred order is Priest-hood; when the Priest is ordained, the Bishop with some other Priests lay their hands on his head, and anoint his hands with oyle, to signifie that not onely must the Priest have his head stuffed with knowledge, but his hands must be supple and ready to do good workes; the Bishop also delivers into his hand the Chalice with the Wine, and the Patin with the hoast, saying *Receive power to say Masse for the quick and dead, and to offer Sacrifice to God in the name of the Lord.* Then the bishop kisseth the Priest to shew he is equal in respect of order; whereas, the Deacon and Sub-Deacon kisse the Bishops hand, to shew they are of an inferiour order. The Priest must not say Masse till he first have washed, and confessed if he be guilty of any deadly sin, and have put on first the *Amictus*, which like a vaile covers his head and shoulders, to shew how Christs Divinity was vailed by his humanity. 2. The *Alba* or *Talaris*, because it reacheth to the heeles, in *Greeke* ποδήρης, which by its whitenesse signifieth innocency, and by its length perseverance, two vertues fit for Priests. 3. The Girdle or Belt about their loynes, to shew the subduing of their concupiscence. 4. The *Stola* or *Orarium*

Of these passages see *Innocent. 3. l. 1. Myst. Missæ. c. 58. Stephan Eduensis de sacr. altaris. c. 10 Amalar. Fortunat. l. 6. de Eccles. offic. c. 19. l. 2. & l. 3. Rab. Maurus l. 1. de instit. cler. c. 18. Alcuin de divin. offic. Alexand. de Ales part 4. Quest. 26 Hugo de S. Victore l. 2. de sacram. Part 4.* Besides the Councils of *Rhemes*, of *Lateran*, of *Bracara*, and divers others.

See also *Guliel. Durand. l. 2. c. 10.*

Office of the Bishop.

rium about the neck, and hanging crosse-way on the breast, signifie that the Priest must undergo the yoak of Christ, and still meditate on his Crosse. 5. The *Manipulus* or *Manipula*, which is a Towell or Handkerchief, for wiping away the sweat from their faces, and moysture from their eyes, representing also the purity that ought to be in the Priests lives. 6. The *Casula* over all the other garments, signifying charity which is above all vertues. Christ exercised the Priests office when he administered the Eucharist, when he offered the Propititatory Sacrifice of his body on the Altar of the crosse, and yet whilest he is making intercession for us in heaven.

Q. 17. *Wherein consisteth the office of the Bishop?*

A. Under this name are Comprehended Popes, Patriachs, Primats, Metropolitans, Arch-Bishops, and Bishops. Some will have the Bishop to be a particular order; but indeed the order of Priest and Bishop is all one, in respect of catechising, baptising, preaching, administring the Eucharist, binding and loosing. The Bishop then is an office of dignity, not of order; he hath nine priviledges above the priest, namely, of Ordination, Benediction of Nuns, consecration of Bishops, and imposing hands on them, Dedication of Churches, Degradation, holding of Synods, making of Chrisme, hallowing of Cloathes and Vessels. Because Bishops are Superintendents and Overseers, therefore they have the highest Seat in the Church; they are consecrated on the Lords day onely, and at the third hour, because then the holy Ghost descended on the Apostles, to whom Bishops have succeeded. At the Bishops consecration, there must be present at least three, to wit two Bishops, and the Metropolitan; that the gifts of the Spirit may not seem to be given by stealth and in corners; in this they follow the example of Saint *James*, who was made Bishop of *Jerusalem* by *Peter*, *James* and *John*. In th Bishops consecration two hold the Bible over his head, one pouring the benediction on him, and the rest laying their hands on his head. By this Ceremony is signified not onely the conferring of the gifts of the spirit, but also the knowledge which the

Bishop

Bishop must have of the Gospel, and the care he must undergoe to support it. On the Saturday in the evening he is examined concerning his former life, and the Trinity is three times called upon for a blessing. The next morning he is examined concerning his future conversation and faith; and then his head and hands are anointed, and the Mytre is set on his head, the Staff also and Ring are given him. The Priest is anointed with Oyle, but the Bishop with Chrisme, that is, Oyle and Ballome, to shew that the higher he is in dignity, the more fragrant must his fame and conversation be. He must excel in knowledge and good works, represented by the anointing of his head and hands, "Christ performed the Bishops office, "when he lifted up his hands, and blessed his Apo-"stles; saying, *Receive the Holy Ghost; whose sins you forgive, they are forgiven*, &c.

Q. 18. *What colours do they hold sacred in the Church of* Rome?

What colours held sacred.

A. Four, namely White, Red, Black, and Green; White is worn in the festivities of Saints, Confessors, and Virgins, if they be not Martyrs, to shew their integrity and innocency; In festivities also of Angels, because of their brightness, in the feast of the Virgin *Mary*, of *All Saints*, (yet some then wear Red) of *John* Baptists Nativity, of Saint *Pauls* Conversion, of Saint *Peters* Chair; also of the Vigil from Christs Nativity, to the eighth day of *Epiphany*, except there be some Martyrs days between. On Christs Nativity, on the feast of *John* the Eangelist, on the Epiphany, because of the Star that appeared to the wise men, on the day of the Lords Supper, because then the chrisme is consecrated; on the holy Sabbath till the eighth day of the Ascention; on the Resurrection, because of the Angel that appeared in white; on the Ascention day, because of the bright cloud that carried Christ up to Heaven, and the two Angels then in white; on the feast of dedication, because the Church is Christs Spouse, which ought to be innocent and immaculate. The Red colour is used in the Solemnities of the Apostles, Evangelists, and Martyrs, for they shed their blood for Christ; in the festivity of the Crosse, also

in Pentecoſt week, becauſe the holy Ghoſt appeared in fire: in ſome places white is worn on the Feſtivities of the Martyrs, becauſe it is ſaid *Cant.* 5. *My beloved is white and red.* White in his Confeſſors and Virgins, Red in his Martyrs; theſe are the Roſes and Lillies of the Valley. Black is worn upon Good Friday, on all faſting days, on the Rogation days, in Maſſes for the dead, from Advent till the Nativity, and from Septuageſima till Eaſter Eve; on *Innocents* day ſome wear Black, becauſe of the mourning in *Rama*; ſome Red, becauſe of the blood of thoſe young Martyrs. Green which is made up of the three former colours, White, Red and Black, is uſed between the 8. of *Epiphany* and *Septuageſima*; likewiſe between *Pentecoſt* and *Advent*; but in the City of *Rome* the violet colour is worn ſometimes in ſtead of Black and Red.

See *Durandus Rationale*, L. 3. C. 18.

Q. 19. *wherein conſiſteth the other parts of the Maſſe?*

The other parts of the Maſſe.

A. The ſecond part begins with the offertory which is ſung, and ſo called from the Prieſts offering of the Hoaſt to God the Father and the peoples offering of their gifts to the Prieſt. Then the Prieſt before he offereth the immaculate Hoaſt, waſheth his hands the ſecond time; in the interim the Deacon caſteth over the Altar a fair linnen cloath, called *Corporale*, becauſe it covers Chriſts body, and repreſents his Church the myſticall body: it's called alſo *Pala*, from palliating or covering the myſtery above named. There is alſo another *Palla* or *Corporal*, with which the Chalice is covered. Then the Deacon preſenteth the *Patina* with the round Hoaſt on it, to the Prieſt or Biſhop; the Deacon alone can offer the Chalice, but the Prieſt conſecrates it; who alſo mixeth the Wine and Water in the Chalice, which the Deacon cannot doe; the Prieſt poureth out a little on the ground, to ſhew that out of Chriſts ſide, water and blood iſſued out, and fell on the ground. The water is bleſſed by the Prieſt when it is mixed, but not the wine, becauſe the wine repreſents Chriſt, who needs no bleſſing; the Hoaſt is ſo placed on the Altar, that it ſtands between the Chalice and the Prieſt, to ſhew that Chriſt is the Mediatour between God (who is repreſented by the Prieſt) and the People, which

which the water in the Chalice resembleth. Then the Priest fumeth the Altar and the Sacrifice three times over, in manner of a crosse, to shew *Maries* three-fold devotion in annointing Christs feet, then his head, and at last her intention to annoint his whole body; then the Priest boweth himself, kisseth the Altar, and prayeth, but softly to himself; this prayer is called *secreta*, and *secretella*, but though it be said in silence, yet the close of it is uttered with a loud voice, *per omnia sæcula sæculorum*: then follows the *Præfatio*, which begins with thanksgiving, and ends with the confession of Gods majesty; the minds of the people are prepared with these words, *Lift up your hearts*; the answer whereof is, *we lift them up unto the Lord*: then is sung this Hymn, *Holy, Holy, Holy, &c. Heaven and Earth is full of thy Glory, &c.* then follows *Hosanna*, and after this, the *Canon*, which containeth the Regular making up of that ineffable mystery of the Eucharist; it is also called *Actio* and *Secreta*, because it is giving of thanks, and the Canon is uttered with a low voice. The Canon by some is divided into five parts, by others into more: in it are divers prayers for the Church, for the Pope, for Bishops, Kings, all Orthodox Christians, for Gentiles, also Jewes and Hereticks; those in particular are remembred, for whom the sacrifice is to be offered, whose names are rehearsed; for those also that be present at the Masse, and assistant, and for himself likewise: then is mention made of the Virgin *Mary*, of the Apostles, Evangelists and Martyrs; but the Confessors are not named, because they shed not their blood for Christ: then follows the Consecration after many crossings, these words being pronounced, *For this is my body*; the people answer *Amen*; then the Hoast is elevated, that the people may adore it, and that by this, might be represented Christs Resurrection and Ascention: when the Priest mentioneth Christs passion, he stretcheth out his armes in manner of a crosse: the Hoast is crossed by the Priest five times, to shew the five wounds that Christ received; but indeed, in the Canon of the Masse, there are seven several crossings of the Hoast and Chalice; in the

First the ſigne of the croſſe is made three times, in the ſecond, five times; in the third, twice; in the fourth, five times; in the fifth, twice; in the ſixth, thrice; and in the ſeventh, five times; ſo all makes up twenty five croſſings: prayers are alſo made for the dead. The Deacon waſheth his hands, to ſhew how *Pilate* did waſh his hands, when he delivered Chriſt to be ſcourged. The third part of the Maſſe begins with the *Pater Noſter*, and ſome other prayers; the Sub-Deacon delivereth the *patina* covered to the Deacon, who uncovereth it, and delivers it to the Prieſt; kiſſeth his right hand, and the Prieſt kiſſeth the *patina*, breaks the Hoaſt over the Chalice, being now uncovered by the Deacon, and puts a piece of it in the wine, to ſhew that Chriſts body is not without blood. The Hoaſt is broken into three parts, to ſignifie the Trinity: then the Biſhop pronounceth a ſolemn bleſſing: then is ſung *Agnus Dei*, &c. that is, *O Lamb of God that takeſt away the ſins of the world*, &c. and then the kiſſe of peace is given according to the Apoſtles command, *Salute one another with a holy kiſſe*. In the fourth part of the Maſſe, the Prieſt communicates thus, he takes the one half of the Hoaſt for himſelf, the other half he divides into two parts; the one for the Deacon, the other for the Sub Deacon: after theſe three, the Clergy and Monks communicate, and after them, the People; the Prieſt holdeth the Chalice with both hands, and drinks three times to ſignifie the Trinity: the Hoaſt muſt not be chewed with the teeth, but held in the mouth till it diſſolve; and after the taking thereof, he muſt not ſpit, but muſt waſh his hands leaſt any of the Hoaſt ſtick to his fingers. The three waſhings of the hands in the Maſſe, doe ſignifie the three-fold purity that ought to be in us, to wit, of our Thoughts, Words and Works: then follows the Poſt-communion, which conſiſteth in thankſgiving & ſinging of *Antiphones*: this done, the Prieſt kiſſeth the Altar, and removes again to the right ſide thereof, where having uttered ſome prayers for the people, and bleſſed them, the Deacon with a loud voice ſaith, *Ite, miſſa eſt*; that is, *Go in peace, the Hoaſt is ſent to God the Father to pacifie his anger.*

Of theſe and other Ceremonies ſee the above named Authors, and *Gabriel Biel de canone Miſſæ.*

Q. 10.

Q. 20. *In what elſe doth their outward Worſhip conſiſt?*

Other parts of their worſhip.

A. The fifth part of their Worſhip conſiſteth in their divine Service or Office, as they call it, whereof be two ſorts; one compoſed by St. *Ambroſe* for the Church of *Millan*; the other by St. *Gregory*, which the Angel in the night by ſcattering the leaves up and down the Church did ſignifie, that it was to be ſpread abroad through the world. In the ſixth part, they place much religion in the obſervation of their canonical hours of prayer, whereof at firſt were eight; four for the night, and four for the day; the diurnal hours are, the firſt, third, ſixth, and ninth; the night hours are, the *Veſpers*, *Complctory*, *Nocturnals*, and *Mattins* or morning prayles: but now theſe eight are reduced to ſeven, to ſignifie the ſeven gifts of the holy Ghoſt, or the ſeven deadly ſins, or the ſeven-fold paſſion of Chriſt; the Nocturnals are ſaid with the Mattins, and not apart, as heretofore: every one of theſe canonical houres begins and ends with a *Pater Noſter*: the *Nocturnal* Office is the firſt, and is ſung at mid-night, in memory that about that time Chriſt was borne and apprehended by *Judas*, and that about mid-night he ſhall come to judgement: the *Mattins* or *Prayſes* are ſaid and ſung in memory of Chriſts Reſurrection, and the Creation of the world about that time; the firſt hour is kept in memory of Chriſts being delivered by *Pilate* to the Jewes about that hour, and that then the women who came to the Sepulchre, were told by the Angels that Chriſt was riſen: the third hour is in memory of Chriſts being at that time condemned by the Jewes, and ſcourged; at that time the holy Ghoſt was given to the Apoſtles, who then ſpoke the great works of God: the ſixth hour is in memory of Chriſts Crucifixion at that time, and of the Suns miraculous defection; the ninth hour Chriſt gave up the Ghoſt, his ſide was then pierced, and then he deſcended into hell, the Vaile of the Temple was rent, and the graves opened: at that hour alſo *Peter* and *Paul* went up into the Temple to pray; and ſo did *Peter* into an upper chamber, where he fell into a trance: the *Veſpers* are

are observed, because in the evening Christs body was taken down from the Crosse, at that time he instituted the Sacrament, and did accompany the two Disciples to *Emaus*; at this time is sung the *Magnificat*, because the Virgin *Mary* who compiled this Song, is the bright evening Star of the world. Then also the Tapers are lighted, to shew we must have our Lamps ready with the wise Virgins, The *Completory* is so called, because in it are compleatly ended all the diurnal services; it is observed in memory of Christs sweating of blood at that time; he was then also put in the grave. The song of *Simeon*, *Nunc dimittis* &c. is sung in the *Completory*; because as he before his death sung it, so should Christians before they sleep, which is a resemblance of death. In each one of these Canonical or Regular hours are sung *Gloria Patri*, with Hymnes, Psalmes, and spiritual songs, peculiar lessons are read; and prayers said.

See *Durandus* and *Durantius*.

Q. 21. *Wherein consisteth the seventh part of their Worship?*

Days Festivall in the Church of Rome.

A. In observation of Festival days, to every one of which are appropriated Divine Services or Offices. They begin their Feasts from the four Sundays in Advent; kept to put us in mind of Christs fourfold comming, to wit, in the flesh, in the mindes of the faithful, in death, and in judgement at the last day. In the third week of *Advent* begins the first of the four Fasts called *Jejunia quatuor Temporum*: and this Fast is for the Winter quarter; the Vernal Fast is in the first week of Lent. The Æstival is the first week after Whitsontide; and the Autumnal in the third week of *September*. These four seasons of the year, resemble the four ages of mans life, to wit, his Child-hood, Youth, Man-hood, and Old Age; for the sins of which we ought to fast. They observe also the fasts of Lent, and of Fridays, and on the Eves of the Apostles. Saint *Laurence* alone of all the Martyrs, and Saint *Martin* of all the Confessors, have their Fasts. On the Eve or Vigil of Christs Nativity, a lesson is read out of *Exod.* 16. concerning the *Manna* that fell in the Desart; to prepare the people for the due receiving of the true *Manna*, Christ Jesus

Festivall days of Christ.

the

the next day; in which are ſung three Maſſes to ſhew that Chriſt was born to ſave thoſe that lived before, under, and after the Law. The firſt is ſung at mid-night with the Angelical Hymne; the ſecond at the breaking of the day, in which mention is made of the Shepheards that came to ſee Chriſt; The third Maſſe is at the third hour, in which are read Propheſies, Goſpels, and Epiſtles, ſhewing Chriſts Nativity. On the Sunday following, are leſſons of the ſame Nativity: The firſt of *January* being the eight day after the Nativity, is obſerved in memory of Chriſts Circumciſion, who in this would be ſubject to the Law; would teach us humility, and mortification, and would ſhew himſelfe to be true Man and the Meſſiah. The *Epiphany* is kept in memory of the Star that appeared, and of the three wiſe men that offered him gifts: and becauſe on the ſame day Chriſt was baptized: when the whole Trinity appeared, it is called *Theophania*: and becauſe on the ſame day Chriſt turned water into wine at the marriage in *Cana*, it is called *Bethphania* from the houſe where the miracle was done. The eight day after the *Epiphany*, is kept in memory of Chriſts baptiſme. Every Sunday throughout the year hath its particular Service or office: chiefly *Septuageſima*, *Sexageſima*, *Quinquageſima*, and *Quadrageſima*, Sundays. Their Lent-Faſt, which is kept in memory of Chriſts forty days faſt, begins on Aſh-Wedneſday in which conſecrated Aſhes are put on their heads in ſigne of humility, and mortification, and to ſhew we are but duſt and Aſhes. During the Lent every day in the week, as well as the Sundays, have their proper ſervice and devotion: on the fifth Sunday in Lent, they begin the commemoration of Chriſts paſſion. *Palm-Sunday* is kept in memory of the branches of trees cut down by the people and born by them, when Chriſt was riding in triumph to *Jeruſalem*: therefore this day the prieſt bleſſeth and diſtributeth branches of trees. The three days immediatly going before *Eaſter* are kept with much ſadneſſe and devotion: their *Martins* end in darkneſſe, the Bells are ſilent, all lights are put out, *&c.* Three ſorts of Oyle are bleſſed this day, to wit, that

of

of Baptiſme, that of the Sick and that of the *Catechumeni*; the Biſhop breatheth on the Oyle three times, to ſignifie the Trinity, whereof the Holy Ghoſt repreſented by the Oyle is one of the Perſons. After evening ſervice the Altars are ſtript naked, to ſhew Chriſts nakedneſſe on the Croſſe. In ſome places alſo they are waſhed with Wine and Water, and rubbed with Savin leaves, to repreſent the blood and tears, with which Chriſt our true Altar, was weſhed, and the thornes he was crowned with. In the *Paraſceve* is kept a ſtrict faſt and ſilence, no Maſſe is ſaid this day: Chriſts paſſion is read in the Pulpit uncovered; the dividing of Chriſts Garment is repreſented by the *Sub-Deacons*, much adoration is given to the Croſſe. Chriſts body is carried by two Prieſts to the Altar, which body was conſecrated the day before; for on this day, and on the holy Sabbath, the Sacrament is not celebrated, becauſe the Apoſtles thoſe two days were in great fear and ſadneſſe: And ſo there is no divine office this Sabbath. On this day the *Agni Dei*, or Lambs of Wax are conſecrated, to defend thoſe that carry them, from Thunder and Lightning. the *Paſchal* Taper is alſo conſecrated, and the fire which was put out, is renewed by new ſparkes out of a flint, to repreſent Chriſt the true Light of the World, and that ſtone cut out of the mountain; on the Taper (being lighted) are faſtned five pieces of frankinſence, to repreſent the ſpices brought by the Women, and Chriſts five wounds. The Taper hath three things in it, repreſenting Chriſt. The cotton or week ſignifieth his Soul: the wax his Body: and the light, his Divinity. It alſo putteth the people in minde of the fierie Pillar which went before the *Iſraelites* to *Canaan*. The light of the Taper alſo ſignifieth both the light of the Goſpel here, and the light of glory hereafter. The Leſſons are read without title or tone; the Fonts or *Baptiſteria* are alſo bleſſed this day, to ſhew that by Baptiſme we are buried with Chriſt: the Prieſt in conſecrating the water, toucheth it with his hand, dips the Taper in it, bloweth on it, and mixeth the chriſme with it; Baptiſme is to be adminiſtred but twice a year; to wit

wit, at this time, and on the day of Pentecoſt, except in caſe of neceſſity: beſides divers ceremonies uſed in Baptiſme, the Prieſt bloweth three times on the Infant, gives him *Chriſme*, and a white garment. Four ſorts are excluded from being witneſſes in Baptiſme; namely religious Perſons, Infidels, ſuch as are not confirmed, a man and his wife together; for becoming ſpiritual parents, they are not to know one another carnally any more. They ſay divers Letanies in baptiſme; Confirmation is done by the Biſhop, who anoints the child with *Chriſme* on the forehead, as the Prieſt had done on the crown of his head in Baptiſme. The reaſon why the child is twice anointed with *Chriſme*, is, becauſe the holy Ghoſt was given twice to the Apoſtles; once here on earth before Chriſts aſcenſion, and once from heaven in a fuller meaſure after Chriſts aſcenſion. By the firſt they receive a new birth or regeneration; by the ſecond growth, ſtrength, and perfection. Therefore this Sacrament of confirmation is called by the Greek Fathers τελειωσις perfection or conſummation. The *Chriſme* wherewith they are anointed, is made and conſecrated on the day of the Lords Supper, becauſe two days afore Eaſter, *Mary Magdalen* anointed Chriſts head and feet. The Prieſt muſt not confirme except by delegation from the Pope; this belongs onely to the Biſhop, becauſe it is an Apoſtolical Function, and Biſhops are the Apoſtles ſucceſſors. Confirmation is not to be given to thoſe that are not baptized; becauſe the character of this Sacrament, preſuppoſeth the character of Baptiſme. Neither muſt children be confirmed till they be able to give an account of their faith. Then the Biſhop ſtrikes the childe on the cheek with his hand, to ſhew he muſt be content to ſuffer for Chriſt. On the holy Sabbath, the Altars begin to be covered again, *Gloria in excelſis* is ſung, the Bels are rung, as preparattives for the Reſurrection; but before the Goſpel, incenſe is carried in ſtead of light, to ſhew that the light of the world was ſuppoſed to be yet in the grave by the women that went to embalme him. And the Poſt-Communion is not ſung, to ſhew how the Apoſtles were

ſilent,

Of these and other Ceremonies, see the afore named Authors.

silent, when Christ was apprehended.

Q. 22. *What be their other holy days which they observe?*

A. The chief is the Feast of *Easter*, in which their Churches, Altars, Crosses, and Priests, are cloathed in their best Ornaments; nothing this day must be eat or drunk without the Priests benediction, and signed with the Crosse. In *Easter* week the custome was in Salutations, to say *The Lord is risen*, and to answer thus: *Thanks be to God*, and then to kisse each other; which custome is yet observed by the Pope to the Cardinals when he sayeth Masse this day. The next Sunday to *Easter* is called *Dominica in albis*, because they that are baptized on the holy Sabbath, lay aside on this day their white Garments. The second Sunday is called *Expectationis*, the day of expectation or looking for the comming of the Holy Ghost. On *Easter* day before Masse, there is a solemn procession of the Priests cloathed in white, singing the Resurrection; before whome are caried Tapers burning, Crosses, and Banners. There are also Processions all the week after to the Fonts singing, in imitation of the *Israelites* rejoycing for the drowning of their enemies in the red Sea: Baptisme is the sea, and our sins are our enemies; every day also this week the *Neophytes* are led to the Church by their god-fathers and god-mothers, with wax Tapers before them, which on the next Sunday, called *in albis*, they offer to the Priests. From the *Octaves* of *Easter* till *Whitsunday*, are sung two *Hallelujahs* every Sunday, and one every working day, to shew that the joyes of heaven are represented, which the soul onely participates till the Resurrection, and after that, soul and body together, which is a double *Hallelujah*: every day in Easter week hath it's peculiar Epistle and Gospel, mentioning the Resurrection of Christ, and our happinesse in heaven: to the same purpose hath every Sunday after Easter it's peculiar Masse and service. *Rogation* Sunday, which is the fifth after Easter, is so called from praying or asking; for being Ascension day is near, and we cannot follow Christ corporally into heaven, therefore we are taught to follow him by

by our prayers: three days then before Aſcention day, are *Rogations*, *Letanies*, or prayers both for ſpiritual and temporal bleſſings; the Letany uſed at this time is called the Leſſer, invented by *Mamertus* Biſhop of *Vienna*, in a time when Wolves and other wild Beaſts had broke out of the woods, and killed divers people; the greater Letany was the invention of *Gregory* the firſt, when *Rome* was afflicted with a great Plague, cauſed by the poyſonable breath of ſerpents; on theſe Rogation daies there uſe to be proceſſions, with Croſſes, Reliques, and Banners carried before, ſinging alſo and praying for divers bleſſings; among the reſt, for the fruits of the earth: the Vigil or Eve of Aſcenſion hath it's proper Maſſe; on Aſcenſion day is a ſolemn proceſſion; on the Sunday after, promiſes are read concerning the coming of the holy Ghoſt: on Whitſun Eve Baptiſme is celebrated as it was on Eaſter Eve; for as we are dead with Chriſt in Baptiſme, ſo we are Baptized with the Holy Ghoſt, which was accompliſhed when he came down on the Apoſtles: The Feaſt of pentecoſt is kept ſeven days at which time, becauſe of baptiſme, white is worn; this colour ſignifieth that all who are baptized, are made Prieſts to God the Father; for the Prieſts garment is white: it ſheweth alſo the innocency and purity that ought to be among Chriſtians: and it puts them in mind of the reſurrection, and glory of the life to come. They pray ſtanding, in ſign of liberty obtained by the Spirit: *Hallelujah*, and *Gloria in excelſis* are ſung often this week: from Eaſter till this time, no man is is bound to faſt: this feaſt is obſerved ſeven dayes. To ſhew the ſeven gifts of the holy Ghoſt: and every day three Leſſons are read, becauſe all the ſeven gifts are included in theſe three, Faith, Hope, and Charity. The next Sunday is kept to the honour of the Trinity: for as Chriſtmaſſe was ordained to be kept in honour of God the Father, who ſent his Son into the world, and Eaſter, to Chriſt the ſecond Perſon, and Whitſunday to the third perſon: ſo this Sunday was inſtituted to the three perſons together: and from this day are named the other Sundaies till Advent, whereof are twenty ſix: to each of which

is

See the Authors above named.

is apropriated a peculiar Masse, with Lessions and Psalms fit for each day.

Q. 23. *What be their canonicall hours of prayer?*

Their canonical hours of prayer and observations thereupon.

A. Their set hours of prayer are called canonical, because they are prescribed by the Canons of the Church, and regularly observed by devout people. These hours they ground upon the practise of *David* and *Daniel*, who prayed three times a day. These hours are seven, because *David* speaketh of calling upon God seven times a day, because the gifts of the holy Ghost are seven; and the foul spirit bringeth seven spirits worse then himself; there be seven deadly sins; the wals of *Jericho* fell down at the blowing of the seven Ram-horn Trumpets; there were seven Aspersions in the Levitical Law, *Levit.* 14. and 16. We read also of seven Lamps, and seven golden Candlesticks. These canonical hours are not onely for the day, but also for the night, after the example of *David* and Christ, who spent some part of the night in prayer; and of the Church in the *Canticles*, which sought Christ in the night. The Prince of darknesse is most busie in the night to assault us, therefore we ought to watch and pray, that we may not be slaine with the Ægyptian first born in the night. The *Nocturnals* or night praises, are said at midnight, because at that time *Paul* and *Silas* praised God: and so did *David*. About that time Christ rose from the Grave, as the Greek Church believeth, but the Latine Church holdeth that he arose in the morning. The first hour of the day is dedicate to prayer; that whilest the Sun riseth, we may call upon the Sun of righteousnesse who bringeth health under his wings. About that hour he was mocked, spit upon, & buffeted: and at that hour after his resurrection, he was seen by his Disciples standing on the Sea shore. To whom the first fruits of the earth were offered in old time; to him also should the first fruites of the day be offered. The third hour is consecrated to prayer, because then Christ was crowned with thorns, and condemned by *Pilate*. It was the third hour also that the holy Ghost descended on the Apostles. The sixt hour is canonicall because then Christ was crucified; at that hour

Peter

Peter went up to the top of the house to pray, *Acts* 10. and then it was that Christ asked water from the woman of *Samaria*. The ninth hour is for prayer; because then Christ gave up the ghost; so *Peter* and *John* went up into the Temple at the ninth hour of prayer, *Acts* 3. The evening also is a time for prayer; then they have their *Vespers*, because the *Jews* had their evening Sacrifice: then it was that Christ instituted the Sacrament of the Eucharist at his last Supper. And then was his body taken down from the Crosse. The hour of the *Completory* about the beginning of the night is Canonical also; in memory of Christs burial. And because *David* would not go up into his bed, nor suffer his eye-lids to slumber, till he had found out a place for the Temple. Then is sung the song of old *Simeon*, *Nunc dimittis*.

Of these hours *Cassianus* speaketh, *Rabanus*, *Maurus*, *Isidor*, *Amalarius*, *Fortunatus*, *Rupertus*, *Tatienus*, &c.

Q. 24. *What else may we observe about these Canonical hours?*

A. That all Priests, Deacons, and Sub-Deacons, are bound to observe these hours; so are also Monks and Nuns, if they be not Novices. But the inferiour orders of Clergy that are not beneficed, as they are not debarred from Marriage, so they are not tied to these Canonical hours. They also that are excommunicate and degraded, are to observe these hours, for the character is indelible; but sick persons and such as have any natural impediment are excused. Again, these Canonical prayers are not to be said every where, but in the Church, because the multitude of petitioners makes prayers the more efficacious; otherways, they acknowledge that private prayers may be said any where. The times also, order, and reverence, must be observed in saying of these prayers, and diligent attention must be used without wandering thoughts; the attention must be fixed, not onely on the words and sense thereof, but chiefly on God the object of our prayers; and devotion must be used both outward in prostrating of the body, and inward in humility and submission of the minde. But on Sundays and all the time between *Easter* and Pentecost they pray standing, to shew their readiness (being risen with Christ) in seeking

the things that are above. Beneficed men who neglect in six moneths time to say the Canonical prayers are to lose their benefices. In the first Canonical hour the *Kyrie Eleeson* is said; so is the Lords Prayer, and the Creed, but with a low voice, to shew that prayer and faith consist rather in the heart then in the tongue, In the third hour prayers are said for the dead, as well as for the living. The sixt hour they say *Adam* fell, and was cast out of Paradise, therefore they hold it then a fit time, by prayer to enter into Gods favour again. The ninth hour Christs side was pierced, out of which flowed water and blood, the two sacraments of the Church; then the Vaile of the Temple rent asunder, the graves opened, and Christ descended into hell; all which do furnish sufficient matter for prayers and prayses that hour. In the end of the day are said the *Vespers* or evening service, to signifie that Christ came in the end of the world. In the evening Christ washed his Disciples feet and was known to the two Disciples in breaking of bread, as they were going to *Emaus*. Five Psalmes are then said, in reference to Christs five wounds, and to expiate the sins of our five sences. In the evening is sung the *Magnificat*, to shew that in the evening of the world, the Virgin brought forth Christ, in whom is our cheifest rejoycing. And then are Lamps lighted to put us in minde that with the wise Virgins we should have our Lamps ready to meet the Bridgroome. The *Completory* is a fit time so prayer, because then Christ prayed, and sweat blood in the Garden. the song of *Simeon* is then sung; for as he immediatly before his death uttered these words, so should we before our sleep, which is a resemblance of death. Four Psalmes are then said, to expiate the sins of our child-hood, youth, man-hood, and old age. The Creed is said the first hour and *Completory*, to shew that all our workes must begin and end in faith. About midnight are said the *Nocturnals*, because about that time the *Egyptian* first borne were slaine, then Christ was born, then was he apprehended by the *Jewes*: then are we in greatest danger, then is the prince of darkenesse

æsse most busie in his workes of darknesse.

Q. 25. *What may we observe concerning their Processions?*

A. They ground their Processions on the practise of *David* and *Salomon*, when the one accompanied the *Ark* in Triumph to the Tabernacle, the other to the Temple. They have four solemn Processions. Nimely on the Purification of the Virgin, on Palm-Sunday, on Easter day, and on Holy thursday, being the fortieth day after Easter, and the day of Christs Ascension, kept in memory of that Procession which Christ made with his Disciples, when they walked to the Mount of Olives, from whence he ascended to Heaven; as there is a Procession every Sunday in memory of Christs Resurrection, so there was wont to be another every Thursday in remembrance of his Ascension; but because of the multitude of Festivals this is kept but once yearly solemnly, yet every Sunday it is remembred in that days Procession. They hold also that these Processions were typified by the *Israelits* comming out of Ægypt. For as *Moses* delivered them from the Tyranny of *Pharaoh*, so hath Christ freed us from the oppression of Satan. The Tables of the Law were received on *Sinai*, and carried before the people, so the Gospel is taken down from the Altar, and carried in their Procession. A fiery pillar went before the *Israelites*, and burning Tapers are carried before the people in these solemnities: as every Tribe had their armes and colours carried before them, so here are carried Crosses and Banners. Their *Levites* bore the Tabernacle, and our Deacons carry the Coffer or Pix. Their Priests carried the Ark, and our Priests carry the holy Reliques. In their Procession *Aaron* followed in his Ornaments, and in ours, the Bishop in his Pontificals. There was the sounding of Trumpets, here the noyse of Bells; there was sprinkling of Blood, here of holy water, &c. They carry Banners and Crosses in memory of that Crosse seen in the aire by *Constantine*, and which after he always wore in his Banners. Besides these triumphant Processions, they have also in times of publick calamity, mournfull Processions, which they call *Rogations*, and the Greeks *Litaniæ*, that is prayers or supplications,

See *Gabriel Biel in can. missæ. Navar. de orat. et hor. can. Durandus rationale. Durantus de Eccles. rit. &c.*

Their Processions and observations there.

of which there is the greater *Letanie* kept on Saint *Marks* Feast, and invented by *Gregory* the first in a great Plague at *Rome*. The lesser Letanie is kept three days before the ascension, and was invented at *Vienna* by *Mamertus* Bishop there, in a time when there were great Earth-quakes and Iruptions of Wolves which in *France* did great hurt: this is called the lesser Rogation, because it was found out in a lesser City then *Rome*, and by a lesser Bishop then *Gregory*. Yet the lesser is more ancient by 80 years, for it was devised in the time of *Zeno* the Emperor of *Constantinople*; whereas the other was found out in the time of *Mauritius*, who was contemporary with *Gregory* the great. Pope *Liberius* appointed there should be Letanies, when Wars, Plague, or Famine do threaten; which commonly fall out about that time of the year, wherein the memory of Christs Ascension is observed.

Of these things see the forenamed writers.

Q. 26. *Wherein consisteth the Eighth part of their worship?*

A. In the Worship of the Saints, whom they honour with Temples, Chappels, Altars, Images, Holy-days, mentioning of their names in the Masse, reserving and worshiping of their Reliques, praying to them, &c. They divide them into four ranks; namely, *Apostles*, *Martyrs*, *Confessors*, and *Virgins*. The Festival days of the Saints, kept in memory of their martyrdom, are called *Natales*, that is, birth-days; "for then they began truly to live, when they "died for Christ. In the Kalendar these following Saints have their Holy-days; *Fabian* and *Sebastian*, *Agnes*, the Conversion of S. *Paul*, *Julian*, *Agatha*, the Purification of *Mary*; this day is a Procession in memory of that Procession which *Joseph* and *Mary* made to the Temple: this Feast was instituted in the time of *Justinian*, upon a great mortality which then happened, and candles this day are carried with great solemnity, to shew that our light should shine before men; that Christ who was this day presented in the Temple, is the true light of the world; and that like wise Virgins, whereof *Mary* was the chief, we should have our Lamps ready: the Feast of S. *Peters* chair

Festival days of the Saints.

chair is kept in memory of his advancement first to the Bishoprick of *Antioch*, then of *Rome*: the Feast of the Annunciation is kept in memory of the tidings which the Angel brought to *Mary* of her conception: on the first of *May* is the Feast of *Philip* and *James* the lesser, the son of *Alphem*, and brother of our Lord: who was the first Bishop of *Jerusalem*, had seen Christs Transfiguration, and for preaching Christ, was thrown down from the pinacle of the Temple by the Jewes: the other *James* called the greater, and of *Compostella*, was the son of *Zebedaus*, and brother to S. *John* the Evangelist: on the third of *May* is the invention or finding of the Crosse by *Helena*, *Constantines* mother: the Feast of S. *John Baptist* is kept the 24. of *June*, in which are fires made, and Torches carried, to shew that he was a shining and a burning Lamp: the Feast of *Peter* and *Paul* is kept the 29. of *June*, in memory that they both suffered in one day under *Nero*; on the 25 of *July* is the Feast of S. *James*, S. *Johns* brother, who preached the Gospel in *Spain*, and returning to *Jerusalem*, was beheaded by *Herod*: the Feast of the seven *Sleepers* is on the 27 of *July*; these flying from the persecution of *Decius*, hid themselves in a Cave, where they slept about 300 years, and being awaked, thought they had slept but one night: the Feast of Saint *Peters* Chaines is kept *August* the first, in memory of *Peters* miraculous delivery from *Herods* prison, when the Chaines fell from him of their own accord: the Feast of Saint *Laurence* is kept *August* the tenth, in memory of his martyrdom under *Valerian*; he was Arch-Deacon of *Rome*, after whom, none there have had that title: the Assumption of *Mary* is on the fifteenth of *August*, this is her greatest Feast; for it is ushered in with a fast, and hath its *Octave*; on this day herbs and flowers are gathered and blessed, because she is compared to the Rose and Lilly: S. *Bartholomews* Feast is on the 24 of *August*; he preached in *India*, and then in *Albania* of *Armenia*, where he was first fleaed, and then beheaded, therefore some keep the Feast of his Excoriation, others of his Decollation: Saint *Iohn Baptists* Decollation is kept the 29 of *August*; his head

hath been removed from divers places: the Nativity of S. *Mary* is celebrated the 8 of *September*; it was kept in heaven by the Angels, (so goeth the story) long before it was observed by men here on earth; the Romish Church celebrates no Nativities, except that of Christs, of his Mother, and of his Forerunner. The Exaltation of the Crosse is kept the 14 of *September*, in memory of the Crosse recovered from *Cosroes*, King of *Persia*, by the Emperor *Heraclius*, and by him carried in triumph into *Ierusalem*: the Feast of S. *Matthew* the Apostle and Evangelist, is on the 21 of *September*, in remembrance of his suffering for Christ in *Ethiopia*, where having planted the Gospel, he was beheaded there: S. *Lukes* day is on the 18 of *October*; he was a Painter, Physitian, and Evangelist, and the Disciple of Saint *Paul*: the Feast of *Simon* and *Jude* is kept on the 28 of *October*; these were brothers, and sons to *Mary Cleophas*, who married to *Alpheus*; they had two brothers more, to wit, *James* the lesser, and *Ioseph* called *Barsabas*, and surnamed *Iustus*: *Simon* was called *Zelotes*, and *Cananæus*, from *Cana* of *Galilee*: *Jude* was nam'd *Thadeus* and *Lebeus*; *Simon* preacht in *Ægypt*, afterward he succeeded *James* in the See of *Ierusalem*, where he was crucified; *Jude* preached to the *Medes* and *Persians*, and suffered at *Persia*: the first of *November* is dedicated to all the Saints, because there be more then can have particular dayes assigned them. The old Romans worshipped all their gods together in one Temple called *Pantheon*; *Christians* held it fitter to worship all the Saints and Martyrs in the same Temple, under the name of Saint *Mary*; this Feast is ushered in with fasting, the day before, and backed with prayers for all souls in Purgatory the day after. Saint *Martin* Bishop and Confessor, is honoured the eleventh of *November*, for his charity to the poor, in parting with his own Garments to cloath them, and for his humility, in that he would dye on no other bed but on a heap of ashes; this Feast hath its *Vigil* and *Octave*. They thought that he should be thus honoured by men, who had been honoured by Angels. The thirtieth of *November* is Saint *Andrews*

day;

day; he preached in *Scythia*, *Achaia*, and other places thereabout, and suffered death on a Crosse; his bones, with those of Saint *Luke*, were translated to *Constantinople*, in the time of *Constantine* the second. The sixth of *December* is for Saint *Nicholas*, the Bishop, famous for his charity, boldnesse, and constancy in the maintenance of Christianity. They write that being an Infant, he would never suck his Mothers brests but once on Wednesdays and Fridays. The 21 of *December* is for Saint *Thomas*, who preached to the *Indians*, and by their Idolatrous Priests was first shot with arrows, and then thrust through with a launce, as he was at his prayers. Saint *Stephen* is celebrated the six and twentieth of *December*; as he was the first Martyr, so he deserved to be the first in the Kalendar: the first Martyr is placed next to Christs Nativity, to shew Christ was born, that we might suffer; and Christs Nativity here on earth, was the cause of *Stephens* Nativity in Heaven. Saint *John* the beloved Disciple, is honoured on the seven and twentieth of *December*: He escaped miraculously, first poyson, and then burning oyle. The eight and twentieth of *December*, is for the *Innocents*, who suffered in their Infancy by *Herod*, for the infant King of the *Iewes* Christ Jesus; there are multitudes of Saints more, who are placed in the *Kalendar*, as *Ambrose*, Bishop, on *December* 7. *Anselme*, Bishop, *April* 21. *Augustine*, Bishop, *August* 21. *Babylas*, Bishop, *January* 24. *Barbara* the Virgin, *December* 4. *Barnabas* the Apostle, *June* 11. *Basil*, Bishop, *April* 26. *Basil* the Great, *January* 1. *Bernard*, Abbot, *August* 20. *Bonaventura* the Cardinal, *July* 14. Three *Bonifaces*, and three *Katharines* on several days. *Christopher*, Martyr, *July* 25. *Clemens*, Pope and Martyr, *November* 23. Saint *Paul's* conversion, *April* 25. Saint *Austins* conversion, *May* 5. *Cyprian*, Martyr, *September* 26. *Dionysius* the *Areopagite*, *October* 9. *Epiphanius*, Bishop, *May* 12. *George*, Martyr, *April* 24. *Gregory* the Great Pope, *March* 12. *Gregory Nazianzen*, Bishop, *May* 9. *Gregorius Thaumaturgus*, *November* 17. *William*, Confessor, *February* 10. *Hierom*. *September* 30. *Ignatius*, Bishop and Martyr, *February* 1. *Ignatius Loyola*, *July* 31. *Iohannes Chrysostom*,

sion, Bishop, *January* 27. *John Damascen*, *May* 6. *Joseph Maries* husband, *March* 19 *Irenæus*, Martyr, *August* 26. *Iulianus* Martyr, *January* 9. *Iustinus*, Martyr. *April.* 13. *Landfrancus*, Bishop, *July* 3. *Laurence*, Martyr, *August.* 10. *Lewis*, King, *August* 25. *Mary Magdalen*, *July* 22. *Matthias*, Apostle, *February* 24. *Michael*, Archangel, *September* 29. *Narcissus*, Bishop, *October* 29. *Olaus*, King, *July* 29. *Patrick*, Bishop, *March* 17. *Polycarpus*, Bishop, *January* 26 *Severinus Boethius*, *October* 23. *Thomas*, Bishop, *December* 29. *Thomas Aquinas*, *March.* 7. *Vigilius*, Bishop, *June* 26. There are multitudes more in the *Roman Kalendar*, but these are the chief which I have culled out: They have also holy days for some eminent *Iewes*, as *Daniel* the Prophet, &c. For Angels also, and for dedication of Churches, which the *Grecks* call *Encœnia*, a custom borrowed from the Jews.

But of these passages see the *Romans* Martyrology, *Baronius*, *Surius*, *Durandus*, *Fasti Mariæ*, *Lippelous*, &c.

Q. 27 *What Ornaments and utensils do they use in their Churches dedicate to Christ and the Saints?*

A. They have in them their relques, pictures, images; crosses also, and crucifixes, the Images also of Angels, which they paint with wings to signifie their swiftnesse, and sublimity of their nature; with white garments also to shew their purity. The Images of Christ and of the Saints, are painted with the Sun beams about their heads, to represent the glory they are in. God the Father is represented like an old man, because he is described by *Daniel* like the ancient of daies. The Holy Ghost is painted like a Dove; because in that form he appeared on Christ. They have Chalices not of Glasse, because subject to breaking; not of wood, because that is porous and drinks in the liquor; not of brasse nor copper, because of the bad smell thereof, and rust, or canker, but of silver or gold. They have also candlesticks, tapers and lamps, which they burn to the Saints by day, to shew they are not in darknesse, but in light. Their censers and incense represent Christ, and the prayers of the Saints, which like incense ascend before God; these odors are burnt in their Churches, both to expel bad vapors, and to refresh the senses. They have also their flaps or fans to drive away flies from the Chalice, after the example of *Abraham*, who drove away

Their ornaments and utensils used in Churches dedicate to Christ and the saints.

away the birds from his sacrifice; and to teach us that we should drive away all wandring thoughts when we pray. Their *Patina* and other vessels shining bright, put us in mind how we should shine in our conversation. The Corporal is the linnen cloath in which the Eucharist is covered, signifying how Christs body was wrapped up in fine linnen; for as linnen is first washed, then wrung, and lastly dried; so must our souls be first washed in tears, then wrung by repentance, and lastly dried by the heat of the love of God. Organs are also used in Churches to excite the minde, and to stir up devotion. Yet in the Popes Chappel there are none, "perhaps to shew that "he needs no such helps. Their Altars are inclosed with railes, to keep off the people, for the priests only have accesse to them; they were anciently places of refuge, and are covered all the year, except in the passion week; then they are stript, to represent Christs nakednesse on the Crosse. Ordinarily the Altar is placed towards the East, yet in the Church of *Antioch* it was placed towards the West. On the Altar stands the *Pixis* or *Ciborium*, which keepeth the Host for strangers, sick persons and travellers; but it must not be kept above seven days, least it mould; therefore the Priest must eat it himself, and put in a fresh one. They have Fonts, called *Baptisteria*, of stone, in which the water of Baptisme is consecrated by the Priest, who poureth oyl into it; he also by breathing, and by certain words exorciseth the evil spirit. Salt is consecrated, and put into the childs mouth, to shew that he must have spiritual Salt within him: Then the Priest layeth his hand on the childs head, in sign he is reconciled and made a member of the Church. Then he signeth his forehead with the sign of the crosse, that hereafter he may not be ashamed of Christ crucified. He puts his finger into his eare and into his nostrils also with spittle; saying to his right eare *Eppheta*, that is, *be thou opened*; to shew that by nature we are deaf in spiritual things, as was that man whom Christ after this manner cured in the Gospel. The touching of the nostrils sheweth that the child must remember his vow in baptisme, so long as he hath

hath breath in him. Then he anoints the Child two times, that he may renounce the devil and all his works, &c. The breast is first anointed, then the shoulders, to shew the strength of our love, and faith in the Trinity, and that withall we must be wrestlers against all spiritual wickednesse. The child is three times dipt in the water, and in some places onely sprinkled; to shew Christs three days burial, and our faith in the Trinity. After baptisme the child is anointed by the Priest on the forehead with chrisme, and cloathed in white, to signifie he must cast off the old man, and be cloathed with innocency: Anciently those that were baptized at Easter, wore white all that week, which they laid aside the Sunday following, called therefore *Dominica in albis*; this also signified the glory of the resurrection. Then a wax candle burning is given him, to shew the light of faith and knowledge that should be in him, and with which he should be ready to meet the bridegroom: Then the Godfathers are instructed concerning their duty to the Child.

See *Innocent* 3 *L.* 2. *de myst. missæ. Rab. Maurus de instit. cleric. Amalar. Fortunat. de eccles. officiis. Isidor de eccles. officiis. Alcuin de celeb. missæ. Durantus*, &c.

Q. 28. *What other utensils have they in their Churches?*

A. They have three viols or flaggons for oyl, which the Priest carrieth on the day of the Lords Supper; one holds the oyl of the *Catechumeni*, the second for the *Chrisme*, and the third for the oyl of the sick. With the *Chrisme* the baptized are anointed on their crown; and they that are confirmed, on the forehead, and so are they who be ordained. The *Catechumeni* and sick are anoynted with single oyl. They have also in their Churches holy water pots, which by some are called *Amulæ*, by others *Situlæ*, and *Aquimanilia* and χερνίβια, and περιῤῥαντήρια. This pot must be of Stone or Marble, at which is tied with a chain the holy water spunge; with this salt water they are sprinkled that enter into the Church, because anciently they washed before they entred into the Temple, to shew that with pure and sanctified minds we must come before God. They have also Bells which they sprinkle with water, and consecrate with certain prayers; these have succeeded the Trumpets used by the Jews, to call together the Assembly. They

have

neve also Altars which they anoynt, and consecrate; and holy Reliques, "whereof many doubtlesse are sup-"positions and false; therefore no new Reliques are "to be received without the Bishops approbation, nor "to be honoured without the Popes authority." And because the Altar represents Christ, therefore the Priest after Masse, in sign of reverence and subjection kisseth the Altar; by which also he sheweth the great desire the Church hath to enjoy Christ when she saith, *Let him kisse me with the kisses of his mouth.* The Vestry is the place where the sacred Vestiments (of which we have already spoken) are kept. Here the Priest before Masse puts on his holy garments; this place they say represents the Virgins Womb, in which our great high Priest put on the garment of our humane nature, that in it he might offer the true propiatory sacrifice to God his Father, for the sins of the world. They make also every part of their material Temple, to have a mystical signification; The Quire represents the Church triumphant, the main body the Church militant; the Porch or great Door is Christ, by whom onely we have accesse to the Father; the Windows are the Scriptures, which give light to the spiritual Church; the Pillars are the Apostles by their Doctrine supporting the Church; the Pavement is Humility and faith: the Cover is Gods protection; the Tower with the Bells are the Prelates, which ought to be eminent in their Conversation, and sounding in their preaching; the Cock on the top thereof, is to put them in minde of their vigilancy; the Lights that shine continually in their Churches, are to signifie our good works which should shine before men.

Of these and many more See Durandus in his Rationale, and the other writers above named.

Q. 29. *What office do they perform to the dead?*

A. They have a peculiar office or service for the dead in Purgatory, which some perform every third day, that they might be partakers of Christs resurrection, who overcame death that day; some again every seventh day, that they may attain to the eternal Sabbath or rest in Heaven, whereof Gods resting from the works of Creation on the seventh day, was a Type. Others perform this office the thirtieth day, because the

Their office performed to the dead.

the *Israelites* mourned for *Moses* and *Aaron* thirty days. Others again the fortieth day, because *Joseph* and his brethren bewailed *Jacob* forty days. Others the fiftieth day, because the fiftieth year is the Jubilee, or year of liberty, which they with these imprisoned souls may partake eternally. Others perform this office yearly, and make it anniversary; but if this day fall upon Sunday or any other solemn festivity; then it must not be kept, nor put off till the next day, as the feasts of the Saints are, but must be kept the day before, that the souls may the sooner partake the fruits of our devotion. No Masse must be said on festival days for the dead, except the body be present. And although in the Masse for the living incense is burned, to shew that their prayers like incense ascend before God; yet in the Masse for the dead incense is not burned, because their prayers are of no efficacy; for *do the dead praise thee?* saith *David*. The corps may not be brought into the Church, whilest Masse is saying for the living, but must be set in the Porch till Masse be done, and the Masse for the dead be begun, in which Masse the kisse of peace must not be given, because there is no communion between us and the dead, neither can they answer us; the dead corps is washed and anointed; then it is carried to the Church; but by the way the bearers rest three times, to signifie Christs three days rest in the grave. Holy water and Frankincense is put in the grave with the corps, to keep off evil spirits thence, and to shew that the deceased party hath offered to God the insence of his prayers and good life whilest he lived. He is buried with green bayes, to shew that his soul is alive, and that it doth not wither with the body; and with his face upward, and his feet towards the East, to shew his expectation of Heaven, and his readinesse to meet Christ in the Resurrection, whose appearance (is believed) shall be in the East. Every Christian that is buried out of the Church, or Church-yard, hath a Crosse set at his head, to shew he was a Christian. Clergy men that have taken orders, are buried in the habit of their orders; all are wrapt in linnen, because Christ was so; yet some are buried in sackcloth to

shew

shew their repentance. Anciently the names of holy men departed were registred in scrolls or folding tables called διπτυχα, which word *Diptycha* the Latin Church retained; these were kept by the Bishops, and the names publickly read, in time of divine service, to shew that *the just shall be had in everlasting remembrance.* The prayers that are made for the dead, are not for the Saints in Heaven, for they need not our prayers, but our praises to God for them; nor for the damned in Hell, seeing our prayers can avail them nothing, but onely for those who dying in venial sins unrepented, make satisfaction in Purgatory; Lastly, there is neither *Gloria in excelsis*, nor *Hallelujah*, sung in the office for the dead. Of these passages see *Alcuinus de divin. offic. Amalar. Fortunat. de Eccles. officiis, Stephanus Durantus de ritibus Eccles. Cathol. Guliel. Durandus in rationali*, &c.

The

The Contents of the Fourteenth Section.

Of the Eastern Religions, and first of the Greeks. 2. Of the Church dignities, and discipline in the Greek Church at this day. 3. Of the other Nations, professing the Greek Religion, chiefly the Moscovites, and Armenians. 4. Of the Monks, Nuns, and Eremites of Moscovia. 5. Of the form of service in their Churches. 6. How they administer the Sacraments. 7. The Doctrine and Ceremonies of the Russian Church at this day. 8. Of their Marriage and Funeral Ceremonies. 9. Of the profession of the Armenians. 10. Of the other Greek Sects, namely the Melchites, Georgians, and Mengrelians. 11. Of the Nestorians, Indians, and Jacobites. 12. Of the Maronites Religion. 13. Of the Cophti. 14. Of the Abyssin Christians. 15. Wherein the Protestants agree with, and dissent from other Christian Churches.

SECT. XIV.

Quest. I.

Having taken a view of the differences in Religion among the Romanists and Anti-Romanists in the West, what Religion do the Christians in the East profess?

Greek Religion at this day.

A. In the East the Greek Religion prevaileth in many places, chiefly in those Countries of *Europe*; namely, *Greece*, *Macedon*, *Epirus*, *Bulgaria*, *Thrace*, *Servia*, *Rascia*, *Moldavia*, *Walachia*, *Bosnia*, *Podolia*, and *Moscovia*; In the Islands also of the *Aegean* Sea, and in some parts of *Poland*, *Dalmatia*, and *Croatia*; in some parts also of *Asia*, namely, in *Natolia*, *Circassia*, *Mengrelia*, and *Russia*. The *Greeks* place much of their devotion in the worship of the Virgin

Virgin *Mary*, and of painted, but not carved Images; in the intercession, prayers, help, and merits of the Saints, which they invocate in their Temples. They place justification not in faith, but in works: School-divinity, chiefly the works of *Thomas Aquinas*; which they have in Greek, are in great request with them. The Sacrifice of the Masse, is used for the quick, and the dead; and they use to buy Masses; they do not hold a Purgatory fire, yet they believe there is a third place between that of the blessed and the damned, where they remain who have deferred repentance till the end of their life; "*but if this place* "*be not Purgatory, I know not what it is, nor what the souls* "*do there.* Though they deny the procession of the Holy Ghost from the Son, yet they baptise in the name of the Three Persons. Priests among them may marry once, but not oftner. That marriage is unlawfull, which is contracted within the seventh degree of Consanguinity and Affinity. They use leavened bread in the Sacrament, and administer in both kinds; they have four Lents in the year; they deny the Popes supremacy, abstain from blood and things strangled; observe the Jewish Sabbath with the Lords day. They use neither confirmation, nor extream unction, and will not have either the blessed souls in Heaven to enjoy Gods presence, or the wicked in Hell to be tormented till the day of judgement; preaching is little used amongst them, but Masses often; therefore one of their Monks, whom they call *Colcieri*, for preaching, sometimes in Lent, and at Christmasse, and Easter, was accused and banished to Mount *Sinai* by the Patriarch of *Constantinople*, as *Chytræus* witnesseth. They esteem equal with the Scriptures, the Acts of the seven Greek Synods, and the writings of *Basil*, *Chrysostome*, *Damascen*, and their traditions. They believe that the souls of the dead are bettered by the prayers of the living. They are no lesse for the Churches authority and for Traditions, then the Roman Catholicks be; when the Sacrament is carried through the Temple, the people by bowing themselves adore it, and falling on their knees, kisse the earth.

See the Councel of *Florence* *Boterus*, *Chytræus*, *Brerewood*, *Jeremy*, Patriarch of *Constantinople* in resp. ad *German.* *Possevin.* de reb. *Moscov.* &c.

Q. 2. *What Ecclesiastical Dignities and Discipline is there in the Greek Church at this day?*

A. They have their Patriarch, who resides at *Constantinople*, who is elected by his Metropolitans and Arch-Bishops, but is confirmed by the great Turks chief Basla, who upon promise of some thousand Duckets from the Patriarch, doth ratifie his privi-ledges. He hath no more authority with the great Turk, then any Christian Embassadour, who thinks it a great honour to be admitted to fall down at the Seigniors feet, and to kiss his cloak. Next to the Patriarch are the Metropolitans, who are placed according to their antiquity. Of these Metropolitans are 74. under whom are Arch-Bishops, and Bishops. The *Metropolitan* of *Thessalonica* hath ten Bishops under him; he of *Athens* hath six; *Corinth* hath four Bishops, and one hundred Churches; *Mitylena* had five Bishopricks, but now none; *Chalcedon* hath a Metropolitan and sixty Churches, but no Bishops; The Metropolis of *Nicæa* hath fifty Churches, but no Bishop at this time: *Ephesus* hath fifty Churches, but no Bishop: *Philippi*, the Metropolis of *Macedonia*, hath one hundred and fifty Churches: *Antiochia* of *Pisidia*, is Metropolis of fourty Churches: *Smyrna* is Metropolis of eighty Churches: but fourty or fifty persons make a Church in *Greece*, Most of the Metropolies in *Asia* are ruined. The *Greeks* at *Constantinople* are distributed into certain Churches, where they meet on Sundays and holy days: their greatest congregations scarce exceed three hundred persons. Their chiefe Feast is that of *Maries* assumption: every Lords day in Lent, the Patriarch sayes Masse, sometimes in one Church, sometimes in another, where he collects the almes of well disposed people. They have no musick in their Churches: the Women are shut up in their Churches within latises, that they may not be seen by the Men. In the Patriarchs own Church are to be seen the bodies of *Mary Salome*, of Saint *Euphemia*, and the Marble Pillar, to which Christ was bound, when he was scourged. They have also in the Greek Church *Hieromonachi* and Priests whom they call Popes: these may consecrate, and say Masse. They have their Lay-

Greeks, their Church dignities and discipline at this day.

Lay-Monks, Deacons, and Sub-Deacons, and their *Anagnostes*, who read the Dominical Epistle and other things. The Monks who are all of Saint *Basils* order have their *Archimandrithes* or Abbots, Their Monks are not idle, but work; they are called *Caloieri*; the Patriarch, Metropolites, and Bishops are of this order, and abstain from flesh; but in Lent, and other fasting times they forbear fish, milk and egges; the Greeks celebrate their Liturgies in the old Greek tongue, which they scarce understand. On festival days, they use the Liturgy of *Basil*, on other days that of *Chrysostome*. They have no other translation of the Bible, but that of the 70.

See the above named Authors, and the Letters of *Stephen Gerlachius* to *Crusius*, *An.* 1575.

Q. 3. *What other Nations professe the Greek Religion, besides those already named?*

A. The *Moscovites* and *Armenians*; as for the *Moscovites*, they with the *Russians* were converted by the *Greeks*, and are with them of the same communion and faith, saving that they differ from the Greeks, in receiving children of seven yeares old to the Communion, in mingling the bread and wine in the chalice with warm water, and distributing it together in a spoon: besides, they permit neither Priest nor Deacon to officiate or take orders, except they be married; and yet when they are actually in orders, will not allow them to marry: they dissolve marriage upon every light occasion: the Arch-Bishop of *Mosco*, their chief Metropolitan, was wont to be confirmed by the Patriarch of *Constantinople*, but is now nominated by the Prince or Great Duke, and consecrated by three of his own *Suffragans*, whereof there be but eleven in all that Dominion; but the Bishops of South *Russia* subject to the King of *Poland*, have submitted themselves to the Pope; and whereas the *Russian* Clergie were wont to send yearly gifts to the Patriarch of *Constantinople*, residing at *Sio* or *Chios*; now the great Duke himself sends him somewhat yearly towards his maintenance: the Bishops of *Moscovia*, besides their Tythes, have large rents to maintain them according to their Place and Dignity; and they have as large an Ecclesiasticall Jurisdiction, as any Clergie in Christendome: they do so highly esteem the Scriptures

Moscovites. *their Religion and discipline.*

and four Generall Councils, that they touch them not without crossing and bowing: Besides their Patriarch and two Metropolitans of *Novograd*, and *Rostove*, they have four Arch-Bishops, and six Bishops; besides Priests, Arch-Priests, Deacons, Monks, Nuns, and Heremites. The Patriarch of *Mosco* was invested in his jurisdiction by *Hieronimo*, the banished Patriarch of *Constantinople*, or *Sio*; because in the isle *Chio* or *Sio*, was the Patriarchs seat, after he was banished by the *Turk* from *Byzantium*. The Bishops in their Solemnities wear rich Mitres on their heads, embroydered copes with Gold and Pearle on their backs, and a Crosiers staffe in their hands; when they ride abroad, they blesse the people with their two forefingers. All Bishops, Arch-Bishops, and Metropolites are chosen by the Great Duke himselfe, out of their Monasteries; so that first they must be Monks, before they can attain these dignities; so they must be all unmarried men. The Ceremonies of the Bishops inauguration are in a manner the same that are used in the Church of Rome. Preaching is not used in this Church; onely twice a year, to wit, the first of *September*, which is their new-years-day, and on Saint *John Baptist* day, in the Cathedral Church a short speech is made by the Metropolite, Arch-Bishop, or Bishop, tending to love with their neighbours, obedience and loyalty to their Prince, to the observation of their Fasts and Vows, and to perform their duties to the holy Church, &c. The Clergie there keep out learning, to keep up Tyranny. The Priests crowns are not shaven but shorn, and by the Bishop anointed with oyle; who in the Priests ordination puts his Surplice on him, and sets a white Crosse on his breast, which he is not to wear above eight days; and so he is authorised to say, sing, and administer the Sacrament in the Church. They honour the Images of Saints; their Priests must marry but once; the Laypeople pray not themselves, but cause the Priests to pray for them, when they go about any businesse or journy. Every year there is great meeting to solemnise the Saints day that is Patron of their Church; and to have prayers said to that Saint for themselves

and

and friends, and so an offering is made to the Priest for his paines; for he lives on the peoples benevolence, and not on Tithes; once a quarter the Priest blesseth his Parishioners houses with perfume, and holy water, for which hee is paied; but whatsoever benefit the Priest makes of his place, he must pay the tenth thereof to the Bishop. The Priest weares long tufts of hair, hanging down by his ears, a gowne with a broad cape, and a walking staff in his hand. Hee weares his surplice, and on solemne daies his cope, when hee reads the Liturgy. They have their Regular Priests, who live in Covents. In Cathedrall Churches are Arch-Priests, and Arch-Deacons; every Priest hath his Deacon or Sexton. See the above named Authors, and withall the History of *Russia*, by *G. Fletcher*, *Possevin. de reb. Moscov. Sigism. de Moscovia*, *Guagnin descrip. Moscov.* &c.

Q. 4. *Are there any store of Monkes, Nuns, and Eremites in* Moscovia?

A. Every City aboundes with Monkes of St. *Basils* order; for many out of displeasure, others out of fear to avoid punishment, and others to avoid taxes and oppression, do embrace this life; besides the opinion of Merit they have thereby. When any is admitted, he is by the Abbot stript of his Secular Garments, and next to his skin, is clothed with a white Flannel shirt; over which is along Garment, girded with a broad leathern belt. The upper garment is of *Say*, of a sooty-colour; then his crown is shorn, to whom the Abbot sheweth, that as his haires are taken from his head, so must he be taken from the world: this done he anoints his crown with Oyle, puts on his cowle, and so receives him into the Fraternity, having vowed abstinence from flesh, and perpetuall chastity. The Monks do not onely live upon their rents, but they trade also, and are great Merchants; as for scholarship they have none. *Sergius* is a great Saint amongst them, to whom the Empress goeth sometimes in Pilgrimage. They have divers Nunneries; some whereof are onely for Noble mens Widows and Daughters, whose stock the Emperor meanes to extinguish. They have Eremites also, who go stark naked, except about the middle, they wear long hair, and an Iron collar about their neck or middle. The people esteem them as Saintes, and Prophets, and whatsoever *Monks and Nuns in Moscovia.*

they say is received as Oracles, even by the great Duke himselfe. He thinks himself in great favour with God, who is reproved, or robbed of any part of his goods by them. But of these Eremites there be very few in that cold country.

See the above named Authors.

Q. 5. *What form of Service have they in their Churches?*

Moscovites, *their Church service.*

A. They have their Mattins every morning; the Priest attended by his Deacon, in the middle of the Church, calls on Christ for a blessing, in the name of the Trinity, and then repeats three times, *Lord have mercy upon us*: this done, he marcheth into the Chancel, whither no man may enter but the Priest alone; and there at the Altar he saith the Lords prayer, and twelve times *Lord have mercy upon us*; Then *Praysed be the Trinity*: The Deacon and people answer *Amen*. Then he reads the Psalmes for the day, and with the people turns to the Images on the wall, to which they bow three times knocking their heads to the ground. Then he reads the *Decalogue*, and *Athanasius* his Creed. After this the Deacon standing without the Chancell door, reads a part of their Legend of Saints lives, which is divided into so many parts as there be days in the year; then he addeth some collects or Prayers. This Service lasteth about two houres, all which time many Wax Candles burn before their Images, some as big as a mans waist; such are vowed and enjoyned by pennance. They have about nine of the morning another service, and on Festivall daves they have solemn devotion. The evening service is begun like the mornings; after the Psalmes the Priest singeth the *Magnificat* in their Language, and then all with one voice, *Lord have mercy upon us*, thirty times together; and the boyes answer thirty times; then is read by the Priest, and on holy days sung; the first Psalme, and *Hallelujah* repeated ten times. Then the Priest reads some part of the Gospel, which he ends with three *Hallilujahs*; and withall that evening service with a collect for the day: all this while the Priest standeth at the high alter. The Deacons stand without the Chancell, whither they dare not come during service time. The people stand together in the body of the Church, for they have no Pews to sit in.

Q. 6. *How do they administer the Sacraments?*

A. Eight daies after the Child is born, he is brought to the Church-porch, where the Priest receives him; and tells the witnesses their duties in the childs education after baptisme, namely to teach him how to know God and Christ, and withall what Saints are the chiefe mediators; then he conjures the Devil out of the water, and so after some prayers, hee plungeth the child three times over head and ears in a tub of warm water, holding it necessary that every part of the child be dipped. They use the same words that we do; *In the Name of the Father, Son, and holy Ghost*; and not *By the Holy Ghost*, as some Hereticks have used. Then the Priest laieth oyl and salt mixed together on the Childs forehead, on both sides of his face, and on his lips praying that God would make him a good Christian, &c. This done, the childe being now made a Christian, is carried from the Porch into the Church: The Priest marching before, who laieth him on a cushion before the feet of the chief Image in the Church, to which he is recommended as to his Mediatour. After baptisme the childs hair is cut off, wraped up in wax, and reserved as a reliqie in the Church. The *Russians* use to re-baptise their Proselyte Christians; and in some Monasteries to inst uct them in their Religion, first they cloath the new convert with a fresh *Russian* Garment, then they crown him with a Garland, annoints his head with oyl, put a wax light into his hand, and for seven days together pray over him four times a day; all which time he is to forbear flesh, and white meats. After the seventh day he is washed, and on the eighth day is brought into the Church, and there instructed how to bow, knock his head, and grosse himself before their images. The *Russians* communicate but once a year, in Lent after confession to the Priest; who calls them up to the Altar, askes them if they be clean from sin; if they be, they are admitted; but never above three at one time. Whileft the Priest praieth, the communicants stand with their arms folded one within another; then he deliveseth to them a spoonful of bread and wine tempered together, saying, *Eat this, drink this*, without any pause. Then

Their Sacraments.

hee delivereth bread by it self, and wine mingled with warm water, to represent the water and blood that issued out of Christs side. Then the Communicants follow the Priest thrice about the Altar, with their folded arms. At last after prayers the Priest chargeth them to make good cheer, and be merry for seven days together, and to fast the next seven days after.

See the above named Historics.

Q. 7. *What is the Doctrine and Ceremonies of the* Russian *Church at this day?*

Their Doctrine and Ceremonies

A. They hold that the Books of *Moses* (except *Genesis*) are not to bee read in Churches, and are of no use since Christs comming; nor the Prophets, nor the Revelation. 2. They teach that their Church traditions are of equall authority with the Word of God. 3. That the Greek Church, chiefly the Patriarch and his Synod, have full authority to interpret the Scriptures; and that their interpretation is authentick. 4. That the Holy Ghost proceedeth not from the Son. 5. They hold Christ to bee the onely Mediator of Redemption, but not of intercession; this honour they give to the Saints; chiefly to the Virgin *Mary*, and Saint *Nicholas* who they say is attended upon by three hundred of the chief Angels. 6. Their doctrine and practise is to adore the Images or Pictures of the Saints, whereof their Churches are full, and richly adorned. 7. They teach that in this life there can bee no assurance of salvation. 8. And that wee are justified not by faith onely, but by works also; which consist in prayers by number on their beads, in fasts, vows, almes, crossings, offerings to Saints, and such like. 9. They ascribe great power to auricular confession in doing away sinne. 10. They hold all to bee damned, that die without baptisme. 11. Extream Unction is with them a Sacrament, though not of such necessity as baptisme, yet they hold it a cursed thing to dye without it. 12. They re-baptise Christians converted to their Church. 13. They esteem som meates more holy then others, and are very strictly superstitious in their fasts. 14. They disallow marriage in their Clergy; yet they permit their Priests to marry once. 15. They place such virtue in the Cross, that they advance it in all their high ways, on the tops of their Churches, on the doors of their Houses; and

and are upon all occasions signing themselves with it on their foreheads and breastes: They adore it, they use the signe thereof in stead of prayers and thanksgiving in the morning and evening, when they sit down to meat and rise from table; when they swear, they swear by the Crosse, &c. 16. Such virtue they place in holy Water, that after the Bishops have consecrated the Rivers on the *Epiphany*, as their custom is then every year, people strive who shall first plunge their children, and themselves therein, and think their meat is blessed that is boyled in that water; and that the sick shall either recover, or be made more fit and holy for God, if they drink thereof. 17. They have their solemn Processions on the *Epiphany*, in which go two Deacons bearing banners in their hands, the one of our Lady, the other of Saint *Michael* fighting with the Dragon; after them follow the other Deacons and Priests two and two in a rank, with copes on their backs, and images hanging on their breasts. After these march the Bishops in their robes, then the Monks and their Abbots: and after them the Patriarch in rich attire, with a ball on the top of his Mytre, as if his head supported the world; at last comes the great Duke with his Nobility; when they are come to the River, a hole is made in the Ice; then the Patriarch prayeth, and conjureth the Devil out of the water; which done, he casteth salt, and censeth the water with incense, and so it becomes holy. This is the Procession at *Mosco*; where the people are provident, least the Devill (being conjured out of the water) should enter into their houses, they make crosses with chalk over their doors. In their Processions also they carry the image of Christ within a Pix upon a high pole, which they adore, and think this image was made without hands. 18. Such holynesse they place in their Priests benediction, that when they brew, they bring a dish of wort to the Priest within the Church, which he consecrates, and this makes the whole brewing holy. In harvest they do the like, by bringing the first fruites of their corne to the Priest to be hallowed. 19. On Palm Sunday, when the Patriarch rideth through the *Mosco*, the Great Duke holds his horse bridle,

and the people crie *Hosanna*, spreading their upper garments under his horse feet. The Duke hath for his service that day a pension from the Patriarch of 200 Rubbles. 20. Besides their Wednesdays and Fridays fasts, they have four Lents in the year: The first and great Lent is as ours, before Easter, the second about Midsummer, the third in harvest time, the fourth about All-Hollow-tide; the first week of their great Lent they feed upon bread and salt onely, and drink nothing but water; in this Lent they have three *Vigils*, in the last whereof which is on good Friday, the whole Parish watcheth in the Church from nine a clock in the evening, till six in the morning; all which time they stand, except when they fall down and knock their heads against their images, which must be 170 times in that night. 21. They have a Saint for every day of the year, which is held the Patron of that day. The Image whereof is brought every morning with the Crosse into the Great Dukes Chamber, by the Priest his Chaplain; before which Image the Great Duke praieth, crosseth himself, and knocks his head to the ground: then is he with his Images besprinkled by the Priest with holy water. On his Chair where he sitteth, he hath always the picture of Christ, and of his Mother; as often as he, or his Nobles, drink or change their dishes at table, they crosse themselves.

See *Fletcher*, *Botervs*, *Les Estats du Monde*, and other relations of *Moscovia*.

Q. 8. *What Ceremonies use they in their marriages and funerals?*

A. Their Marriages are performed with such words of contract as are used among us, with a Ring also, and delivery of the Brides hand into the Bride-groomes by the Priest, who stand both at the Altar, opposite to each other. The Matrimonial knot being tied, the Bride comes to the Bride-Groome, and falleth down at his feet, knocking her head upon his shoo, in sign of her subjection; and he casteth the lap of his upper garment over her, in token of cherishing and protection: then the Brides friends bow low to the Bride-Groom, and his friends likewise to hers, in sign of affinity and love; and withall the Bride Groomes Father offers to the Priest a loaf of bread, who delivers it to the Brides Father, with attestation before God and their pictures, that he deliver the Dowry wholly at

Their Marriages.

the

the appointed day, and keep love with one another; hereupon they break the loaf and eat it. This done, the married couple walk hand in hand to the Church porch, where the Bride-Groome drinketh to the Bride, who pledgeth him; then hee goeth to his Fathers house, and she to hers, where either entertain their friends apart. In token of plenty and fruitfulnesse, corn is flung out of the windows upon the Bride and Bride-groom, at their entring into the house. In the evening the Bride is brought to the Bride Groomes Fathers house; there shee lodgeth that night in silence and obscurity; shee must not bee seen by the Bride-Groome, till the next day; for three dayes she must say little or nothing; then they depart to their own house, and Feast their friends. Upon any small dislike the man may enter into a Monastery, and so forsake his wife. At their Funerals they hire women to mourn, who howle over the body in a barbarous manner, asking him what he wanted, and why he would dye! The used to put into the dead parties handes a letter to Saint *Nicholae* their chief mediator, to intercede for him. They used both anniversary and monethly commemorations of their dead friends, over whose graves the Priest prayeth, and hath a penny for his paines. They that dye in the winter, because the ground then cannot be digged, have their bodies piled up together in a place which they call *God's house*, till the spring; what time the bodies and the earth being resolved and softened, every one take his dead friend and burieth him in the same apparel he used to wear when he lived.

Their funerals.

See the above named Writers.

Q. 9. what is the profession of the Armenians?

A. They were altogether of the *Greek* Religion, and subject to the Patriarch of *Constantiople*, but now are fallen off in most Tenets, and have two patriarchs of their own; the one resideth in *Armenia* the greater called *Turcomania*; the other in *Armenia* the lesser; but now the one sits in *Persia*; the other, to wit, the lesser, in *Cilicia*. They are in some sort *Eutychians*, holding a coalition of Christs two natures, into one compounded nature; but by their late confession, it seemes they have renounced this opinion. Their Patriarchs, they

Armenians.

their Religion.

they call Catholickes: they administer the Sacrament with unleavened bread; and will not have Christs body to be really in the Sacrament under the species of bread and wine, nor do they mingle water with wine. With the *Greeks* they deny the procession of the Holy Ghost from the Son. They give the Eucharist to Infants presently after Baptisme; they pray for the dead, yet deny Purgatory; they re-baptise converts from the Latine Church. They fast the 25, of *December*, and keep Christmasse day on the *Epiphany*, or rather Christs baptisme. They keep the Feast of Annunciation the first day of *April*, the Purification the fourteenth of *February*. They eat flesh on Fridays, between Easter and Ascention day. In Lent they feed onely on Herbs, Roots, Fruits, and Pulse; they abstain from such beasts they account unclean: they hold that the souls of good men obtain not felicity till the Resurrection: They admit none to be secular Priests till they are married; but must not marry the second time. They will not have the Sacraments to confer grace. They administer the cup to all, and celebrate no Masse, without distributing the Sacrament. They invocate Saints, and insert divers words into the Creed which are neither Greek nor Latine.

See *Baronius*, *Boterus*, *Chytræus*, *Boemus*, *Vitriacus* his Oriental History; the *Armenian* Confession, &c.

Q. 10. *What other Sects are there of the Greek Religion?*

Melchites

A. The *Melchites*, so called from *Melech*, a King, because they have always followed the faith of the Emperors of *Constantinople*, according as it was established by the Council of *Chalcedon*, against *Eutyches* and *Dioscorus*. They are also called *Syrians*, from the country where they inhabit. These are altogether of the Greek Religion and Communion, but not of the jurisdiction of the Patriarch of *Constantinople*, but of the Arch-Bishop of *Damascus*, under the title of Patriarch of *Antiochia*; for this City, where Christianity had its first residence and name, and where *Peter* sate seven years Bishop, being wasted and forsaken, the Patriarch's seat was translated to *Damascus*, where it remaineth.

Georgians.

2. The *Georgians* are also of the *Greek* Religion, but are not subject to the Patriarch of *Constantinople*, having a Metropolitan of their own, whose residence is in the Monastery of Saint *Katharine*, in Mount

Mount *Sinai*, a great way from *Iberia*, lying between the *Euxin* and *Caſpian* Seas, where the *Georgians* inhabit; who are ſo called from Saint *George*, as ſome think, who converted them to Chriſtianity, and whoſe picture they carry in their Banners; but doubtleſs they were called *Georgians* before Saint *George* was born: For *Mela* ſpeaks of them in the firſt Book of his Geography, who lived in the time of *Claudius* the Emperour; and *Vadianus* on that place, thinks they were called *Georgians* from their Husbandry, to which they were much addicted. 3. The *Georgians* next Neighbours, to wit, the *Mengrelians*, called of old *Colchi*, and the ancient *Zychi*, now called *Circaſſians*, whence the *Sultan* had his *Mamalukes*, are alſo of the Greek Communion, and ſubject to the Patriarch of *Conſtantinople*, but they baptiſe not their Children til they be eight years old: In other points they are of the Greek Religion, being converted to Chriſtianity by *Cyrillus* and *Methodius* the Apoſtles or Miniſters of the Patriarch of *Conſtantinople*. *Mengrelians.* *Circaſſians.* See *Bellonius* his obſervations, *Boterus*, *Chytræus de ſtat. Eccleſ. Thomas à Jeſu Everewood, Prateolus de Sectis*, &c.

Q. 11. *What is the Religion of the* Neſtorians, Chriſtians *of Saint* Thomas, *and* Jacobites?

A. 1. The *Neſtorians*, ſo called from *Neſtorius* the Heretick, whoſe opinion concerning two perſons in Chriſt they held a long time, and ſpread themſelves through a great part of *Aſia*, by reaſon of *Coſroes* the *Perſian* King, who in hatred to *Heraclius* the Emperour, cauſed all Chriſtians within his Dominions to become *Neſtorians*; theſe were ſubject to the Patriarch of *Muſal*, which ſome think to be *Bagded* or *Babylon*, others *Seleucia*, and others a part of old *Ninive*; but at this day moſt of them are ſubject to the Pope, both in juriſdiction, and partly in Religion, and have renounced their old errors concerning the two Perſons in Chriſt, that *Mary* ſhould not be called the Mother of God; that the Council of *Epheſus*, and all other Councils after it, are to be rejected; theſe errors I ſay, they have renounced, but they adminiſter the Sacrament with leavened bread, and in both kindes, and permit their Prieſts to marrie the third or fourth time; they have Croſſes but not Crucifixes, nor confirmation, nor Auricular confeſſion. 2. The Chriſtians of *India*, *Neſtorians.*

or

or of Saint *Thomas*, so called, because converted by him. They were heretofore *Nestorians*, and subject to the Patriarch of *Musal*, but now are subordinate to the Pope, both in profession, and jurisdiction. They did use to give the Eucharist in both kindes; to season the bread with salt; instead of Wine to drink the juice of Raisons; to baptise their children when forty daies old; to reject all Images except the cross, the Popes supremacy, extream unction, and second marriages of their Priests; &c. but now they are of the *Roman* Religion. 3. The *Jacobites*, so called from *Jacobus*, the *Syrian*, a great *Eutychian*, are spread through many Kingdomes in the East. They are named also *Dioscorians*, from *Dioscorus* Patriarch of *Alexandria*, a great Patron of *Eutyches*. They belonged antiently, before the Council of *Chalcedon*, to the jurisdiction of *Antiochia*; but since, they yield obedience to a Patriarch of their own, whose residence is in *Cayamit* the Old Metropolis of *Mesopotamia*, but yet retains the name of Patriarch of *Antiochia*. They held there was in Christ but one nature, will, and operation, and therefore in signing with the Crosse they used but one finger, whereas the other Eastern Christians used two. Before baptisme they imprinted on their children the sign of the Crosse with a hot Iron. They deny Purgatory, and praiers for the dead, and say that the Angels are made of fire and light. They hold that just mens souls remain in the earth till the Resurrection; their Priests are married, they deny auricular confession, give the Eucharist in both kindes, and the bread unleavened. They circumcise both Sexes, they condemne *Eutyches* as an Heretick, and yet honour *Dioscorus*, and *Jacob* the *Syrian* as Saints; but now they have utterly rejected the Heresie of one nature in Christ, and with the Latine Church acknowledg two distinct natures, with their distinct properties, as may be seen by the *Jacobites* confessions.

Indians, *their Religion at this day.*

Jacobites.

In *Bibliotheca Patrum*, *Baronius*, &c. See the above-named Authors.

Q. 12. *What is the Religion of the* Maronites?

Maronites, *their Religion.*

A. The *Maronites* are so called from *Maron* a holy man, their chiefe residence is in Mount *Libanus*, though some inhabit *Aleppo*, *Damascus*, *Tripoli* of *Syria* and *Cyprus*. Their Patriarch

is

is a Monk of Saint *Anthony*, having nine Bishops under him; he is alwayes called *Peter*, and will be stiled Patriarch of *Antiochia*, which title is claimed by the *Jacobite* Patriarch, who is alwayes named *Ignatius*. The *Maronites* were *Monothelites*, and with the Greeks denyed the Procession of the holy Ghost from the Son; abstained from blood and strangled things, observed the Sabbath with the Lords day, condemned the fourth marriage as utterly unlawfull; rejected confirmation; administred the Sacrament in leavened bread, and in both kindes; and excluded the blessed souls from heaven, till the Resurrection: they did besides hold that all mens souls were created together in the beginning: that Hereticks are to be rebaptized; that the child is not to be baptized till the mother be purified, which is forty dayes after a Male childe, and eighty after a Female; that children should receive the Eucharist, as soon as baptized; that the Father may dissolve the Matrimony of his childe, if he dislike it; that the Eucharist is not to be reserved, nor to be carried to sick persons, in danger of death; that Priests and Deacons must be married; that children of five or six years old may be made Sub deacons; that women during their monthly purgations are not to be admitted into the Church, nor to the Eucharist. But these opinions the *Maronites* renounced, when the Christians had the command of *Syria* and *Palestine*, but when *Saladine* recovered those parts, the *Maronites* fell off from the Roman Church, and embraced their former Tenets; but in the time of *Gregory* the thirteenth, and *Clement* the eighth the reconciled themselves again to the Roman Church.

See the above named Author, and withal *Possevin: apparat. sacr. Thomas a Jesu de convers. Gent. Vitriacus Histor. Orient. Tyrius de bello sacro, &c.*

Q. 13. *What are the* Cophti?

A. The *Cophti* are the *Jacobites* of *Egypt*, for the Egyptians were anciently named *Ægophti*; we call them *Cophti*, that is, Egiyptian Christians, as the *Jacobites* of *Syria* are named *Syrians*, and in no country were these *Eutychians* more patronised them in *Syria* and *Egypt*; yet these *Jacobites* differ from *Eutyches* in this, that He taught the two natures in Christ to be one by confusion or commixtion; whereas They say, that they are one by co-adunation, but so, that the properties of

Cophti *of Egypt.*

of each nature remain distinct, so that in effect they hold two natures, but dare not say so, for fear of *Nestorianisme* of the two persons; not being able to discriminate between the Nature and the Person. These *Cophti* are subject to the Patriarch of *Alexandria*, whose residence is now in the City of *Caire*. They used heretofore to be circumcised; but by the Popes perswasion have left it. They baptise not chilldren till the fortieth day: to whom they give the Eucharist immediately after baptism, & then also confer on them all sacred orders under Priesthood; their parents promising for them (and performing what they promise) till they be sixteen years old, chastity, fasting on Wednesdays, Fridays, and in the four Lents. They administer the Eucharist in leavened bread, and in both kinds. With the *Greeks* they leave out the words of the *Nicene* creed, *and from the Son*; they deny the Sacrament and extream Unction to the sick, reject Purgatory, and prayer for the dead, and all General Councils (*chiefly Chalcedon*) after that of *Ephesus*. They keep no Lords day, nor feasts except in Cities. They marry within the second degree of consanguinity without dispensation, they account the Romane Church heretical, and in their Liturgies use to read the Gospel of *Nichodemus*.

See the above named Authors, with *Barenius*, and *Thevets* Cosmography of the *Levant*. c. 48

Q. 14. *What are the* Abyssin *Christians?*

Abyssins, their Religion.

A. These be they which inhabit the Mid-land *Æthiopia*, under *Presbyter* or *Pretious John*, they have a Patriarch of their own, whom they call *Abuna*, whose garment is white, his upper Vestiment is like a Cardinals cloake buttoned before. When hee rides abroad on his Mule hee is attended on with a great train, three crosses or staves are carried about him, and holdeth a crosse in his own hand. They have many Mytred Priests or Bishops, and great store of Monasteries. All their Patriarchs and Bishops are of S. *Anthonies* order, as are the Patriarchs of *Alexandria*, to whose jurisdiction anciently *Æthiopia* did belong; and yet at this day they are tied to chuse their *Abuna* (whom they call Catholick) of the jurisdiction of *Alexandria*, by the Patriarch of which place hee is confirmed, consecrated and invested in his Ecclesiastical Rights

Rights. In their Liturgy also they pray particularly for the Patriarch of *Alexandria*. The *Æthiopian* Religion consisteth in circumcising Male and Female; whether out of Religion, or the ancient custome of their Nation (as being deiscended from the ancient *Æthiopians* or *Arabians*, *Ismaels* posterity, who used to be circumcised) is uncertain: But most likely they are circumcied in memory and imitation of Christ, who was also circumcised. They use also every year to Baptise themselves in Lakes and Rivers on *Epiphany* day, in remmembrance of Christs baptisme, who was baptized on that day in *Jordan*. The other points of their Religion be these: they abstain from such beasts as the old Law accounteth unclean; they keep the Sabbath and Sunday together: The Thursday before Easter they administer the Sacrament in unleavened bread; but ordinarily in leavened bread; all communicate (standing) in both kindes. The Wine they receive from the Deacon in a spoon; and that in the Church onely. The day they receive in, they must not spit till Sun-set. After forty dayes the Males are Baptized, the Females after eighty, except in case of necessity; and then also they give them the Eucharist; they think their Children dying without baptisme shall be saved by the Faith of their parents. They confesse after every sin committed, and then receive the Eucharist. They are *Jacobites* In acknowledging but one nature and will in Christ; therefore they reject the Councill of *Chalcedon*, for condemning *Dioscorus* the *Eutychian*. So they deny Confirmation and extream Unction. They hold traduction of souls, admit of painted, not Massie Images; they usually excommunicate none but murtherers, and this onely belongs to the Patriarch. Priests and Monks have neither Tythes, nor Almes by begging, but live by their labour. They permit not their Bishops and Priests to marry twice. Flesh is eaten every Friday betwixt Easter and Whitsunday. The King conferreth all Ecclesiastick promotions, except the Patriarchship. Of these passages see the above named Authorss, and withall the *Æthiopian* Liturgy in *Bibliotheca patrum, tom. 6. Alvares* the King of *Portugals* Chaplain who,

who lived in *Æthiopia* six years, and wrote the *Æthiopian* History. *Zaga Zabo* an *Æthiopian* Bishop sent into *Portugal* by King *David* the *Abyssin*; who set out the confession of the *Æthiopian* faith, translated by *Damianus a Goes*, &c.

Q. 15. *Wherein doth the Protestant Church agree with, or dissent from other Christian Churches?*

Protestant Church, its agreement with, and dissent from other Christians Churches

A. They agree with the *Greek* Church, in giving the Sacrament in both kindes, in admitting Priests to marry, in rejecting Images, purgatory, and extreame unction, and in denying the Popes supremacy; in the same points also they agree with the *Melchites* or *Syrians*, with the *Georgians*, *Mengrelians* and *Circassians*, and with the *Moscovites* or *Russians*, who are all of the Greek profession, though in some things they differ. The protestants agree with the *Nestorians* in rejecting auricular confession, in permitting Priests to marry, in communicating in both kindes, and in rejecting Crucifixes. With the Christians of Saint *Thomas*, they agree in administring the Sacrament in both kinds, in rejecting Images and extream Unction, and permitting Priests to marry, and denying the Pope supremacy. They agree with the *Jacobites*, in confessing their sins onely to God, in rejecting purgatory, and prayers for the dead, in giving the Sacrament in both kindes, and in unleavened bread, and in tolerating Priests marriages; in the same points also they agree with the *Cophti* or Christians of *Egypt*, with the *Abyssins*, *Armenions* and *Maronites*. But the Protestants differ from the above named Churches in these subsequent points 1. They believe that the Holy Ghost proceedeth from the Son. 2. They use unleavened bread in the Sacrament. 3. The English Protestants allow Confirmation. 4. They hold that the Blessed souls enjoy Gods presence, and that they wicked are tormented in Hell, immediately after their departure hence. 5. They permit Priests after ordination to marry. 6. They reject pictures as well a Massie-Images. 7. They observe not the Saturday or Sabbath. 8. They have but one Lent in the year. 9. They make no scruple in eating of blood; in these points the Protestants dissent both from the *Greeks*, *Melchites*, *Georgians*, *Mengrelions*, *Circassians*

Iassians, *Moscovites* and other Sects above named. They defer not baptisme till the eighth year with the *Circassians*; they pray not for the dead, nor give the Sacrament in a spoon, nor divorce their Wives upon every light occasion, with the *Moscovites*; they affirm not two persons in Christ, nor deny *Mary* to be the Mother of God, nor reject the Councel of *Ephesus*, and all other Councels after it, with the *Nestorians*. They deferre not baptisme till the fortieth day, nor exclude Priests from second marriage, with the Christians of Saint *Thomas*. They did not ascribe one nature onely, one will, and one operation to Christ, nor do they use circumcision, and a hot Iron in baptisme, nor do they teach that Angels are composed of fire and light, with the *Jacobites*. They give not the Eucharist to Infants, they marry not in the second degree of consanguinity, nor do they read the Gospel of *Nicodemus*, with the *Cophti*. They do not hold traduction of soules by seminal propagation, nor baptize themselves every year, nor suffer they their Ministers to live by mechanical labours, with the *Abyssins*. They use not rebaptization, nor fasting on Christmasse day, nor abstain from eating of unclean beasts prohibited by the old law, with the *Armenians*; they do not hold that all soules were created together, nor that parents ought to dissolve their childrens marriages when they please, nor that Children should be made Sub-Deacons, nor that Menstruous Women should bee excluded from the Sacrament, with the *Maronites*. The Protestants do not celebrate their Liturgy in an unknown tongue, as the *Maronites*, *Cophti*, *Jacobites*, *Indians* and *Nestorians* do, who make use of the *Chalde* or *Syriack* language in their divine service, which few understand; nor with the *Greeks*, *Melchites*, *Georgians*, *Circassians* and others, do they use the ancient Greek tongue in their Liturgies, which these above named know not, and yet make use of it in their Churches; nor with the Roman Catholicks do they read and pray in Latine, but in their own vulgar language, which are intelligible by all; in which point they agree with the *Abyssins*, *Armenians*, *Moscovites*, *Russians*, *Sclavonians*, anciently called *Illyrians*. Lastly, Protes-

ſtants differ from the Roman Catholicks in theſe points: 1. Of the number of Canonical Books of Scripture, of their ſufficiency, authority and interpreter. 2. Of Chriſts deſcent into Hell. 3. Of the head of the Church, and of the Popes Supremacy. 4. Of the true Catholick Church. 5. Of their Clergie, their orders, immunities, and Cœlibat. 6. Of the Monaſtical life, vows, and Evangelical Councils. 7. Of the power of the Civil Magiſtrate. 8. Of Purgatory. 9. Of Invocation of Saints. 10. Adoration of Images and Reliques 11. Sacraments their number, efficacy, and ceremonies. 12. Baptiſme its neceſſity, effects, and ceremonies. 13. Tranſubſtantiation, and the conſequences thereof. 14. Of adminiſtring in both kinds. 15. The ſacrifice of the Maſſe. 16. Auricular confeſſion. 17. Satisfaction. 18. Indulgences. 19. Extream Unction. 20. Original ſin. 21. Free-will, Predeſtination, and Grace. 22. Juſtification, Faith, and good works. 23. The Latine Service. 24. Traditions. "Some other ſmall differences there are, and fewer "there might be, if men would be moderate on ei- "ther ſide; but the ſpirit of contention and contra- "diction, hath hitherto hindered, and will yet hin- "der the peace of the Church, till the Prince of "Peace, our true *Solomon*, who built this myſticall Tem- "ple, without noyſe of Axes or Hammers, put an end to "all jarrs and diſcords, till hee whom both the Winds "and Seas do obey, awake, who now ſeems to be aſleep; "till hee, I ſay, awake and rebuke the ſtormy winds, and "proud billows, on which his ſhip is toſſed to and fro; "that at laſt ſhe may enjoy a calm time, and ſome Hal- "cyonian days, and may caſt Anchor in the ſafe harbour "of tranquility, where we may find our Saviour not in the "Earthquakes, Whirlewinds, and fire of contention; "but in the ſtill and quiet voice of peace, concord, and "unity, which he left to us as a Legacy, but we have loſt "it by our pride, ſacrilege, envie, ambition, covete- "ouſneſs, profaneneſs, and vain-glory.

The Contents of the Fifteenth Section.

Religion is the ground of all government and greatnesse. 2. By divers reasons it is proved that Religion of all Common wealths, and humane societies, is the foundation. 3. That Princes and Magistrates ought to have a speciall care, in setling and preserving of Religion. 4 That one Religion onely is to be allowed in a Common wealth publickly. 5. In what respects different Religions may be tolerated in private. 6. A Christian Prince may not dissemble his Religion. 7. Why GOD blesseth the professors of false Religions, and punisheth the contemners thereof. 8. False Religons are grounded upon policy, & what use there is of Ceremonies in Religion. 9. The mixture and division of Religions, and of Idolatry. 10. How the Gentile Religion in worshipping of the Sun, seems to be most consonant to naturall reason; with divers observations concerning Sun-worship, and the knowledge the Gentiles had of a Deity, & the unity thereof, with some glimmering of the Trenity. 11. That the honour, maintenance, and advancement of a Priesthood, is the main supporter of Religion. 12. That the Christian Religion is of all others the most excellent, and to be preferred for divers reasons, being considered in it selfe, and compared with others; with an exhortation to the practice of religious duties, which is true Christianity.

SECT. XV.

Quest. 1.

HAving now pass't through all Religions known in the world, it remains that we make some use of what we have viewed: let us know then, to what end and purpose hath this View been taken?

A. First to let us see, that there is no nation so barbarous, or brutish (except some particular fools, who

hath said in their heart, *there is no God*) which hath not made profession of some Religion, by which they are taught to acknowledge and worship a Deity: For Religion is the pillar on which every Common-wealth is built; so long as the pillar is stable and firm, which is the foundation, so long will the house stand immovable; *Though the rain descend, and the winds blow, and the floods come, and beat upon that house, yet it shall not fall because it is founded upon a Rock*, *Mat* 7 But if blind *Sampson*, if people void of understanding, trusting to their strength, shake once this pillar of Religion, down falls the whole Fabrick of Government, Law and Dicipline. Of this, examples in all ages may be brought, to shew, how States and Religion like *Hippocrates* Twins do live and die together; so long as Religion flourished in *Judea*, so long did that State flourish; but when the one failed, the other fell. *Judah* and *Israel* were not carried away into Captivity, till they had Captivated Religion: As *Sampsons* strength consisted in his Hair, so doth the strength of a Common-wealth in Religion, if this be cut off, the *Philistins* will insult over the strongest State that ever was; and bring it to destruction: This is the *Palladium*, which if once removed, will expose the strongest City in the World to the enemy. The *Greek* Empire had not fallen from the *Palæologi* to the *Turk*, had the Christian Religion stood firm in *Constantinople*. The Poet could acknowledge that so long as *Rome* stood religious, so long she continued Victorious; *Dis te minorem quod geris, imperas*, *Horat.* And *Tullie* confesseth that the instruments by which the *Romans* subdued the World, were not strength and policy, but Religion and Piety: *Non calliditate & robore, sed pietate ac Religione omnes gentes nationesque superastis. Orat. de Arusp. resp.* For this cause the Senat and people of *Rome* were carefull to send their prime youth to *Hetruria*, (the University then of the *Roman* Religion) to be instructed in the ground of all their sacred and mysterious learning. Therefore *Mæcenas* in *Dion Cassius L.* 3. adviseth *Augustus*, πάντα πάντως, by all meanes and at all times, to advance the worship of God, and to cause others to do the same, and not

Religion the ground of government and greatnesse.

to

to suffer innovations in Religion, whence proceed συναμοσίαι, συνάσεις & ἑταιρεῖαι, conspiracies, seditions, and conventicles, or combinations. Religion is the Bulwark, as *Plato* saith, of Lawes and Authority; it is the band of all humane society; the fountain of justice and fidelity; beat down this Bulwark, break this band, stop this fountain, and bid Adiew to all Laws, Authority, Unity, Justice, and Fidelity.

Q. 2. *How doth it appear that Religion is the foundation of Common-wealthes, or humane societies.*

A. 1. Because Religion teacheth the fear of God, without which, men should live more securely among Lyons and Beares, then among men; therefore *Abraham Genesis*, 20. knew that at *Gerar* he should both loose his Wife and his life too, because *he thought, surely the fear of God was not in that place*; 'tis not the fear of the temporall punishment, or of corporall death that keepes men in awe, but of eternall torments and spirituall death; therefore when *men will not fear those that can destroy the body, they will stand in awe of him who can cast body and soul into Hell-fire Mat.* 10. It was this fear that begot Religion in the World, *Primus in orbe Deos fecit timor*, and it is Religion that cherisheth, increaseth and quickneth this fear; the end then of Common-wealths and of all societies, is, that men may live more comfortably and securely then they can do alone; but without Religion there can be no security nor comfort, no more then there can be for Lambs among Wolves; for *homo homini lupus*. 2. There can be no durable Common-wealth where the people do not obey the Magistrate; but there can be no obedience or submission of Inferiours to their Superiours without Religion, which teacheth that Princes and Magistrates are Gods Vice-Gerents hear on Earth; whom if we do not fear and obey, we cannot fear and obey God; who commands *Rom.* 13. *That every soul be subject to the higher Powers, for there is no power but of God.* 3. There is in all men naturally a desire of happinesse and immortality; which cannot be attained without the knowledge and worship of God; whom wee can neither know nor worship without Religion, which prescribeth the rules and way

The Foundation of all Common-wealths.

of worshiping him; and likewise sheweth us that there is a God, That he is one, invisible, eternall, omnipotent, the maker of all things, *&c.* 4. The Essence and life of a common-wealth consisteth in Love, Unity, and Concord; but it is by religion that these are obtained; for there is no band or tie so strict and durable, as that of Religion, by which all the living stones of the great buildings of Kingdoms and States are cemented, and like the planks of *Noahs* Ark, are patched and glewed together. 5. As each particular man is subject to death, and corruption, so are whole States, Corporations, and Kingdoms; but the meanes to retard and keep off destruction and ruine from them is, Religion; hence those States continue longest, where Religion is most esteemed and advanced; whereas on the contrary, the contempt of Religion is the fore-runner of destruction; this wee see that when the whole World was united into one corporation and society, for slighting Religion, were all overthrown in the Generall Cataclysme, except eight religious persons, saved in the Ark. The Poet acknowledgeth that all the miseries which befel *Italy*, proceeded from the neglecting of Religion; *Dii multa neglecti dederunt Hesperiæ mala luctuosæ*, *Horat.* 6. As all Commonwealths and States know and are assured that they cannot subsist without the protection of Almighty God, who is the Author of all humane societies, so likewise they know, that God will not owne and protect them who either cannot or will not serve, worship, and honour him, which without Religion is impossible to be done by men; for as all Nations know, even by the comely order and harmony, the strange operations of Nature, and the beauty of the world, that there is a Divinity, which is also plain by the actions of Providence; so likewise they know that this Divine power must be honored and obeyed, except they will shew ingratitude in the highest degree, to him, whence they have their living, moving, beeing, and all they enjoy; but without Religion they can neither know how nor where, nor when to worship him. 7. Every man knows he hath a spirituall

ſpiritual, reaſonable, and heavenly ſoul, which naturally delights in the knowledg and contemplation of heavenly things, which ſhew that he cannot reject all Religion, except he will ſhake off nature and humanity. 8. The verieſt *Atheiſts* in the world, who denyed God, (at leaſt in his providence, though they could not in his eſſence) yet affirmed that Religion was neceſſary in all ſocieties, without which they cannot ſubſiſt, as is already ſaid. 9. As ſubjects will not obey their Princes, but fall into rebellions, ſo Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and aſſures them that there is over them a King of Kings, and Lord of Lords, to whom they muſt give an account of their actions. *Regum timendorum in propios greges, Reges in ipſos imperium eſt Jovis. Horat.* 10. If it were not for the force of Religion, few Common-wealths could defend themſelves; what ſouldier would fight with that courage, or expoſe his life to danger, if he did not expect a greater reward, a more durable garland hereafter, then any they could expect here? This made the *Jewes* ſo reſolute againſt their neighbour *Gentiles*; this animated the *Romans* againſt their enemies; they fought *Pro Aris* for their Altars in the firſt place; this animateth the *Turks* againſt Chriſtians, and theſe againſt the *Turks*.

Q. 3. *Ought not then Princes and Magiſtrates to have a ſpecial care in the ſetling and preſervation of Religion?*

Religion, moſt requiſite in Princes and Governers, they ſhould be carefull of it.

A. Yes: for no means is ſo powerfull to eſtabliſh and perpetuate their thrones and authority as Religion; no Guard ſo ſtrong as this, no Caſtle ſo impregnable; no Spur ſo ſharp to ſtir and extimulate peoples affections towards the defence, obedience, reverence, and maintenance of their Governours, as Religion; therefore the wiſe *Roman* Emperors took more pride and delight in the titles of *Pius* and *Sanctus*; of *Pious, Holy, Religious*, then to be ſtiled, Wiſe, Fortunate, Stout, or Valorous; and to let the people know what care they had of Religion, they alone would be called *Pontifices Maximi*; or chief Biſhops. There is no Epithet that

the wise Poet gives to *Enaas* so often, as that of *Piety*; *Pius Æneas, pietate insignis & armis, insignem pietate virum*, &c. *Quo justior alter, nec pietate fuit.* &c. *Virgil.* That good Emperour *Antonius*, who succeeded *Hadrian*, preferred the title of *Pius* to all his other honorable titles; and as wise Princes have been chiefly carefull of Religion, to preserve it pure, and uncontaminate, so have they bin diligent in suppressing *Atheists*, the chief enemies thereof: for they saw that *Atheisme* did introduce *Anarchy*; for he who is an enemy to God, cannot be a friend to Gods Vice-Gerents; therefore in all well governed States they have been either put to death or banished, as being enemies to government and humane society. Wise Princes finde that as Religion uniteth peoples affection to them, so it makes them fortunate and successfull in all their actions and undertakings; never was there a more religious Prince then King *David*, and never a King more successfull against his enemies; the like we may see in *Constantine*, *Theodosius*, *Charles* the great, and many others no lesse famous for their Religion, than for their Victories; and because wise Lawgivers are not ignorant how much Religion is prevalent with the people, therefore they delivered them no Laws, but what either they received, or said they received from some Deity; so *Lycurgus* gave out that his Laws were delivered to him by *Appollo*: *Minos* received his Laws from *Jupiter*, with whom he was familiar nine years together. *Zaleucus* makes *Minerva* the Author of his Laws. *Numa* ascribes his Laws to the *Nymph Ægeria*, with whom he had Familiar conferences in the night. And *Mahomet* will have his Laws backed by the authority of the Angell *Gabriell*; *such is the force of Religion*; that without this, men would neither receive nor obey Laws: for this cause God himself appeared often to the Patriarchs, and came down in lightning and thunder upon Mount *Sinai*, when he gave the Law. Neither hath there been any more forcible way to appease tumults and popular seditions, then the conceit of Religion. When the City of *Florence* in a civill dissention was washed with her own blood, *Francis Sodorinus* the Bishop, in his Pontificals

tificals, having the croſſe carried before him, and accompained with his Prieſts, ſtruck ſuch an awe of Religion into the hearts of the Citizens, with his very preſence, that they flung down their arms; the like religious Stratagem was uſed by *Jaddus* the High Prieſt of the Jewes, to obtain the favour of *Alexander*, as he was marching againſt *Jeruſalem* with his Army, who was ſo ſtruck with the Prieſts majeſtical preſence and Veſtiments, that he both adored the Prieſt, ſpared the City, and conferred on it divers benefits. The like reſpect and ſucceſſe had Pope *Urban* from *Attila* when he beſieged *Aquileia*; and many more examples may be alledged.

Q. 4. *Are Pluralities of Religions tolerable in a State?* *But one Religion to be allowed publickly.*

A. 1. Publickly One Religion onely is to be allowed, becauſe there is but one God, who is the Object of Religion; therefore as his Eſſence is moſt ſimple and indiviſible, ſo ſhould his worſhip be, becauſe diverſities of Religion breed diverſities of opinions concerning God. 2. As there is but one truth, ſo there ought to be but one Religion; for falſe Religions either teach to worſhip falſe Gods, or elſe in a falſe manner to worſhip the true God; therefore God himſelfe preſcribed to the Jews the rule and manner of his worſhip, ſtrictly commanding them not to alter any thing therein; and Saint *Paul* ſheweth, *That the Goſpel which he taught, was the onely true Goſpel, ſo that if an Angel from Heaven ſhould preach any other Goſpel, let him be accurſed*, Galat. 1. 3. As there is but one Church which is the ground and pillar of truth, and one faith to lay hold on that truth, and one ſpirit to lead the Church into the way of truth, ſo there ſhould be but one Religion, which is the Doctrine of that truth. 4. There is but one way to Heaven and life Eternall; but the wayes to deſtruction are many; therefore there ought to be but one Religion to conduct us in that way to eternall happineſſe. 5. Religion (as is ſaid) is the Foundation of all States and Kingdoms; therefore in one State or Kingdome there ought to be but one Religion, becauſe there can be but one foundation; for one Building cannot have many Foundations, 6. Religion is the band and cord by which the unity

of

of the State is preserved; if this band be broken into many pieces, how can it binde the affections of people, and preserve their unity, either amongst themselves, or with their Princes and Governours: As therefore *a city divided against it self cannot stand*; neither can that State subsist, which is divided into different Religions, which occasioneth diversity of affections, and withall many jars and contentions. 7. As in bodies naturall, contrary qualities cause destruction; so in bodies Politick, contrary Religions; for if there be but one true Religion, the rest must needs be false; and what can be more contrary then truth and falshood? so that the belly of *Rebecca* must needs be tormented, where such opposite twins do struggle: Hence proceed heart-burnings, emulations, strifes, proscriptions, excommunications, and such like distempers, by which the seamlesse coat of Christ is torne in pieces. 8. Diversity of Religions beget envy, malice, seditions, factions, rebellions, contempt of Superiors, treacheries, innovations, disobedience, and many more mischiefs, which pull down the heavy judgments of God upon that State or Kingdome where contrary Religions are allowed, because whilst every one strives to advance his own Religion above the other, all these distempers now mentioned must needs follow. We could instance the condition of the *Jewes*, how they flourished whilest they adhered to the Religion prescribed them by God: But when they admitted the *Gentile* Religions also among them, they fell into all the mischiefs mentioned, and God cast them off as a prey to their Enemies. But we have sufficient and experimentall proof of this in our neighbouring Countries of *France* and *Germany*; what distempers and civill wars not many years ago have ensued upon the differences of Religion, to the desolation and ruine of many Towns and Cities? *Tantum Religio potuit suadere malorum.*

Different Religions how and when to be tolerated.

Q. 5. *May a State tolerate different Religions in private?*

A. 1. If they be such Religions as do not overthrow the fundamentals of truth. 2. Nor such as impugne or disturb the government established in that State or Kingdome. 3. If the professors thereof be such

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as are not factious, ambitious, or pertinacious; but honest, simple, tractable, obedient to Superiours, having no other end in holding their opinions of Religion, but God's glory, and satisfaction of their own conscience, so far as they can conceive, and withall are willing to submit to better judgments, and to renounce their opinions when they are convinced to be erroneous; in these regards I say a State may, and wise States do tolerate diversities of opinions in Religion, upon good grounds; because (as *Solomon* saith) *There is a time for all things under the Sun:* There will come a time when *the tares shall be separated from the corne, though the wise Husbandman suffers them to grow together a while.* The wise Physitian will not presently fall to purging out the noxious humours of a *Cacochymical* Body; for in some diseases nothing is more dangerous then precipitate and untimely Phisick; Chronical diseases are not cured by Physick and motion, but by time and rest. The nature of man is such (saith *Seneca*) that he will be sooner led then drawn, *facilius ducitur, quàm trahitur. Stubborn and violent courses in reformation, beget stubborn and violent opposition.* The warme Sun will prevail more with the traveller, then the cold and boysterous winde; the Goats blood will break the Adamant, which the hardest hammers cannot do. God also hath his times for calling of men to the knowledge of his truth; some he calls at the ninth hour, and some not till the eleventh. Christ sends abroad his Disciples to preach and work miracles among the *Jewes:* but into the way of the *Gentiles* they must not yet go till his ascension. It falls out many times that the remedy is worse then the disease; and while wee go about to cure the State, wee kill it; and instead of purging out the peccant humours of the body Politick, wee cast it into a *Calenture* or burning Feaver. This was not unknown to that wise and good Emperor *Theodosius*, who could not be perswaded by the *Catholicks* to extirpate, or use violent courses against the *Arrians*, but permitted them to enjoy their Churches and opinions, knowing how dangerous it would prove to the State, if the quietnesse thereof should be disturbed; this had been to kindle the fire

which

which was lately extinguished, and to raise a conflagration in the Empire, which could not be quenched without an inundation of blood; this had been *Camerinam movere*, or to awake a sleeping Dog. For this cause though the *Turk* is zealous in his Religion, yet he permits *Christians*, *Jewes*, *Persians*, *Æthiopians*, and others, to enjoy their severall Religions. The like liberty is permitted in *Germany*, *France*, and other places, for avoiding further mischief; For this purpose that there may not be a breach of peace, and disturbance in the government of the State. The *Turks* and *Muscovites* inhibit all disputations in points of Religion upon pain of death. The like inhibition was made by the Emperor and Princes of *Germany*, after their Civil Wars, that there should be no dispute or contention between the Catholickes and Protestants; for indeed by such disputes, Religion it selfe is weakned, and the State indangered; for if it be not tolerable to question Lawes once established, how can it be safe either for State or Church to call in question Religion once setled and confirmed by authority? By questions and disputes the Majesty of Religion is slighted; and that made dubious, which ought to be most certain; The objects and high mysteries of our faith, are not to be measured by our shallow reason. The many disputes about Religion, commonly, overthrow the practise of Religion, which consisteth not in talking, but in doing; the one indeed is more easie then the other, as *Seneca* saith, *Omnes disputare malunt quam vivere; We had rather dispute of salvation, then work it out with fear and trembling.* If Heaven could be obtained with wrangling and disputing, a profane Sophister should sooner have it then a Holy Christian, who knowes that life eternall is not obtained by talking *of*, but by walking *in* the wayes of GOD'S Commandements. But to return to our former discourse, and to end this question, as wee began; diversity of Religions, with the limitations aforesaid, may be connived at; especially when it cannot be avoided without the danger and ruine of the State; and the rather, because the Conscience cannot be compelled, nor faith forced. There never was a wiser State than

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the *Romans*, and more zealous in the worship of their gods, κατὰ τὰ πάτρια, according to the custome and lawes of their Nation; yet they admitted the worship of *Isis* and *Æsculapius*, forrain Deities; and a *Pantheon*, or Temple for all gods. And though they abhorred the *Jewes* above all other people, yet *Augustus*, that wise and happy Emperor, permitted them to exercise their owne Religion. Princes and Magistrates must, like wise Ship-Masters, rather strike Saile, and cast Anchor, then make Ship-rack in a storme, and rather saile back with safety, then venture upon the Rocks in the Harbour with danger: *Præstat recurrere quàm male currere.* As *Constans* the Emperor, and *Theodosius* the Great, though Catholick Princes, yet for quietnesse sake tolerated the *Arrians*. So did *Leo* make the edict of Union, called ἑνωτικὸν, that all the different religions within his dommions might live peaceably and friendly together. For the same cause *Anastasius* made a Law of *Amnesti*, and accounted those the best preachers that were moderate.

Q. 6. *May a Christian Prince dissemble his Religion?* *Princes must not dissemble in Religion.*

A. 1. He may not; because God abhorreth Hypocrisie, condemneth a double heart, and rejecteth such as draw near to him with their lipps, when their hearts are farr from him. Christ denounceth more woes against Hypocrisie then any other sin: of those who are Wolves in Sheeps cloathing, he will have us take heed, and threatneth to deny those before his heavenly Father, who deny him before men. Wee are commanded to love God *with all our heart, with all our strength*, &c. which we do not, if we dissemble. Hee requires faithfulnesse, truth, and sincerity in the inward parts, he abhorreth liars, and deceitfull men. Shall we think it lawfull to dissemble with God, and are offended if our neighbours dissemble with us? GOD will not have us wear a Linsie-Woolsie Garment; nor plow with an Oxe and an Asse: nor sow different seeds in the same ground. *Simulata sanctitas duplex impietas*; The Divell is never more dangerous, then when hee transformes himselfe into an Angel of light; *Malus, ubi se bonum simulat, pessimus est*, saith *Seneca*. 2. God is the chief good *Dissimulation in Religion rejected.*

good, in whom is no impurity nor guile; therefore he requires of us pure and fincere love; he is omniſcient, *there is nothing hid from him, he knoweth the hearts, and ſearcheth the reines, and knoweth our hearts long before: all things are naked and open to his eyes*; Therefore though we can delude men, we cannot deceive God; he knows what is within painted ſepulchers, and in thoſe platters that have waſhed out-ſides. God is truth it ſelf, therefore is an enemy to falſhood. He is zealous of his glory; but there is nothing wherein he is more diſhonoured, then by diſſimulation and Hypocriſie. 3. Never was there any good Prince a diſſembler, nor did ever any diſſembler prove a good Prince; but cruel, tyrannicall and impious, as we ſee by the examples of *Herod*, *Tiberius*, *Nero*, and many more, who at firſt made great ſhew of Religion and Vertue; but when the Viſard was taken off, they proved monſters and not men, and Wolves in Sheeps cloathing; nay there is more hope of him that in the beginning profeſſeth his own infirmities, then in him that concealeth them; for the one is more corrigible then the other: as *Bodin* inſtanceth in King *John* of *France*, who could not hide his weakneſs, yet never committed any wicked act. And indeed diſſembling Princes fall into this inconvenience and miſchief, that they cannot be long hid under the viſard of Religion and vertue; but their nature will break out, and then will become more odious to their people, than if they had at firſt detected their natures. *Dionyſius* the younger, ſo long as *Plato* was with him, played the counterfeit egregiouſly, making ſhew of ſobriety, temperance, and all other Princely vertues: but as ſoon as *Plato* was gone, his wicked nature broke out, like a running ſtream that hath been dammed up. And how can a people put confidence in that Prince, who diſſembleth with God? he that is not true to his maker, but playeth faſt and looſe with him, can never be true to his people. And indeed for a Prince or State to diſſemble with God; who had raiſed them out of the duſt, to make them rulers over his people, is ingratitude in the higheſt degree; and much worſe than of any private man, by how much the higher he is advanced above

others

others. To be brief, among all the wicked qualities of *Catilin*, there was none that was more exaggerated by the Historian, then his dissimulation and counterfeiting; *cujuslibet rei simulator ac dissimulator; aliud in lingua promptum, aliud in pectore clausum habebat.*

Q. 7. Seeing there is but one true Religion, why doth God bless the professors of false Religions, and punisheth the contemners thereof?

A. 1. Because in false Religions there is the acknowledgement of a Divinity, though the conceptions men have of this Deity bee erroneous, and the worship they give bee superstitious. 2. Because by false religions men are kept in awe and obedience to their Superiours, and in love and concord among themselves; therefore God, who is the author of all goodness, and tender of the welfare of mankind, will rather have a false Religion than none, and Superstition rather than Atheisme; for even in false Religions both Prince and people are taught their duties to each other. The *Romans* stood so much in awe of their heathenish Superstitions, that they would rather lose their lives, than falsifie the oaths they took in the presence of their gods; and were more moved to the performance of their duties, by the hope of rewards, and fear of punishments hereafter, then of any they could expect or endure here. Humane society, fidelity, justice, temperance, fortitude, and other virtues, are upheld even by false religions: therefore the defenders of such have been outwardly rewarded by God, and the enemies thereof punished. *Philip* of *Macedon*, for defending *Apollo*'s Temple against the *Phocenses*, who came to rob it, obtained a glorious Victory, and they an ignominious overthrow, to the loss of the whole Army. The souldiers of *Cambyses*, who went to pillage the Temple of *Jupiter Hammon*, were overthrown by the Sands, and hee, for his many Sacrileges committed in *Egypt*, was slain by his own sword in the midst of his rage, glory, and army. God punished the Sacrilege of *Xerxes* the son of *Darius*, for robbing the *Delphick* Temple, with the loss of his innumerable army, by a handfull of Grecians, and the overthrow of his 4000. sacrilegious souldiers, with lightning, hail, and storms, so that

False religions why blessed, and the contemners punished.

that not one was left to bring tidings of the destruction of those wretches who were sent to rob *Apollo*. *Brennus*, Captain of the *Gauls*, had the like judgment fell upon him, for the like sacriledge upon the same *Delphick* Temple; his Army was overthrowne by stormes and an earthquake; *Brennus* himselfe, out of impatience, was his own executioner. *Sextus Pompeius*, for robbing *Juno's* Temple, was exercised ever after with miseries and calamities, so that never any action he undertook prospered; and at length lost both his Army and himselfe miserably. I could speak of the wretched end of *Antiochus*, who robbed the Temple of *Jupiter Dodonæus*, and of those who stole the gold of *Tholouse*; but these examples are suffcient, to let us see, what severity God hath used against sacriledge, even among the Gentiles. What then shall they expect, that with sacrilegious hands have spoiled the Temples of Christians? if he be such a favourer to Superstition, will he not much more patronize the true Religion, and persecute with his plagues sacrilegious Christians, who hath not spared sacrilegious Gentiles? God prospereth false Religions, when conscientiously practised, and curseth wicked professors of the true Religion; for he preferrs Practice to Knowledge, and honest Gentiles to wicked Israelites.

Q. 8. *What other observations may be made of this View of all Religions?*

A. That all false religions are grounded upon Policy; for what else were the variery of Oracles, Soothsayers, or Divinations by Stars, by Flying and Chattering of Birds, by feeding of Poultry, by Inspection into the entrals of Beasts, &c. What were their multitudes of Sacrifices, Priests, Deities, Festivals, Ceremonies, Lights, Songs, Alters, Temples, Odors, and such like, used among the Gentiles, but so many devices of humane Policie, to keep people in obedience and awe of their Superiours? whereas the true Christian Religion is, of it self, so powerfull to captivate and subdue all humane wisdom, and exorbitant affections, to the obedience of Christ, that it needs not such weak helps of mans wisdom or earthly policy.

Yet

Yet I do not condemn such policy as is conducible towards the advancing of knowledg in divine Mysteries, or of Concord, Justice and Obedience; for God himself prescribed multitudes of ceremonies to the Jews: And since the first establishing of the Christian Church, shee hath always made use of some decent Ceremonies; which do not argue any defect or want in Religion, but the weakness onely of those that are children in Religion, who must sometimes bee fed with such milke. Religious Ceremonies, are like the Priests ornaments, which are not parts of his essence, and yet procure him reverence, which *Jaddus* knew, when in his robes, hee presented himself to *Alexander*; who, doubtless, had hee appeared without them, had gone without either reverence or benevolence; so that *Jerusalem* did owne her safety and deliverance to the high Priests vestments. Religion without Ceremonies, is like solid meat without sauce. Though in the Church of God some are so strong, that they need no sauce of Ceremonies to the solid meat of Religion, yet most stomacks are so weak, that they cannot digest the one without the other. Christ deals not so niggardly with his Church, as to afford her cloaths onely to cover her nakednes, he is content to see her in rings, bracelets, jewels, and other ornaments. Thus hee dealt with his first spouse of the Jewish Church; *I cloathed thee* (saith he) *with broydered work, and shod thee with badgers skin, &c. I girded thee about with fine linnen, and I covered thee with silke: I decked thee also with ornaments, and put bracelets upon thine hands, and a chain on thy neck, and a frontlet upon thy face, and ear-rings in thine ears, and a beautifull crown upon thine head, Ezek.* 16. 10. *&c.* If God was so bountiful to his first Wife, why should he be so sparing to his second, as to afford her no outward ornaments at all? Is shee so rich, that she needeth not any? I wish it were so, but I finde it otherwise; for shee stands in as much need of some outward decent and significant Ceremonies, to help her knowledge and devotion, as the Jews did, though not of so many, nor of the like nature. I observe, that where are no Ceremonies, there is small reverence and devotion, and where some cost is bestowed, even on the outside of Religion, there some love is

Ceremonies in Religion.

manifested: as our Saviour proves that *Mary Magdalen* had more love to him than *Peter* had; because shee had washed his feet, wiped them with her hairs, kissed them, and anointed his head with precious ointment, which *Peter* had not done: This cost was not pleasing to *Judas*, yet Christ commends her for it. I know the Kings daughter is glorious within, yet her cloathing is of wrought gold, and her raiment is of needle-work. This I write not to commend either superfluous, needless, or too costly and frivolous Rites, but to shew how requisite it is to have some decent, significant, and such as may further knowledg and devotion.

Q. 9. *What else may we observe in the view of all these Religions?*

Mixed Religions.

A. That some of them are meerly *Heathenish*, some *Jewish*; some meerly *Christian*; some mixed, either of all, or some of these; *Mahumetanisme* is mixed of *Judaisme*, *Gentilisme*, and *Arrianisme*; the *Moscovite* Religion is, partly *Christian*, partly *Heathenish*: In the East are many Sects, partly *Christian*, partly *Jewish*, observing Circumcision with Baptisme, and the Sabbath with the Lord's day. Among the *Corinthians* some professed Christianity, and yet with the *Gentiles* denyed the Resurrection; but God always abhorred such mixed Religions, as join with *Micha*, the *Ephod* and *Teraphim*, and halt between *God* and *Baal*; *who are* Hebrews, *and yet with the* Gentiles *round the corners of their heads, and cut their flesh*, &c. *Levit.* 19. 27. God will not have any mixture in the ointment, flour, mirrhe, or incense, that is offered to him, but will have all pure: hee would not have the Oxe and Asse yoaked together: therefore the Apostle reproveth sharply the *Galathians*, for using their *Jewish* Ceremonies with *Christianity*: The *Samaritans* are condemned for worshipping the Lord and *Idols*; Christ hated the works of the *Nicolaitans*, who were partly *Christians*, and partly *Gentiles*, and punished the *Gergasites*, by drowning their *Swine* in the Sea; *For being Jews, they rejected Circumcision, and eat Swines flesh with the Gentiles*. For this cause, *That the* Jews *might not learn the Religion of the* Gentiles, *God would have them dwell apart by themselves, and not mix with other Nations, nor dwell near the Sea-side; and*

and yet we see how prone they were to Idolatry, by the Golden Calfe, the Brazen Serpent, the Ephod, Teraphim, and graven Image, taken out of the house of Micha, and set up in Dan. Judges, 18. 20. *The Chariot and horses of the Sun set up in the Temple*, as wee may read in *Ezekiel*: *The Golden Calves set up by* Jeroboam: *the Idolatry of* Solomon, Manasse, *and the other Kings, and the falling away of the Ten Tribes from God.* The reason of this proneness in them to Idols, was their education in *Egypt*, the mother of strange Religions, where they had been seasoned with Idolatry; and so pleasing is Idolatry to flesh and blood, that they will spare no cost, nor time, nor pains, nor their own lives and childrens, to please Idols: thus the *Hebrews* could rise early in the morning and part with their golden-Ear-rings to make a Calfe: The *Baalites* could cut their flesh with knives and lancers, till the blood gushed out, and could cry from morning till evening: Yea, many Idolaters did not spare to offer their children to *Moloch*: but there is no sin more hatefull to God than Idolatry, which the Scripture calls *abomination*; *and Idols, lying vanities, and sorrows.* And Idolaters are named *Fornicators, and Adulterers*; *and God will have the very places of Idolatry to be destroyed, Deut.* 12. 2, 3, The *Jews* must not eat of things offered to Idols, nor marry with the Heathen, who having forsaken the true God, made gods of their Forefathers and Benefactors, by setting up their Images at first in memoriall onely, and then fell to adoration of them; and because they could not see God, who is invisible, they would have his visible presence in some outward Image or representation, thinking they could not but bee in safety, so long as they had his Image with them. This made the *Trojans* so carefull of their *Palladium*, the *Tyrians* of their *Apollo*, and other places of their tutelar gods. *Idolatry condemned.*

Q. 10. *Which of all Religions we have viewed seems to be most consonant to naturall Reason?*

A. The barbarous and butcherly Religions of the *Gentiles*, in sacrificing men, in worshipping stocks and stones, &c. Divers Tenets also in *Mahumetanisme*, *Judaisme*, and many opinions in hereticall sects among Christians are against reason. The doctrine of the true Orthodox Christian is above naturall reason: for the naturall man

Gentiles worshipped the Sun under diverse names and shapes.

Their Religion most consonant to natural reason.

Sun the Gentiles chief and onely god.

Apollo, *the* Sun.

Mars, *the* Sun.

saith the Apostle, *understandeth not the things of the Spirit*: But the Religion of those *Gentiles*, who worshipped the Sun, seemed to be most consonant to their naturall reason; because they could not conceive what God was, being a Spirit incomprehensible; for all knowledge comes by the sences, and finding that no sensible entity was comparable to the Sun in glory, light, motion, power, beauty, operation, *&c.* but that all things in a manner had dependance from him, in respect of life, motion, comfort, and being, they concluded that the Sun was the onely Deity of the world: and however the *Gentiles* might seem to worship divers chief gods, because they expressed them by divers names, and effects, or Offices; yet indeed the wiser sort understood but one supream Deity, which they worshipped under divers Names, Epithets, and Operations. Now that this Deity was none other but the Sun, whom they called by the name of *Apollo*, *Jupiter*, *Mercury*, *Mars*, *Hercules*, &c. is apparent by the *Gentiles* own writings; for in *Nonnus*, *lib.* 40. *Diony.* wee see with how many names the Sun is called; namely, ἄναξ πυρὸς, King of the fire, ὅρκαμος κόσμου, guide of the world. *Belus* of *Euphates*, the *Lybian Ammon*, *Apis* of *Nitus*, the *Arabian Saturn*, the *Assyrian Jupiter*, the *Egyptian Serapis*, *Phaeton*, with many names, *Mithris*, the *Babylonian* Sun, the *Grecian Delphick Apollo*, *Pean*, *Æther*, or the Heaven, *&c.* So *Orpheus in Hymno* under the name of *Vulcan* understands the Sun, when hee calls him ἀκάματον πῦρ a perpetuall fire, λαμπόμενον φλογέαις αὔρας shining in the flaming Air or Skie. So by *Mars* they meant the Sun, as appeareth by that Image of *Mars* adorned with the Sun beams, and worshipped anciently in *Spain*, thus adorned. They made him the god of Warre, because all strife and contentions arise from the heat of the blood, caused by the Suns influence. They meant also the Sun by *Apollo*, so called from πάλλειν, that is, darting or casting of his beams: or because μόνος ἐστὶ καὶ οὐ πολλοὶ, hee shines alone, and not others with him; therefore in Latine hee is named, *Sol quasi solus*: Other reasons and derivations of this name may bee seen in *Macrobius lib.* 1. *Saturn.* Some call him *Apollo*, ὡς οὐπολλύοντα, from killing or destroying of the

the creatures, with his excessive heat; whereas with his temperate warmnesse he cures and drives away diseases, ὡς ἀπελαύνων: and in this respect hee was called *Apollo*, and the god of Physick; and was painted with the Graces in his right hand, and in his left holding his bow and arrows, to shew that he is ready and nimble to help and cure, but slow to hurt, and kill; hee was called also *Phaeton* and *Phœbus*, from his brightnesse and light; *Delius*, from manifesting or revealing all things, therefore was held the god of divination. He was named *Loxias*, to shew his oblique motion in the *Ecliptick*. He is called by *Callimachus* πολύχρυσος, abounding in Gold, because Gold is generated by his influence, and his beams represent Gold in their colour, for this cause his Garments, his Harp, his Quiver, Arrows, and Shoo's, are by the Poëts said to bee all of Gold. The Sun was also called *Adonis*, which in the *Phœnician* tongue signifieth a Lord, for he is the Lord of this inferiour world, and of the stars too, by imparting light to them. This *Adonis* was said to bee killed by a Boar, and to converse six moneths with *Proserpina*, as being dead under the Earth, for which he was bewailed by the Women: but the other six moneths hee revived again, and conversed above with *Venus*; which turned the Womens sorrow into joy. By this was meant, that the Sun in the six Southern signes seemeth to die, and to be killed by the Wild Boar, that is, by the Winter; for that beast delights most in cold Countries, and proves best in the Winter. By *Proserpina* is meant the inferiour Hemisphere; and by *Venus* the superiour, with whom *Adonis*, or the Sun converseth, whilest he is in the six Northerly signes. This *Adonis*, is that *Thammuz*, *Ezek*. 8. 14. (as S. *Hierom* thinks) for whom the Women did mourn. But at his return the *Alexandrians*, sent by Sea to the mourning Women at *Byblus*, letters shut up within a vessel of Bull-rushes, to signifie that *Adonis*, or *Thammuz* was returned, and that therefore they should rejoice: of this custome speaketh *Procopius*, *Gazæus*, *Cyril. in Esaiam*, *c*. 18. 2. as some think, and so *Orpheus* in *Hym*. by *Adonis*, understands the Sun, as may be seen in this Verse:

Adonis, the Sun

Σβεννυμένη λάμπαντε λαλαῖς ἐν κυκλάσιν ὥραις.

That is, *Thou who art sometimes extinct, and shinest again in the beautiful circling hours.* The Sun also is the same with *Atys*, a fair boy beloved of *Cybele*, by which they meant the earth, which is in love with the Sun, with those beautiful beams she is comforted. Him they painted with a Scepter and a Pipe, by that representing his power, by this the harmony of his motion, or else the whistling of the Winds raised by his heat. His festivals also they celebrated with joy, therefore called *Hilaria*, about the 22. of *March*; because then they perceive the day to exceed the night in length. By *Osiris* also the Sun was meant, whose genitals being cast by *Typhon* his brother into the River, were notwithstanding honoured by *Isis*, and after by the *Greeks*, under the name of *Phallus*, *Ithiphallus*, and *Priapus*, because all seminal virtue proceeds from the Sun. Saint *Hierom*, *Ruffinus*, *Isidor*, and others think, that this was the same Idol, which the *Moabites*, *Edomites*, and other *Gentiles* worshipped under the name of *Baal-Peor*. The Sun also is called *Liber* by *Virgil Geor.* 1. Because by his light he freeth men from the fears and dangers of the night; so hee is called *Dionysius* by *Orpheus* in *Hymnis*, Διόνυσος ἢ ἐπεκλήθη οὕνεκα δινεῖ ται ἀπείρονα μακρὸν Ὄλυμπον; Hee is called *Dionysius*, because he is rouled about the immense and long Heaven. He was worshipped by the *Egyptians*, under the name of *Apis*, and *Mnevis*, and shape of a Bull or Calf, to shew his strength, and benefits we receive by the Sun, especially in the fruit of our grounds; therefore the Golden Calf, which the *Hebrews* did worship in the Desart, and afterwards *Jeroboam* set up, signified nothing else but the Sun, who was also worshipped under the name of *Serapis*, as his Image shews; which was made of Gold and Silver, with beams, and painted over with blew, to shew that the Sun at his rising and falling looks like Gold, but in his Meridian blew, and like Silver, and so he is called λαμπρὸν φάος Ἠελίοι, the glittering light of the Sun. So in Hebrew he is called *Achad*; that is, One; as being the sole light and beauty of the world. And so may that place of *Isai. c. 66. 17.* be understood: *They purifie and sanctifie themselvs in Gardens behind One*; that is behind the Image of the Sun, which there is

Atys, *the Sun.*

Priapus, *the Sun.*

Liber *the Sun*

Apis, *the Sun*

is called *Achad*, One. Of this opinion is *Joseph Scaliger*, in *l. ad fragment. Græc. Veter. de Diis Germ. c. 4.* and *Eliæ Schedius*; save onely that they speak of the Temple behind which they purified themselves; but I think rather, it was the Image of the Sun, which they had in their Gardens; for it is unlikely that the Temples of the Sun were built in Gardens. *Moloch* also was the Sun; for he is *Melech*; that is, King of the world, to whose sight and power all things are obvious; therefore the *Egyptians* represented him by a Scepter, with an eye on it: now this *Moloch* had on his forehead a pretious stone, shining like *Lucifer*, or the Sun, εἰς Ἑωσφόρος τύπον saith *Theophylact.* in *Acta c. 7.* and *Cyril* upon *Amos.* The *Valentinian* Hereticks, by the the word *Abraxas*, meant the Sun, as I have shewed; for in this word are contained 365, which is the number of daies the Sun makes in the Zodiack: And it is derived from *Abrech. Ab* in Hebrew signifieth Father; and *Rech*, King, in the *Aramæan* tongue. So they made the Sun, Father, and King of the Universe; he was also called *Mithres*, which signifieth Lord, as *Joseph Scaliger de emend. temp. l. 6.* sheweth, and *Claudian* in that verse *l. 1. de si lic.*

Et vaga testatur volventem sidera Mithram.

Moloch, *the Sun.*

Abraxas, *the Sun.*

Mithra, *the Sun.*

For they thought that *Mithra*, or the Sun did regulate, and govern the other starres: and in the word Μίθρης is found the number of 365. daies. The Sun also was expressed by the name of *Jupiter*, or *Juvans pater*, the Father that helps and supports all things: therefore he was painted with *Jupiters* Thunder in his hand. I know *Jupiter* is most commonly taken for the Heaven, or Air; but I rather think that by this name was meant the Sun. So when *Virgil, Ecl. 7.* speaks thus:

Jupiter, *the Sun.*

Jupiter & Læto descendit plurimus imbre.

He means not that the Heaven comes down in rain, but the Sun rather, who by his heat elevated the vapors, and by resolving them into rain, may be said to come down in a shower. So in another place, *Fœcundis imbribus æther conjugis in lætæ gremium descendit*, Geor. 2. There is also meant the Sun, who is named *Æther*, from αἴθειν shining, or from ἀεὶ θεῖν his constant race of motion. By *Mercury* also was meant the Sun; for he is *Mercurius, quasi medius currens*, keeping his Court

Mercury, *the Sun.*

In the mid'ſt of the Planets. And *Hermes* from ἑρμηνεύειν interpreting, for by his light hee expoundeth all dark places. Hee was painted with wings, to ſhew the Suns ſwift motion. Hee killed many-eyed *Argus*, that is, hee puts out the light of the Stars, which are as it were, the eyes of Heaven. *Mercury* is ſtill painted young, to ſhew that the Sun never groweth old or feeble: hee was pictured with three heads upon a four corner ſtone, to ſhew the Sunns three virtues, of heat, light and influence upon the four parts of the world, or four ſeaſons of the year. Hee was held the god of Merchants, becauſe without light there can bee no trading.

Bell, &c. the Sun.

The Sun alſo was worſhipped by the Eaſtern Nations, under the name of *Bel*, *Baal*, *Belus*, and *Baal Samen*, or *Baal-Shammajim*, that is, Lord of the heavens; and by the old *Celtes* and *Noricks*, under the name of *Belenus*; now *Belus*, as *Macrobius Sat. lib.* 1, 7. 19 ſheweth us is the ſame that *Jupiter*, and *Jupiter* the ſame that *Sol*, as I have ſaid, and which *Orpheus in Hym. ad Jovem* confirmeth, Ἄγλαε, ζεῦ, Ἥλιε παγγενέτωρ, &c. that is, beautiful *Jupiter* the Sun, generator of all things; therefore the Sun is called by *Plato* in *Phædro*, μέγας ἡγεμὼν ζεὺς ἐν οὐρανῷ, &c. *Jupiter the great Commander in heaven driving his ſwift Chariot, whom the Army of gods follow divided into twelve parts, and Veſta alone ſtands immoveable in the Court of the gods:* hee means the motion of the Sun and Stars, through the twelve ſigns, of the Zodiack, and the Earth ſtanding in the middle.

Belenus *the Sun.*

That under the name of *Belenus* was meant the Sun, is apparent by the number of 365. which is found in the letters thereof, anſwering the 365. days, which the Sun finiſheth in his annuall motion. By *Hercules* alſo was meant the Sun, as his name ſheweth, being ἥρας κλέος, the glory of the air, his twelve labours are the twelve ſignes of the Zodiack, through which he laboureth every year; hee is called *Alcides*, from ἀλκὴ; ſtrength; for like a ſtrong Gyant, hee rejoiceth to run his courſe: *Juno* endeavoured to obſcure the glory of *Hercules*; ſo doth the Air, which the Poets called *Juno*, oftentimes obſcure by clouds, miſts, and vapors, the glory of the Sun. *Hebe*, the Goddeſſe of Youth, was *Hercules* his beſt beloved; ſo is the ſpring-time, where-

Hercules *the ſame with the Sun.*

in

in the youth of the earth is renewed, the Suns lovely wife. *Hercules* overthrew *Geryon*, and rescued his Cattle; so doth the Sun by destroying Winter, preserve the beasts. The Tenths of the Earths increase were offered to *Hercules*, to shew their gratitude to the Sun for his heat and influence, by which the earth fructifieth. *Hercules* is noted for his fecundity; for in one night hee begot eighty sons: this was to shew that generation and fruitfullness is from the Sun: he was called Ἀλεξίκακος, the driver away of all evils and diseases, by which was meant, that grief of minde is driven away by the Sunns light, and infirmities of the body by the Sunns heat: he is also much noted for his voracity in eating and drinking; by which was signified the rapid heat of the Sun, consuming the moisture of the earth, and exhaling the Lakes, and Brooks. In the name also Μεγαλήτης is contained the number of 365. hee expressed also by *Antæus* the Gyant, whose strength increased as hee touched the ground, but being lifted up from thence, he grew weak; so doth the Sun begin to gather force when hee is in his lowest declination, and near the earth; but when hee is in his *Apogæum* or highest elevation, his strength begins to decay. *Pan* also signified the Sun, whom they painted with a red face, horns, and along beard to shew the colour and beams of the Sun. *Pan* was covered with a spotted skin, so is the Sun covered in the dark, with the spotted or starry mantle of the night; his wings and crooked staffe was to signifie the Suns swiftness, and oblique motion in the Zodiack: hee was the god of shepherds. and driver away of Wolves; therefore called *Lycæus*, and so was *Jupiter*; the Sun by his heat and light is a friend to shepherds and their flocks, who by his presence drives wolves, and other wild beasts into their dens: the perpetuall fire kept by the *Arcadians* in the Temple of *Pan*, was to shew that the Sun was the fountain of heat, which stirs up Venery; therefore *Pan* is described by his salacious nature: the Sunns monthly conjunction with the Moon was expressed by *Pan*, being in love with the Moon. They meant also the Sun by *Bellerephon*; who by the help of winged *Pegasus* overcame *Chimæra*; for the Sun by the help of the winds overcometh the pestilential and infectious vapors of the

Pan, the Sun.

air

air. By *Polyphemus* also, they meant the Sunne; which is that great gyant with one eye, put out sometimes by mists and vapors arising out of the earth. *Endymion* was the Sun, with whom the Moon is in love, visiting him once every moneth. *Janus* also was the Sun, who is keeper of the four doors of heaven (to wit East, West, North, and South;) he hath two faces, seeing as well backward, as forward; in one hand he hath a Scepter, in the other a Key; to shew that he rules the day, and that he openeth it to us in the morning, and shuts it in the evening. *Janus* was the first that taught men Religion, and doubtlesse, men became Religious, and did acknowledge a Deity, by beholding the Beauty, Motion, Power and Influence of the Sunne, By *Janus* was placed a Serpent biting his tail, intimating, that the Sunns annual motion is circular, beginning where it ends, *atque in se sua per vestigia labitur annus*. By *Minerva* also was meant the Sunne, as appears by the golden Lamp dedicated to her at *Athens*, in which burned a perpetual light maintained with oyl; which not only shews the suns golden beams; and inextinguishible light, but also that oil, as all other fruits, are begot by his heat, for the same cause she was the inventer of Arts and sciences, and held the Goddesse of Wisedom and Learning; for by the moderate heat of the Sunne, the organs of the brain are so tempered, and the spirits refined, that all Arts by men of such temper have been found, and wise actions performed: she had a golden Helmet, and a round Target, the one signifying the colour, the other the orb of the Sunne: the Dragon dedicated to her, signified the Sunns piercing eye, as the Cock was dedicated to *Minerva*, so he was to the sunne, to shew, that by these two names, one Deity was meant: no man could look upon her Target, having *Gorgons* head in it, without danger; nor may any without danger of his eyes, look upon the sunne. The *Athenians* preferred *Minerva* to *Neptune*, because the benefits men have by the Sunne, are greater than those they have by the Sea, and that hot and dry Constitutions are fitter to make Scholars, than cold and moist: for the fire, which *Prometheus* stole from the Sun, brought Arts to perfection. The Image of *Pallas* was kept in *Vesta's*

Polyphemus, *the Sun.*

Endymion, *the Sun.*

Janus, *the Sun.*

Minerva, *the Sun.*

Vesta's Temple, where the sacred fire burned perpetually, to shew, the Sunne, the fountain of heat and light, is the same that *Minerva*, who was called *Pallas* from πάλλειν to signifie the shaking and brandishing of the Sun beams, expressed also by the brandishing of the spear. She had power to use *Jupiters* thunder, and to raise storms, to shew that thunder and storms are caused by the *Sunns* heat: she, and *Vulcan* the god of Fire, were worshipped on the same Altar, to shew, these two were but one Deity, to wit, the *Sun*, who is the god of Fire, which *Homer* also expressed, by giving her a fiery Charriot, and a golden Lamp, holding out a beautifull light, she made her self invisible, by putting on the dark helmet of *Orcus*; so is the Sunne to us, when he is covered with mists, clouds, and vapors, which arise from *Orcus*, or the low parts of the earth; and so hee is invisible to us, when he goeth under *Orcus*, or our Hemisphere. By *Nemesis*, the Goddesse of Revenge, was also meant the Sun; for hee punisheth the sins of men, by pestilence, famine, and the sword; for hee, by his heat either raiseth infectious vapors, or inflameth the blood, burns up the fruits of the earth, and stirreth up the spirits of men to strife and Warres: as *Nemesis* raised the humble, and humbled the proud, so doth the *Sun* obscure lucid bodies, and illustrate obscure things. The *Egyptians* to shew, that the Sun, and *Nemesis* were the same, they placed her above the Moon. By beautifull *Tythonus* also they meant the Sun who is the beauty of the world; *Aurora* was in love with him, and rejoiced at his presence; it is the approach of the Sun, that gives beauty, lovelinesse, and chearfulnesse to the morning. *Tithonus* in *Aurora's* Chariot, was carried to *Ethiopia*, wher hee begets black *Memnon* of her; to shew that the Sun in the morning, having mounted above our Hemisphere, moves towards the South parts of the world, where by his excessive heat in the Meridian, hee tawns or blacks the *Ethiopians*. *Tithonus*, in his old age became a weak grashopper, so, in the Evening, the light and heat of the Sun weakneth and decayeth to us. By *Castor* and *Pollux*, they signified the Sun and Moon; the one, that is the Sun, being a Champion, subdueth all things with his heat; the other

Pallas, *the Sun*

Vulcan, *the sun.*

Nemesis the sun

Tithonus the sun.

ther, to wit the Moon, is a rider, if we consider the swiftnesse of its motion: they may be said to divide immortality between them; because when the one liveth, that is, shineth, the other is obscured, and, in a manner dead to us: they ride on white horses, to shew their light and motion. They that will see more of the Sun, let them read what we have written elsewhere *in Mystag. Poëtico.* But besides that we have written there, wee now make it appear, that the Sun was in a manner the onely Deity they worshipped: for the honour they gave the Moon, Fire, Stars, Air, Earth, and Sea, was all in relation to the Sun, as they are subservient to him; and the many names they gave to the Moon; as *Minerva, Vesta, Urania, Luna, Juno, Diana, Isis, Lucina, Hecate, Cybele, Astarte, Erthus*, were onely to signifie the different operations of the Sun by the Moon; so that as *Aristotle de mundo* saith, Εἷς ὢν πολυώνυμος ἐστι, God being One, hath many names, from his many effects, which he produceth in the world.

The Sun then in regard of the seminall virtue, generative facultie, and desire of procreation, which he gives to sublunary creatures, for eternizing of their severall species, is called *Venus à venis* from the veins and arteries, (for these also were antiently called veins) in which are the blood and vital spirits, the proper vehicles of *Venus*, or the seminal virtue, and of which the seed of generation is begot; which the Prince of Poëts knew, when he said of *Dido's* Venereal love: *Vulnus alit venis.* Every Spring when the *Sun* returneth to us, he brings this venereal faculty with him; therefore he may be called *Venus, à veniendo*, from coming; for he cometh accompanied every year in the Spring with this generative desire, which he infuseth in the creatures: which the same learned Poet, *Geor. l.* 2. acknowledgeth in these divine Verses:

Venus, *the Sun.*

Ver adeo frondi nemorum, ver utile silvis.
Vere tument terræ, & genitalia semina poscunt,
Tum Pater omnipotens fœcundis imbribus æther
Conjugis in gremium lætæ descendit, & omnes
Magnus alit magno commistus corpore fœtus.
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus.
Parturit omnis ager, &c.

And

And in another place *Geor.* 3. hee sheweth the reason why in the spring, living creatures are more prone to venery, because the Sun infuseth then a moderate heat into the body. *Vere magis, quia vere calor redit ossibus, &c.* This venereal desire is by the Poets called *Urania*, and *Olympia*, because it proceeds from heaven, namely from the Sun, the chief ruler in heaven. And to shew that by *Venus*, they meant the Sun, as he is the God of love, they speak of her in the Masculine Gender, so doth *Virgil Æn.* 2. *descendo, ac ducente Deo flammam inter & hostes.* They paint her with a beard, hence *Venus barbata*, to shew the Sun-beams. They gave her the Epithets of the Sun, in calling her golden *Venus*, so doth *Virgil Æn.* 10. *Venus aurea*, and by the Greek Poets χρυσῆ Ἀφροδίτη, and by the Eastern people shee was called *Baaleth Shammajim*, the ruler of Heaven, and Ἑώσφορος *Phosphorus* or *Lucifer* from the light of the Sun; which *Venus* or the Moon borroweth. So what *Orpheus* in *Hymnis* speaks of *Venus*, is to bee understood of the Sun: γυνᾶς δὲ τὰ πάντα ὅσσα τ' ἐν οὐρανῷ ἐστὶ καὶ ἐν γαίῃ πολυκάρπῳ ἐν πόντῳ τε βυθῷ τε, that is, thou procreates all things in Heaven, in the fruitfull earth, and in the sea or depth. Shee is called καλλίκομος, fair haired, to shew the beauty of the Sun-beams; And *Euripides Phœniss.* gives her φέγγος χρυσόκυκλον, a golden circled light. By *Cupid* also was meant the Sun, who was painted young, with wings, crowned with Roses, and naked, to shew the eternity, swiftness, colour, and native beauty of that great Luminary; who may bee called the god of love, in that by his heat hee excites love in all living creatures, as is already said. By *Luna* or the Moon, they understood the Sun; for though these bee two different Planets, yet in effect they are but one Luminary; for the Moon hath her light from the Sun; therefore shee is called sometimes the sister, sometimes the daughter of *Phœbus*; shee is painted with a Torch, and Arrows, and with Wings, to signifie her motion, and that her light and operations are originally from the Sun. As the Hawk was dedicated to the Sun, because of her high flying and quick sight, so the Moon was represented by a white skinned man with an Hawks head; for her white

Moon, *the same Luminary with the Sun*

whiteneſs is not from her ſelf, but from the Hawks head,

Moon her properties. that is the Sun. They held her to bee both male and female; to ſhew, that ſhe is the Sun in acting, the Moon in ſuffering; ſhe receiveth her light and power from the Sun, in this ſhe is paſſive: ſhe imparts this light and power to the inferior world, in this ſhee is active: ſhee is called *Lucina* alſo from this borrowed light, and *Diana* from the divine qualities thereof; for which cauſe *Diana* was held to bee the ſiſter of *Phœbus*: and *Juno* from helping; ſhee was pain ed with beams about her face, ſitting upon Lyons with a ſcepter in her hand, by which was meant the Dominion ſhe hath received from the Sun; and whereas they made the rain-bow to attend upon *Juno*, they meant hereby that the Sun makes the rain-bow; therefore by *Juno* they meant the Sun, So when they make *Vulcan* the ſon of *Juno*, they underſtand the Sun, for hee by his heat cauſeth fire, and not the Moon. And ſo *Mars* the god of fire, is ſaid to be *Juno*'s ſon, that is, the Sun, for it is he that inflameth mens bloods, and not the Moon. They expreſſed the power of the Sun over the Sea and other waters by the names of *Neptune*, *Nereas*, *Glaucus*, *Triton*, and other ſea Deities. When they would expreſs his operations on the earth, they gave him the names of *Veſta*, *Cybele*, *Bona dea*, &c. when they would ſhew his power under the Earth, then they uſed the names of *Orcus*,

Pluto the Sun. *Pluto*, *Proſerpina*, *Charon*, *Cerberus*, &c. *Orcus* is from ὅρκος an oath, becauſe they uſed to ſwear by the Sun: *Eſto mî ſol teſtis ad hæc, & conſcia Juno*, *Æn.* 12. and in another place, *Æn.* 4. *Sol qui terrarum flammis opera omnia luſtras: Pluto* is from πλοῦτος wealth, for all wealth, both upon and within the earth, is begot of the Suns heat and influence. When hee is under our Hemiſphere, hee is called the god of hell, he is ſaid to ravish *Proſerpina*, that is, the ſeminall virtue of vege-

Proſerpina the Sun. tables, which in the Winter and the Sun's abſence, lyeth hid in the bowels of the Earth, his influence upon the corn, and other ſeeds caſt into the Earth, and cauſing them *proſerpere* to creep out, thence is called *Proſerpina*.

Charon the Sun *Charon* is from χάρος Joy; the Sun is joyfull to us by his preſence, and as hee is *Phœbus* or light of the world; hee is alſo joyful to us by his abſence, and as hee is *Cha-*

ron

ron under the earth, for then he permits the air to receive refrigeration, by which all things are refreshed. *Cerberus* is as much as κρεοφάγος a flesh eater, for as all flesh is generated by the Sun, so is all flesh consumed by the same. *Cerberus* had three heads, to shew that time which devoureth all things hath three heads, one present, the other past, and the third to come, now the Sun by his motion is the measurer of time, in which respect he is called *Cerberus*: and so hee was represented by *Saturn*, cutting down all things with his sickle; for all things are consumed by time. *Tempus edax rerum, tuque invidiosa vetustas omnia destruitis.*

Cerberus the sun

By what wee have said, appears that the wise *Gentiles* did acknowledg but one Deity, giving him divers names, from his divers effects and operations. This Deity was nothing else but the Sun, as wee have shewed; whose power is diffused every where, and nothing, as *Davis* saith, is hid from the heat thereof: *Jovis omnia plena* saith *Virgil*, *Ecl.* 3. all things are filled with *Jupiter*: and elsewhere hee sings *Geor.* 4. that God runs through all the parts of the earth, of the sea, and of heaven: *Deum namque ire per omnes, terrásque, tractúsque maris, cœlúmque profundum*, Æn. 6 And in his divine Poem hee sings that this spirit, (for so hee calls the Sun, and so did *Solomon* before him in the first of *Ecclesiastes*) cherisheth Heaven, Earth, Sea, Moon, Srars, and that hee diffuseth himself through all parts of the world, and produceth Men, Beasts, Birds, Fishes, which hee animates and foments.

Gentiles acknowledge but one Deity.

Principio Cœlum, ac terram campósque liquentes
Lucentémque globum Lunæ, Titaniáque astra
Spiritus intus alit, totámque infusa per artus
Mens agitat molem, & magno se corpore miscet;
Inde hominum, pecudúmque genus vitæque volentum,
Et quæ marmoreo fert monstra sub æquore Pontus
Igneus est ollis vigor & cœlestis origo, &c.

But here it may bee objected, that seeing the *Gentiles* acknowledged the power and virtue of the Sun to be every where, why did they devise so many petty Deities? I answer, this multiplication of Deities was for the satisfaction and content of the rude people, which could not comprehend, how one and the same Deity could be

bee diffused through all parts of the Universe; therefore the wiser sort were forced to devise as many gods, as there were *species* of things in the world: And because the ignorant people would worship no Deity, but what they saw, therefore their Priests were fain to represent those invisible powers by pictures and Images, without which the people thought they could not bee safe or secure, if these gods were not still present with them. They were affected with fear and joy, according to the absence or presence of their gods: this *Virgil Ecl.* 1. intimates when hee saith,

Gentiles, *their superstitious fear.*

Nec tam præsentes alibi cognoscere divos.

and elsewhere, *Geor.* 1. *& vos præsentia Numina Fauni*: so they held nothing propitious if their gods had not been present; this made *Æneas*, *Æn.* 3. so carefull to carry his gods about him, where ever hee went; *Feror exul in altum, cum sociis, natôque, Penatibus, & magnis Diis.* Therefore hee foretells the ruine of *Troy*, by the departure of her tutelar gods; *Excessere omnes adytis, arisque relictis Dii, quibus impertum hoc stetterat, Æn.* 2. Hence such care was taken by the *Grecians* to steal away the *Palladium*; the presence of which made *Troy* impregnable, as they thought: And the *Romans* had a custome, that before they besieged any City, they would first by conjuration or exorcisme, call out their tutelar gods. Therefore when *Carthage* was in any danger of the enemy, the Priests used to bind *Apollo* their tutelar god to a pillar, lest he should bee gone from them. Hence it appears that they were forced to have Deities in every place: at home they had their *Lares* and *Penates*, in the fields they had their *Ceres*, *Pales*, *Bacchus*, *Pan*, *Sylvanus*, *Fauni*, &c. At sea they had their *Neptune*, *Triton*, *Glaucus*; in their Harbours they had *Portunus*, besides that, every ship had its tutelar god set in the stern thereof: *Aurato præfulget Apolline puppis, Æn.* 10. The woods had their *Dryades*: the Trees *Hamadryades*; the flowers, *Napææ*: the Hills, *Orcades*: The Rivers, *Naiades*: and the Sea, *Nereides*: But notwithstanding this multiplicity, the wiser sort acknowledged but one Deity, as may bee seen in *Orpheus*, who thus singeth.

Gentiles, *their Deities under diverse names.*

Εἷς δ' ἐς' αὐτογόνοιο βίης ἔκγονα πάντα τέτυκται.

That is, *He is onely one begott of himself, and of him alone are all things begot.* So elsewhere:

Ζεὺς πρῶτος γένετο, Ζεὺς ὕστατος ἀρχικέραυνος.
Ζεὺς κεφαλή, Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τέτυκται.
Ἐν κρατὸς, εἷς Δαίμων γένετο μέγας ἄρχος ἁπάντων.

That is, Jupiter *was the first,* and Jupiter *is the last thunderer,* Jupiter *is the head,* Jupiter *is the middle, from* Jupiter *alone are all things.* There is but one power, one God the great Lord of all things. *Trismegistus* confesseth there is but one divine nature, μία φύσις τοῦ θεοῦ. In defence of this truth, *Socrates* died, when hee was forced to drink poyson for affirming there was but one God. And *Diagoras* laughed at the multiplicity of gods, and at the simplicity of those who held the wooden Image of *Hercules* a god, therefore in derision hee flung it in the fire, saying, Thou hast served *Eurisheus* in twelve labours, thou must serve mee in this thirteenth. The *Sybils* in their verses prove the same, that there is but one God, Εἷς θεὸς ὃς μόνος ἐστὶν ἀμίμητος ἀγένητος. that is, *There is one God, who alone is immense, and ingenerable.* And again; Εἷς μέν εἰμι θεὸς, καὶ οὐκ ἔστιν θεὸς ἄλλος: *I alone am God, and besides me there is no other God.* So *Horace, Divisque mortalesque turmas imperio regit unus, æquo: He alone ruleth in justice all things.* I could alledge many testimonies out of the Greek and Latine Poets out of the Philosophers also, to prove that the *Gentiles* did acknowledge but one Deity, howsoever they gave him many names, besides their practice in uniting all the gods in one, by dedicating the *Pantheon* to them; intimating, That as all the gods were united in one Temple, so they were indeed but one in essence: the Altar also at *Athens*, erected to the *unknown God*, doth confirm the same. But this task hath been already performed by S. *Austin*, *Lactantius*, *Eusebius*, and other ancient Doctors of the Church, besides what hath been written of later years, by *Philip Mourney*, *Elias Schedius*, and others, who also alledge many testimonies, that the *Gentiles* were not ignoant of the Trinity of Persons, as well as of the Unity of Essence, which was the *Pythagorean Quaternity*, wherein they held all perfection consisted. Hence they used to swear by Τετρακτύν, that

Gentiles acknowledged one God.

Gentiles acknowledge a Trinity.

is, *Quaternity*, which they called πηγὴ ἀενάου φύσεως, *The fountain of perpetual nature*; and this doubtleſſe was the ſame with Τετραγράμματον, the Hebrew name of God יהוה which conſiſteth of 4. letters; and ſo doth the Greek Θεὸς, the Latine *Deus*: the *Italians*, *French*, and *Spaniards* expreſſe the ſame name in four letters, ſo did the antient *Germans* in their word *Diet*, the *Sclavonian Buch*, the *Panonian Iſtu*, the *Polonian Buog*, and the *Arabian Alla*, are all of four letters; and ſo is the name *Jeſu*, which was given to Chriſt by the Angel. The *Egyptians* expreſſed God by the word *Teut*. The *Perſians* by *Sire*, and the *Magi* by *Orſi*: all intimating this *Quaternity*, or Trinity in Unity. So the Greeks expreſſed their chief God Ζεὺς, and the *Egyptians* their *Iſis*, and the *Romans* their *Mars*, and the antient *Celtes* their *Thau*, and the *Egyptians* their *Orus*, by which they meant the Sun in four letters: and perhaps they meant this *Quaternity*, when they gave the Sun four horſes, and four ears, and placed four pitchers at his feet. And it may be that the Queen of Cities, and Lady of the World, underſtanding the myſterie of this *Quaternity*, wou'd not have her own name *Roma*, to exceed or come ſhort of four letters. So *Adon* and *Baal* ſignified the Sun.

Now having ſhewed that the Sun was the onely Deity the *Gentiles* worſhipped under diverſe names; in whom likewiſe they acknowledged a Trinity, though not of perſons, yet of Powers, or virtues; to wit of light, heat, and influence; ſo the orb, beams, and light, are the ſame Sun in ſubſtance. I ſhould now ſhew how ſuperſtitious they were in their Sun-worſhip; ſome offering Horſes, and chariots to him, which the *Jews* alſo ſometimes did; others uſed to kneel to him at his riſing; the *Meſſagets* were wont to ſacrifice Horſes to him; the *Chinois* and other *Indians* honour him with ſinging of Verſes, calling him the Father of the Stars, and the Moon their Mother; the *Americans* of *Peru* and *Mexico* adored the Sun by holding up their hand, and making a ſound with their mouth, as if they had kiſſed: of this cuſtome we read in *Job* 31. 26. *If I have kiſſed my hand beholding the Sun*, &c. the *Rhodians* honored him with their great *Coloſſus*; and many Barbarous Nations did ſacri-

Superſtitious Sun-worſhip.

fice

fice men and children to him; such were the sacrifices offered to *Moloch*, by whom they meant the Sun; the *Gentiles* also to shew their devotion to the Sun, used to wear his colours, and to prefer the red or purple, the golden or deep yellow, to all other colours, hence the *Germans*, as *Diodor. Sic.* lib. 5. *Biblio.* sheweth; *Cæsariem non modo gestant rufam, sed arte quoque nativam coloris proprietatem augere student*; they used to make their hairs red by art, if they were not red enough by nature: of this custom of painting or dying the hairs red, *Martial* speaks, shewing that they used some hot medicaments;

Gaustica Teutonicos accendit spuma capillos.

This red colour saith *Clemens Alexandrinus* l. 3 *Pædag.* c. 3. was used to make them the more terrible to their enemy, for it resembleth blood συγγενές τι χρῶμα τῷ αἵματι. I deny not this reason, but I believe they had a further aim; for they thought themselves safe, and under the Suns protection, if they wore his colours; and because the Sun-beams look somtimes yellow and like Gold, therefore hair of this colour was of greatest account; hence *Virgil Aen.* 4. gives yellow hair to Queen *Dido*, as *Flaventésque abscissa comas*; and again,

Colours of the Sun worn.

Nec dum illi flavum Proserpina vertice crimen
Abstulerat: Ibid. So likewise hee gives yellow hairs to *Mercury*, by whom as we have said, was meant the Sun;

Omnia Mercurio similis, vocémque, colorémque,
Et crines flavos, & membra decora juventæ.

Ibid. *Tertullian* sheweth, that the women of his time used to dye their hairs with saffron, *Capillos croco vertunt*, to make them look like the flame, or Sunne-beams; and so the Bride always wore a vail called *Flammeum*, of a red or fire-colour; and so *Flamminica* the wife of the Priest called *Flamen*, wore alwayes such a vail, as resembling the colour of the Sun, whereof her husband was Priest, but Saint *Hierom* forbids Christian women to dye their hair of this colour, as resembling the fire of hell, *Ne capillos inrufes, & ei aliquid de gehennæ ignibus aspergas*: the *Athenians*, to shew how much they honoured *Apollo*, by whom they meant the Sun, used to wear in their hairs golden pictures of grashoppers; for these creatures were dedicated to the Sun: τέττιγας χρυσοῦς ἐν τοῖς τῶν θρικῶν πλέγμα-

σπαθον, as the Scholiast of *Aristophanes* witnesseth, and to doth *Thucydides*. *Julius Capitolinus in Vero*, affirms of *Verus*, that to make his hairs look the yellower, and that it might glitter like the Sun, hee used to besprinkle them with gold dust; *Tantam habuit curam capillorum flavorum, ut & capiti auri rumenta inspergeret, quò magis coma illuminata flavesceret*: and because these two colours of yellow and red were sacred to the Sun, hence Kings and Priests were wont to be adorned with these two colours; for Kings and Priests have been held the great Luminaries within their Dominions; therefore they shined with artificial ornaments, as the Sun doth with his native: hence Q. *Dido* by the Poet, *Aen.* 4. is painted with gold and scarlet;

Cui pharetra ex auro, crines nodantur in aurum;
Aurea purpuream subnectit fibula vestem:

So elsewhere *Aen.* 11. he describes the ornaments of *Chloreus* the Priest, of gold and scarlet also;

Ipse peregrina ferrugine clarus & ostro
Spicula torquebat Tyrio Cortynia cornu.
Aureus ex humeris sonat arcus, & aurea vati
Cassida: tum croceam chlamydemque sinusque crepantes
Carbaseos fulvo in nodum collegerat auro.

The Priest is commanded to cover himself with scarlet whilest he is sacrificing;

Purpureo velare comas adoperias amictu, *Æn.* 3. It was also a part of Sun-worship to erect high-Altars, and to sacrifice to him under the name of *Jupiter* upon the highest hills, because they thought it fit, that he, who was the chief God, should be worshipped on the chief places, and the highest in dignity, should be honoured on the highest places of situation, hence he was named, ὀρεάτης Ζεὺς, *Jupiter* on the mountains; of these high places, we read in Scripture; they used also to the honour of the Sun, to build their Temples, and erect their Altars towards the East.

Illi ad surgentem conversi lumina solem:

and elsewhere, *Aen.* 12.

——— *ætherii spectans orientia solis*
Lumina, rite cavis undam de flumine palmis
Sustulit ——— and to shew the Suns inextinguishible light and heat, they used to maintain a perpetual fire upon

upon their Altars; whence they were called *aræ, ab ardendo:* for the same cause both the *Persian* Kings and *Roman* Emperours used to have the sacred fire carried in great solemnity before them, by this, intimating how careful they were to maintain the worship of the Sun, and so superstitious were the Gentiles in advancing of this Sun worship, that they spared not to sacrifice their children to *Moloch*, which was nothing else but the Sun: "This was a preposterous zeal; for that glorious Lamp "required no such Sacrifice at their hands, though hee "be the cause of generation; he gave life to their "children by his influence, but they had no warrant "from him to use violence, or to destroy that nature by "Elementary fire, which he by celestial fire did animate. The milder sort of them were content to let their sons and daughters passe through the fire, or between two fires as some will have it, which was their Purgatory, though some were so bold as to run through the fire, and tread with their naked feet upon the burning coals without hurt, which might be done without miracle, as wee have shewed elsewhere, *Arcan. Microcos.* of this custome the Poet *Æneid.* 11. speaketh;

Summe Deûm, sanctis custos Soractis Apollo,
Quem primi colimus, cui pinetus ardor acervo
Nascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia pruna.

Lastly, as the Sun by the *Asians*, and *Africans* was described under diverse shapes, according to his diverse effects and operations, so was he also expressed in the Northern part of the Europæan world, as he is the measurer of time, and cause of different seasons; namely of Summer and Winter, of Seed-time and Harvest: they described him like an old man standing on a fish, wearing a coat girt to his body with a linnen girdle, but bare-headed and bare-footed, holding a wheel, and a basket full of corn, fruit, and roses; by his old age and coat girt to him, was signified Winter, by his naked head and feet, Summer; by the corn and fruits, Harvest; and by the roses, the Spring; his standing on a Fish, which is slipperie and swift in its motion, and silent withall, shewed the slipperinesse and swiftnesse of time, which passeth away without noise, —*nullóque sono convertitur annus.*

Sun, how painted and worshipped by the Northern Nations.

and old age comes *tacito pede*, with a silent foot: the wheel signified the roundnesse of the Sun, and the running about of the year's and the linnen girdle might signifie the *Zodiack* or *Ecliptick* line, within which the Sun containeth himselfe. I think this may be the genuine meaning of the *Saxon* Idol, which by them was called *Crodo*, which *Schedius de Diis Germanis*, thinks to be *Saturn*, and do otherwise interpret it: when they did expresse the Sun as King of the Planets, and chief ruler of the world, they painted him sitting on a throne, holding a scepter in his left hand, and a sword in his right; out of the right side of his mouth came out thunder; out of the left lightning: on his head sate an Eagle; under his feet was a Dragon; and round about him sate 12 gods; the Throne, Scepter and Sword may signifie the Majesty and power of the Sun, who by his heat causeth thunder and lightning; the Eagle sheweth the swiftnesse of his motion, and his piercing eye, as discovering all things by his light, his treading on the Dragon may shew, that he by his heat, subdueth the fiercest creatures, and most pestiferous vapours; the 12. gods may signifie the 12. signes in the Zodiack, or 12. moneths of the year: when they did expresse the heat, light and motion of the Sun, they painted him like a man, holding with both his hands a flaming wheel: when they did present the martiall courage, and military heat of souldiers, excited in their hearts, by the heat of the Sun, they set him out like an armed man, holding a banner on his hand with a rose in it, in the other a pair of scales; on his breast was the picture of a bear, on his target a lion; the field about him full of flowers, by which they signified valour and eloquence, both requisite in a Commander; the arms, bear and lion were to shew the fiercenesse, courage and defence, that is, or ought to be in military men; the rose and flowery field, did represent the sweetnesse and delight of eloquence; the scales were to shew, how words should be weighed in the ballance of discretion, before they be uttered: when they expressed how the sun by his heat and influence, stirreth up *Venerial* love in loving creatures, they painted him like a woman, for that passion is most impotent in that sex; on her head she wore a mittle garland, to

shew

shew she is a Queen, and that love should be alwaies green, sweet and pleasant as the Myrtle; in one hand she holds the world, in the other three golden Apples, to shew that the world is upheld by love, and so is the riches thereof; the three golden apples also signified the threefold beauty of the Sun, to wit the Morning, Meridian and Evening; in her breast she hath a burning torch, to shew both the heat and light of the Sun, and the fire of love which burneth in the breast;

Ardet in ossibus ignis; cæco carpitur igne.
Vulnus alit venis, est mollis flamma medullas.

Ardet amans Dido, traxitque per ossa furorem, Virg. when they did expresse the Sunns operation upon the Moon, they painted him like a man with long ears, holding the Moon in his hands, to shew that she receives her light and power from him; his long ears I think did signifie his readinesse to hear the supplications of all men, though never so far distant. These interpretations, I suppose are most likely to be consonant to the meaning of those, who first devised those Images or Idols, though the *Saxon* Chronolers, *Albertus*, *Crantzius*, *Saxo-Grammaticus*, *Munster*, *Schedius*, and others, do think these Images were erected to the Memory of some *German* Princes or Commanders: but it is unlikely, that the *Germans*, who were as *Tacitus* saith, such great adorers of the Sun and Stars, would give that worship to dead mens statues. *Cæsar lib. 6. de bel Gall.* tells us, that the *Germans* onely worshipped for gods those which they saw, and received help from, as the Sun, Moon, and fire, other gods they never heard of: but of the *European* Idolatries, we have spoken more fully before.

Q. 11. *What hath been the chief supporter of all Religions at all times?*

A. The honour, maintenance, and advancement of the Priesthood; for so long as this is in esteem, so long is Religion in request; if they be slighted, Religion also becometh contemptible. Whereupon followeth *Atheism*, and *Anarchy*, which wise States considering, have been carefull in all ages to maintain, reverence, and advance the Ministers of Religion; for if there be not power, maintenance, and respect given to the publick Ministers of States, all government and obedience must needs

Religion, how supported. Priests their dignity and necessity.

fail; the like will fall out in the Church, if the Priesthood be neglected. Therefore among the *Jewes*, we read what large maintenance was allowed to the Priests and Levites; how they were honoured and reverenced by the people; & how the High Priest had no lesse, or rather more honour than the Prince, the one being honoured with a Mitre, as the other with a Crown, and both anointed with precious oyl. Among the *Gentiles*, we find that the Priesthood was in such esteem, that the Prince would be honoured both by the Priests office and name; as we read of *Melchisedech* King of *Salem*, and Priest of the most High God: *Numa* was both King and Priest: so was *Anius* in the Poet; *Rex* Anius, *Rex idem hominum Phœbique sacerdos. Augustus* and the other *Roman* Emperours held it no lesse honour, to be stiled *Pontifices Maximi*, High Priests, than to be called Emperours: For this cause Priests wore Crownes or Garlands, as well as the Emperours. Some were crowned with Bays, as the Priests of *Apollo*; some with Poplar leaves, as the Priests of *Hercules*; some with Myrtle; some with Ivy; some with Oaken leaves *&c.* All Priests among the *Romans*, were exempted from Taxes, Wars, and secular imployments. The high Priest at *Rome*, as *Dionysius* witnesseth *L.* 2. had in some respects more Priviledge than the Emperour, and was not to give any account of his actions to people and senate. And *Cicero in orat. pro domo ad Pontif.* doth acknowledg that the whole dignity of the State, the safety, life and liberty of all men: and the Religion of the gods depended from the High Priests. The great King of the *Abyssins*, at this day will be called Prester, or Priest *John*; "though I know some deny this. Among the *Mahumetans* none of the *Musalmans*, or true believers, as they call themselves, must take upon him the title of *Lord*, but the *Calipha*, or High Priest onely; and to offer the least wrong to the meanest Priest, is there a hainous and punishable crime. The Priests of *Mars*, called *Salii*, among the *Romans*, were in such honour, that none was admitted to this dignity, but he that was *Patricius*, or Nobly born. In *Tyrus* the Priests of *Hercules* were attired in Purple; and had the next place to the King. In old time among the *Germans*, none had power to punish offenders, but the Priests.

Dignity of Priests among the *Greeks*.

Dignity of Priests among the *Romans*, *&c.*

Priests. The *Trallis* honoured none with the Priviledge of a Palace, but the King of the Chief Priest. Among the *Egyptians* none were Priests but Philosophers; and none chosen Kings, but out of the Priest-hood. *Mercury* was called *Trismegistus* because he bore three great Offices, to wit, of a Philosopher, of a Priest, and of a King. Among the *Phœnicians* the Priests of the Sun had the honour to wear a long robe of Gold and Purple; and on his head a Crown of Gold beset with Jewels. The ancient *Greeks* also privileged their Priests to wear Crownes, whence they were called στεφανοφόροι; in *Rome* the *Flamen Dialis* or *Jupiters* Priest, had this honour, that his bare word had the force of an Oath; and his presence was in stead of a Sanctuary, if any guilty person had fled to him, he was free that day from any punishment. He had power to exercise Consular authority, and to wear Consular garments; and whereas none had the Honour to ascend the Capitol in a Sedan or Litter, save onely the *Pontifex* and Priests, we see in what reverend esteem they were in old *Rome*; and no lesse honour, but rather more, the Priests and Bishops of modern *Rome* hath received from Christian Princes. Among the *Jews* we find that *Eli* and *Samuel* were both Priests and Judges: the Levites were as Justices, and by their word used to end all strife, *Deut.* 21. in *Davids* time 6000 of the Levites were Judges: and after the captivity some of the Priests were Kings of *Juda*, 1. *Chron.* 23. in the Christian Church, we see how at all times the Clergy hath been honoured; in Scripture they are called *Fathers*, *Embassadours*, *Friends*, *of God*, *Men* of God, *Prophets*, *Angels*, &c. *Turtullian L. de pœniten.* shewes, that in the Primitive Church Penitents used to fall down at the feet of their Priests; and some write, that they use to kisse their feet. In what esteem the Bishops of *Italy*, *France*, *Germany*, and *Spain* are now in, and in *England* have been in; is known to all that read the Histories of these Places; In *Moscovia*, the Bishops not onely are endowed with rich Revenues, but also with great honours and priveleges, and use to ride in rich apparrell, and in great state and magnificence. What respect the Great *Turk* giveth to his *Musti*, or High Priest, and in what esteem he hath the Christian Patriarch of *Constantinople*,

Constantinople, is not unknown to those that have lived there, or read of History. In a word Religion flourisheth and fadeth with the Priests and Ministers thereof; it riseth and falleth, floweth and ebbeth as they do; and with *Hippocrates* Twins, they live and die together; so long as the *Gentile* Priests had any maintenance and respect left them, so long their superstition continued in the Empire, even under Christian Emperors; but as soon as *Theodosius* took away their maintenance, *Gentilisme* presently vanished, and went out like the snuff of a Candle, the tallow or oyl being spent.

Religion which is best.

Q. 12. *What Religion is most excellent, and to be preferred above all others?*

Christianity, it's excellency.

A. The Christian Religion; which may be proved: first from the excellent doctrines it teacheth, as that there is a God, that he is but one, most perfect, infinite, eternall, omniscient, omnipotent, absolutely good, the authour of all things, except sin, which in a manner is nothing; the Governor of the world, and of every particular thing in it; that Jesus Christ the son of God died for our sins, and rose again for our justification, *&c.* 2. From the reward it promiseth, which is not temporall happiness promised by *Moses* to the *Jewes* in this life; not sensual and beastly pleasures, promised by the *Gentile*-Priests to their people, in their *Elysium*; & by *Mahomet* to his followers in his fools Paradise; but eternal, spiritual, immaculate, and Heavenly felicity, in the full and perpetuall fruition of God, *in whose presence is the fulnesse of joy, and at his right-hand are pleasures for evermore: such as the eye hath not seen, nor the ear heard, and cannot enter into the mind of man.* 3. From teaching the faith of the Resurrection, which none of the *Gentiles* did believe, and not many among the *Jewes*, for the *Sadduces* denyed it; onely Christianity believeth it, being assured, that he, who by his power made the great world of nothing, is able to re-make the little world of something; neither can that which is possible to nature, prove impossible to the author of nature: for if the one can produce out of a small seed a great tree, with leaves, bark, and boughs: or a butterfly out of a worm, or the beautifull feathered Peacock out of a mis-shapen egge: cannot the Almighty out of dust raise our bodies, who first out

of

of dust made them? 4. No Religion doth teach how God should be worshipped sincerely and purely, but Christianity; for other Religions consist most in sacrifices, not of beasts and birds onely, but of men also: likewise in multitudes of unnecessary ceremonies, whereas the Christian Religion sheweth, that God is a spirit, and will be worshipped in spirit and truth: That outward Ceremonies are but beggerly rudiments: That he *will have mercy and not sacrifice: That the sacrifice of God is a broken and contrite heart:* That he is better pleased with the circumcision of our fleshly lusts, than of our flesh, with the mortification of the body of sin, than of the body of nature. *He eateth not the flesh of Bulls, nor drinks the blood of Goates, but we must offer to him thanksgiving, and must pay our vows.* The best keeping of his Sabbath, is rather to forbear the works of sin, than the works of our hands: and to wash our hearts in innocency, rather than our hands in water. The service he expects from us, is the presenting of our bodies a living sacrifice and holy, which is our reasonable service. No Religion like this doth teach us the true object of our faith and hope, which is God; of our charity, which is our neighbour: of temperance, which is our selves: of obedience, which is the Law: of prayer, which is the Kingdom of Heaven, and the righteousnesse thereof in the first place, and then things concerning our worldly affaires in the second place: no Religion but this, teacheth us to deny our selves, to forgive our enemies, to pray for our persecutors, to do good to those who hurt us, to forget and forgive all injuries, and to leave vengeance to God, who will repay: no Religion like this, teacheth the conjugal chastity that ought to be between one man and one wife; for other religions permit either plurality of wives, or divorces upon light occasions, or fornication amongst young people unmarried; *Crede mihi, non est flagitium adolescentem scortari, Terent.* or that which is worse, and not to be named; but Christianity forbids unchast talk, immodest lookes, and even unclean thoughts. Other Religions forbid perjury, this swearing at all, except before a Judge to vindicate the truth. No Religion doth so much urge the mutuall justice or duties, that ought to be between masters and servants, parents and children,

Princes

Princes and people, and between man and man; all theft, oppression, extortion, usury, bribes, sacrilege, &c. are forbid even all kind of covetousnesse and immoderate care, but to *cast our care upon God, to depend on his providence, to use this world, as if wee used it not, to cast our bread upon the waters, to make us friends of our unrighteous* Mammon, *to be content with food and raiment, to have our conversation in heaven, and to seek the things that are above, to lay up our treasures in heaven; where neither moth can spoil, nor thieves break through and steal.* 5. The excellency of Christianity may be proved from the multitude of witnesses, or martyrs, and Confessors, who have not only forsaken father and mother, lands and possessions, and whatsoever else was dear to them, but likewise their lives, (and that with all chearfulnesse) for the name of Christ: and which is most strange, in the midst of flames and other torments, they did sing and rejoice, and *account it no small honor & happiness, to suffer for Christ, being fully perswaded that the afflictions of this life were not worthy of the glory that should be revealed; and that after they had fought the good fight, and finished their course, a Crown of righteousnes was laid up for them.* 6. The excellency of the author commends Christianity above all other religions, which have been delivered by men onely, and those sinful men too; as, *Moses, Lycurgus, Minos, Solon, Numa,* and *Mahomet, &c.* But the authour of Christianity was both God and man, whose humane nature was without spot or sin original, and actuall; for though he became sin for us, yet he knew no sin, *there was no guile found in his mouth; he had done no violence, he was oppressed and afflicted, yet opened he not his mouth, but was brought as a lamb to the slaughter, and as a sheep before his shearers was dumb, &c. Isa.* 53. his very enemies could not accuse him of sin, hee praied for those that crucified him, and died for his enemies, he was obedient to his father, even to the death of the Crosse; *hee did not lay heavy burthens upon other mens shoulders, which he did not touch himself;* but as well by practise, as by precept, he hath gone before us in all holy dutys; and as he died for sinners, so he rose again for them the third day, ascended into Heaven, where he now sits at the right hand of his father, and will come again to judge the quick

quick and the dead. He is the true Messias, who in the fulnesse of time came, upon the accomplishing of *Daniels* seventy weeks, not long before the destruction of *Jerusalem*, as was foretold by the Prophets, by whose presence the glory of the second Temple far exceeded the glory of the first, though in all things else inferiour to it. He is the true *Shilo*, at whose comming the Septer departed from *Juda*; & as it was foretold, that he should come of *David*, be born in *Bethlehem*? have a Virgin for his mother, preached in *Galilee*, and heal all manner of infirmities, and shall reign over the *Gentiles*, so these things came to passe·7. Never was there any Religion propagated through the world, in that wonderfull manner, as this was, if we consider either the authours that spread it, who were illiterated fisher-men, and yet could on a sudden speak all languages, or the manner how it was spread, without either, violence or eloquence; whereas *Mahumetanisme*, and other Religions have been forced upon men by the Sword, Christianity was propagated by weaknesse, sufferings, humility, patience, plainnesse, and working of miracles, the suddenneſſe also of its propogation, the great oppositon it had, by the Potentates of the world; whom not withstanding these fisher-men conquered: the largeneſs of this religious extent, as being spread over the four parts of the habitable earth: I say, all these being considered, must needs shew us what preheminence this religion hath above all others, the course whereof could nor be retarded either by the force, policy or cruelty of Tyrants, who expose Christians to a thousand sorts of torments, yet in spite of all opposition, it went like a mighty torrent through the world, and like the Palm, the more it was suppressed, the more it flourished: *Per tela, per ignes, ab ipso ducit opes, animumque ferro*: What religion could ever name such Martyrs, either for number or constancy, as the Christian can? To be brief, how farr truth exceedeth error, one God, multiplicity of gods; his sincere and pure worship, the idolatry of worshipping evil Spirits, Starres, dead Men, brute beasts, yea, meere accidents and phansies; and how far divine power exceedeth all humane power, so far doth Christianity exceed Gentilisme. Again, how much Christ exceedeth *Moses*; and the Gospel the Law; and how

how far the precept of patience and meekneſſe taught by Chriſt, exceedeth the precept of revenge delivered by *Moſes*; how far Baptiſme excelleth Circumciſion, and the Lords Supper, the *Jewiſh* Paſſeover, the true propitiatory ſacrifice of Chriſts body, all the ſacrifices of beaſts and birds, how far the eaſie yoke of Chriſt is lighter than the heavie burthens of *Moſes*: and the true Meſſiah already come, exceeds the *Jews* ſuppoſed Meſſiah yet expected: ſo far doth the Chriſtian religion excel the *Jewiſh* ſuperſtition. Laſtly, how far *Jeſus* in reſpect of his humane nature exceedeth *Mahomet*; the one being conceived of the holy Ghoſt, and born of a Virgin; the other being conceived and born after the manner of other men; the one being without ſin, the other a thief and robber: the one teaching love, peace and patience; the other hatred, war and revenge: the one curbing mens luſt, by *Monogamy*; the other letting looſe the reins to uncleanneſs by *Polygamy*: The one planting Religion in the ſoul, the other in outward Ceremonies of the body: The one permitting the moderate uſe of all Gods creatures, the other prohibiting Wine, and Swines-fleſh: The one commanding all men to ſearch the Scriptures; The other prohibiting the vulgar to read the *Alcoran*, or to tranſlate it into other tongues out of the *Arabick*: the one working by miracles; the other onely by cheating tricks: The one propagating Religion by ſuffering, patience, and humility, the other by cruelty, oppreſſion, and tyranny: The one chooſing for his followers, innocent and holy men, ſuch as followed their trade of fiſhing; the other wicked and profane perſons, whoſe trade conſiſted in thieving, robbing, and murthering: The one teaching ſound and wholeſome Doctrine; the other ridiculous and ſavourleſſe fables in his *Alcoran*: I ſay, how far in all theſe things the man Chriſt Jeſus (not to ſpeak of his Divinity) did exceed *Mahomet*: ſo far doth Chriſtianity excel Mahumetaniſm. And thus have I with as much brevity as I could, taken and given a view of all known Religions, and have ſet down what uſe is to be made thereof; and withal have ſhewed the excellency of Chriſtianity above all other profeſſions in the world: God grant that as it is the beſt of all Religions, ſo we of this Land may prove the beſt of all the profeſſors thereof;

Chriſtian duties urged.

of learning *to deny our ſelves, to take up the Croſſe of Chriſt, and follow him in meekneſſe, patience, humility, juſtice, ſobriety, holineſſe, love*, and all other virtues, wherein the life of Religion conſiſteth; laying aſide ſelf-intereſt, idle quarrels, needleſſe debates, unprofitable queſtions in points of Religion, but let us maintain the Unity of the Spirit in the bond of love, and know that Religion is not in words, but in works; not in opinions, but in aſſurance: not in ſpeculation, but in practice. *Pure Religion and undefiled before God is, to viſit the Fatherleſs and Widows, &c. to do good and to communicate; for with ſuch Sacrifice God is well pleaſed, that not the hearers of the Law, but the doers ſhall be juſtified*, that not they that cry *Lord, Lord, ſhall enter into heaven, but they who do the will of our Father; that without peace and holineſs no man ſhall ſee the Lord, that they who feed the hungry, and cloath the naked*, &c. *ſhall inherit the Kingdom prepared for them from the beginning of the world*: And God grant that *we may run the ways of Gods Commandements, walk in love, tread in the paths of righteouſneſs, fight the good fight, run the race ſet before us, with patience, looking unto Jeſus the Author and Finiſher of our Faith; that having finiſhed our courſe, and wrought out our ſalvation with fear and trembling, may at laſt receive the Crown of righteouſneſs.* In the mean while let us not forget our Saviours Legacy; which is, *Love one another, and my peace I leave with you*; Are wee not all the members of one body, the ſheep of one fold, the children of one Father? Do wee not all eat of the ſame bread, drink of the ſame cup, live by the ſame Spirit, hope for the ſame inheritance? are wee not all waſhed with the ſame Baptiſme, and redeemed by the ſame Saviour? why then ſhould wee not bee of the ſame heart, and mind with the Apoſtles? why is there ſuch ſtrugling in the womb of *Rebeccah*, ſuch a noiſe of hammers in building Chriſts myſticall Temple; ſuch claſhing of arms under the Prince of peace; is this Chriſtianity? Alas, we are *Mahumetanes* or *Gentiles* in practiſe, and Chriſtians in name. *Now the God of peace, that brought again our Lord Jeſus from the dead, give us the peace of God that paſſeth all underſtanding; that we may all think and do*

the

the same thing. That as there is but one shepherd, so there may be but one sheepfold. The Church of God is a little flock, beset with many Woolves, of *Jews, Turks, Pagans, Athiests*; why then should we not be carefull to preserve peace, love, and unity among our selves, the onely thing to make us formidable to our enemies? *Concordia res parvæ crescunt.* A bundle of Arrows cannot be broken, except they be separated and disjoyned; nor could the horse tail be plucked off (as *Sertorius* shewed his *Romans*) so long as the hairs were twisted together; as hard a matter it will be to overcome us, so long as we are united in love, but let this band be broken, and we are a pray to every enemy: *imbelles damæ quid nisi præda sumus. If we will needs fight; let us buckle with our professt and common enemies, with the Devil, the world and the Flesh, with Principalities, and powers, with spirituall darknesse,* and chiefly with our selves: *Nec longè scilicet hostes quærendi nobis, circumstant undiq; muros.* We have a *Trojan* horse, full of armed enemies in the Citadel of our hearts; we have *Jebusites* within us, which we may subjugate, but can never exterminate; and such is our condition, that we are pestered with enemies, whom we can neither fly from, nor put to flight; *Nec fugere possumus nec fugare.* If we did exercise our selves more in this spirituall *Militia*, we should not quarrel so much as we do, nor raise such tragedies every where in the Church of Christ, about controversies & opinions, quarrelling about the shell of Religion, being careless what become of the kernel. With *Martha* we busie our selves about many things, but neglect that *unum necessarium*: playing Philosophers in our disputes, but *Epicures* in our lives. I will end in the words of *Lactiantius, Instit. 6 c. 1 & 2. Innocentiam solam si quis obtuleret Deo, satis pie, religioseque litavit, He is the most religious man, who offers to God the best gift, which is innocency. For Christian Religion consisteth not in words, but in gifts and sacrifices; our gifts are perpetuall; our sacrifices but temporary; our gifts are sincere hearts, our sacrifices are praises and thanksgivings. No Religion can be true, but what is grounded on goodnesse and justice.*

FINIS.

THE

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